LIFE UNDERSTOOD

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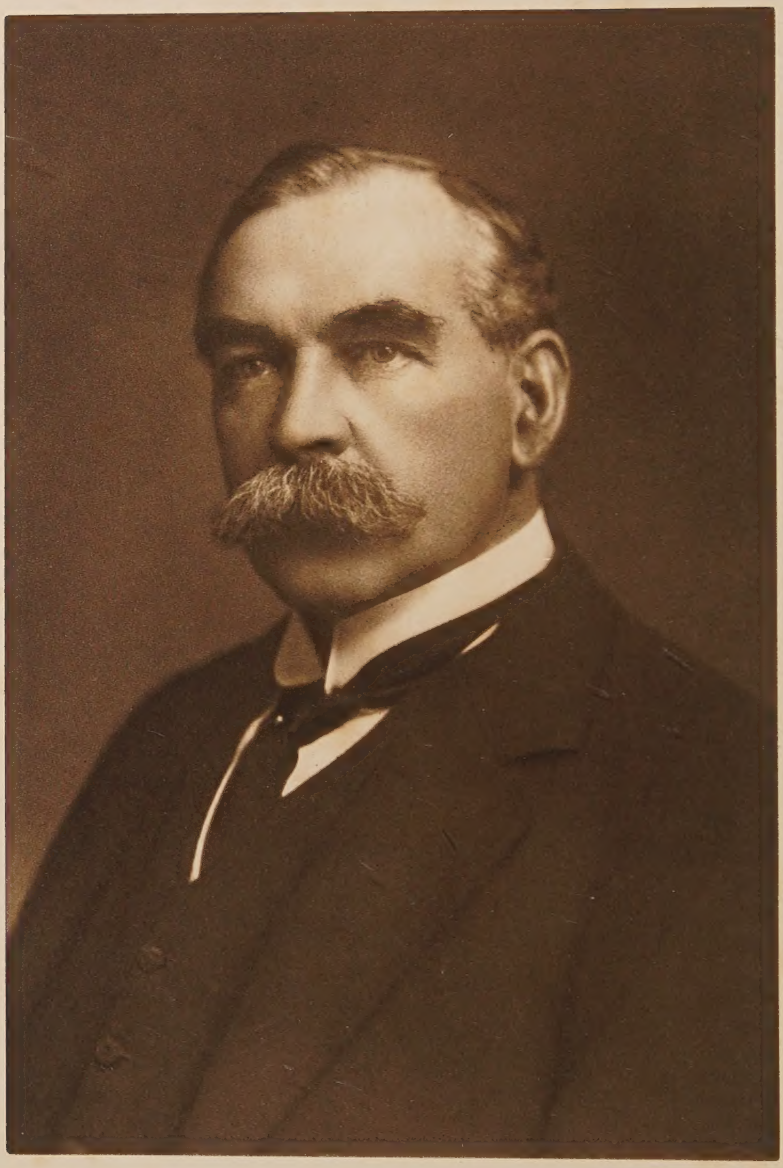

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LIFE UNDERSTOOD

FROM A SCIENTIFIC AND RELIGIOUS POINT OF VIEW,

AND

THE PRACTICAL METHOD OF DESTROYING

SIN, DISEASE, AND DEATH.

By F. L. RAWSON,

Member of the Institution of Electrical Engineers and Associate Member of the Institution of Civil Engineers; Consulting Engineer to the Government of Iceland; Hon. Member of Council and past Vice-President of the Acetylene Association; and past Vice-President of the Aeronautical Institute. Author of Articles on "Transit" and "Power," and the "Engineers' Dictionary," for the Harmsworth "Educator"; and of "Acetylene: What It Is," for the Acetylene Association; and other works.

SECOND EDITION.

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Dedicated to

MY BROTHERS AND SISTERS, THE MASS OF MANKIND,
WRITHING UNDER THE LASH OF FALSE LAWS,
THROUGH IGNORANCE OF TRUTH.

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CONCORDANCE.

PREFACE TO THE SECOND EDITION.

I HAVE to thank many readers of the first edition who have written to me, giving me details of how, by putting into practice the truths stated, they have, to their great joy, been able to help, not only themselves, but their fellow-beings, in a number of instances and in a great variety of ways. This is the natural outcome of true religion, when wedded to true science, and should be our sole aim in this world of agonising suffering. There is no proof of any theory but results. God is the great I AM, Life, Truth, Love, Mind, Soul, Spirit, cause, all substance, and intelligence, and therefore the Principle of good. This divine Principle, omnipotent and universal, inevitably and instantly works, destroying evil, if a man, even for a moment, stops thinking wrongly and thinks rightly. God being no respecter of persons, hears the prayers of a sinner just as much as those of a saint, if only the sinner prays rightly, that is, in accordance with divine rule or Principle.

Our great need is to know what constitutes true prayer. For countless centuries man has endeavoured to solve the mystery of life, and for nearly 2,000 years he has struggled to know the truth, the truth that Jesus declared would set man free. This knowledge of the truth is knowledge of God and leads to true prayer, conscious communion with God.

The Right and Wrong Methods of Prayer.—

The value of "Life Understood" is not to prove that all disease is mental, as medical men are rapidly coming to this conclusion; nor is it to prove that matter is mental phenomena, and can be caused to appear and disappear by thought, although the scientific difference between the two methods in which this can be done is given. One is the fatal and exhausting way in which the witches and sorcerers of olden times, and black magic workers and hypnotists of the present day work, namely, with the human mind, which inevitably leads to sin, disease, and death; the other is the marvellous and inspiring way in which Jesus the Christ worked,

namely, by turning in thought to God, thus steadily revealing infinite health, holiness, and happiness.

The value of this book is to enable the reader to demonstrate daily what true prayer is. It shows demonstrably what God is. It lays bare and scatters to the winds the mistaken theories of natural science. It sets out exactly the difference between the right and wrong method of mentally working, as now proved by thousands of workers. It gives the scientific proofs of this difference, and shows clearly how every one can work in the right way. This is of vital importance, as in two to three years' time every intelligent person will be a mental worker. Advanced thinkers of all classes are now investigating the effect of thought and getting wonderful results, and in a year or two, at latest, the reports of their investigations will be made public, confirming beyond a shadow of doubt the most important of the statements put forward herein.

There is a hard and fast line drawn between the two methods of mentally working, and Jesus pointed out the difference more than once. If, when you are praying you are thinking of reality, that is of God or heaven, of the Christ or the spiritual man, you are helping your patient, yourself, and the world. If, on the contrary, you are thinking of the material man or the material world—whatever you may be thinking about them—you are harming your patient, harming yourself, and doing no good to the world. Even by strong determined thinking or will power you can neither destroy the evil thoughts that attack you or others nor purify the so-called human mind; you merely alter the electrical tension of what is scientifically spoken of as the lines of force of which the ether is composed. Troubles invariably follow. God, namely, Truth and Love, the Principle of all good, alone heals, and this by destroying the so-called cause of the evil, under its name of the devil in theology, the ether in the scientific world, and mortal mind amongst the metaphysical sects. Although few recognise it, these are the same as the unconscious or subconscious mind, subliminal self, etc., of the modern psychologist.

The Great Change in the Mental Outlook.—

When the first edition of "Life Understood" was issued, I knew that the loosing of the devil—spoken of in Revelation, and referred to in Esdras as the death of "my Son Christ"—took place in 1910, and that the terrible troubles foretold in the Bible and elsewhere would start three and a-half years later, namely, in 1914. Although I drew

attention, in Appendix XII., to the final seven years of evil, and in Appendix VIII. showed that there was war with Germany in the immediate future, to have openly stated at that time all that the Bible showed, or even what I now say, would have done more harm than good, as, with most people, it would have detracted from the value of the other facts put forward. The world was not ready. It was still on a material basis, and it was too much trouble to look into the statements made and to test whether they were true or not. Most people were too busily engaged in trying to make both ends meet. Nevertheless, in many of my lectures many details of forthcoming events were publicly given, for instance, that the serious troubles were going to start in July, 1914. I even sometimes said that the end of the world, that is the end of all sin, disease, troubles, limitations, and death itself, would take place in 1917, when all mankind would wake up to find themselves perfect beings in a perfect world, governed by a perfect God.

Since the first edition was issued, many of the new views therein presented have been confirmed. The final war has also started, and is widely recognised as one view of the battle of Armageddon, namely, its material presentation, full details of which are prophesied in the Bible. Many of these I have recently given in "How the War Will End," which also gives most of the known accurate secular prophecies. Fear of impending evil is also turning men to God. A large number of those who heard me, together with many advanced thinkers, are therefore now prepared to accept as correct what the Bible prophecies tell us with regard to the end of the world, and it is possible to be more open, especially to those, such as my readers, whose study has led them to investigate along the advanced lines of thought herein dealt with.

A great change has taken place since the first edition of "Life Understood" was published. The recognition of pseudo-mental power of mortal mind and of the Truth that sets man free has been increasing with great rapidity.

The change that has taken place during the last four years has been greater than the previous eight; that during the last two years greater than that during the previous four; in the course of the last year important changes have taken place more than all those in the previous two years. In the last six months there have been great alterations in the views of the advanced general public, and the last three months have seen even greater changes than

have taken place in the last six months. These changes will continue with increasing rapidity, until in the last few hours of this material sense of existence the transformation will be unparalleled and spontaneous. These changes have taken place in England, and also to a lesser extent in other countries, and will gradually spread out from England and America into all civilised countries.

The So-called End of the World.—

When I prepared the second edition of "Life Understood," I thought it better not to state definitely the details of what was foretold with regard to the end of the world. Even when it was finished and in the printer's hands, I thought that it was wiser to give no details in this Preface. The tremendous change which has taken place during the last three months, however, has shown that the world is now ready not only to receive the information, but, irrespective of beliefs in any particular form of religion and in creeds and dogmas, to pray persistently in the scientific manner taught and demonstrated by Jesus the Christ, with a view of relieving the suffering that now exists and the suffering that admittedly in any case must continue to make this earth a hell to so many for some little time to come.

The end of the material world, that is, the end of all matter, and its consequent sin, disease, troubles, worries, and limitations, is, fortunately, close at hand, and the scientific reasons are easy to understand. The action of God starts the movement, and then all matter short-circuits itself. The approximate year I first calculated out over twelve years ago, taking as my basis the yearly increasing number of those that knew that matter was not a reality, the only reality being God and His manifestation. Six or seven years later, when I learnt what I know of the science of numbers, I was able to work out mathematically the exact year and month, which later I found were shown in the Bible. Jesus only told us that we should not know the day or the hour, and of these only an approximate estimate can be made, as it depends upon how people do their work at the end.

The one objection that has been put forward to this speedy termination of all matter, and, therefore, of all evil, is that everyone would have to be almost perfect before the end could come. This is true, but with the large majority the vision of perfection which brings this about comes only in the last few

minutes. The action of God, taking place through the minority, leavens "the whole lump." The weight of thought of many millions of the majority amounts to little, as they can hardly even be called thinkers; whereas the power of Truth through the thought of the trained mental worker is incalculable, because it is the power of God, infinite good, working through the human being as through a channel, annihilating the sense of evil.

The Bible shows that this glorious revolution, this universal deliverance from a bondage almost unbearable to many, comes from the united joyous effort, on a fixed and definite day, of all the mental workers who work in the right way, namely, in the scientific method taught and demonstrated by Jesus the Christ. This, as shown in Daniel, results in the widespread use of "the denial"—the great Prince Michael—by all intelligent people throughout the world at a pre-determined date, namely, shortly after this final war, the material battle of Armageddon, is ended. The Book of Revelation gives many of the details, more than any other book. II. Esdras gives many minute details, and shows definitely the year and the month. It also gives December 3rd, 1917, as the day on which takes place what is described by John as, "I saw another angel flying in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The statement in Esdras, showing exactly the time, came to me as another confirmation of what I already knew well. Note AA, on page 622, shows how I gradually learnt the facts in connection with the end, and page 632 gives the confirmatory statement in II. Esdras.

The Date of the End of all Matter and Evil.—

On December 3rd, 1917, as a result of the united action of the advanced mental workers throughout the world, a circular, carefully prepared by the leaders, is delivered, as the Apocalypse shows, in every inhabited house, in every civilised country. It also appears in every newspaper on that day. This is the news referred to by Jesus as follows: "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."

This circular, in a simple and concise way, sets out the facts of being, and gives the verified proofs thereof. It shows the glorious time that is at hand, and ends by calling upon everyone to unite in turning in thought to God, and realising as clearly as possible that

there is nothing but God; in other words, that there is no reality in matter, "all is infinite Mind and its infinite manifestation."

This denial of the reality of matter, and therefore of all evil, results in such a mental revolution that all true mental workers will that day heal practically everything instantaneously. They can even what is called "raise from the dead," and in the afternoon and evening, as shown in several of the prophetical books, the coming to life of those who are ready for burial will be quite common. Post-mortem decomposition shows whether the human mind has passed into another state of consciousness, and until then the so-called dead can be awakened up from what is only, as Jesus pointed out, a deep sleep or state of coma (see "Raising from the Dead," page 276).

On Tuesday morning there will be hardly anything else in the papers but the details of the so-called miracles that have taken place on the Monday, particulars of which their staffs have collected. The Book of Revelation shows that they will say that what is stated in the circular is true, that the realm of matter "is fallen, is fallen" and that a glorious world, "a new heaven and a new earth," is rapidly opening to our view through the destruction "for ever and ever" of the material sense that hides it from us.

On Tuesday, such is the effect produced, that the raising of "the dead (so-called), small and great," becomes universal. This sets the final seal on our false beliefs, and even the selfish materialist, who has previously scoffed at any idea of an existing spiritual world around us, hidden by the senses, will mentally work his hardest in the hope that the good news may be true, and that he will shortly be relieved from the living hell in which he has been existing during the previous six months, and may wake up to find himself in a perfect state of existence.

Then the end comes, and, as John puts it, "death and hell were cast into the lake of fire"—purified out of existence—with whatsoever "was not found written in the book of life"—existing in the world of reality.

The Forthcoming Troubles.—

All the prophets and all modern leaders of thought have foretold the troubles, in fact, the horrors, that are coming as a prelude to the end of the belief in matter. The signs of some are so evident that they are now being foreseen by scientific men and experts. They will punish us because, instead of obeying the covenant set

out by Moses, and having only one God, absolute good, and being constantly in conscious communion with God—thinking of good—we are constantly thinking wrongly, being attacked by devilish thoughts, which in the past we have intensified instead of destroyed.

Hitherto, fortunately, the thoughts have not been strong enough for the results immediately to follow. When everyone recognises the effect of so-called thought, conditions entirely change, and a thought of evil instantly brings dire punishment.

It does not do to dwell upon the troubles that are coming, because by so doing they are made worse, but details of a few are given herein. When the thought of these evils or of the suffering of the victims of the terrible war now devastating Europe comes to me, a burst of joyous feeling at once takes its place, as, with overflowing gratitude to God, I recognise that all sorrows are shortly finished for ever.

Our Work in the Meantime.—

We cannot hasten or delay the final end of all evil by even a day, but what we can do is to reduce the amount of suffering between now and that date. "The night cometh when no man can work," which means that if a man allows too much time to pass before he learns how to think rightly, the golden opportunity has been lost; and, when he wants to learn, the evil is too intense. He then has to suffer unless someone more fortunate comes to his aid. Even now, a mental worker, when the evil is too great, cannot properly protect himself, and has to seek help. At the end, so busy will all true workers be in relieving the suffering around them, that the sluggard may have to solve the problem himself, suffering the tortures of the damned, until he reaches the true idea of the Principle at work.

What each of us has to do is to learn how to think rightly, systematically, that is to say, how to pray in a scientific manner, in the way that Jesus the Master taught and demonstrated, which way is clearly set out herein. In this way, not only can we protect ourselves, and those who are near and dear to us, when the evil time comes, but as wide a circle of others as possible. Love it is that enables us, in fact, causes us to do this. Love is, and always has been, the only power. This recognised and demonstrated, is the solution of life.

The Bible refers, under different names, to the two-edged sword of truth, by which we can protect ourselves against these fiendish

thoughts. One edge is what is called "the denial"—the denial of the existence of the evil in heaven—whereby the wrong thoughts causing the trouble are destroyed. The second is the affirmation—the realisation, or dwelling in thought, on the opposite good in heaven—whereby the so-called human mind is purified by the action of God, so each time making it less susceptible thereafter to the action of the wrong thoughts, until, ultimately, they have no effect whatever.

I have been interested to see that those most ready to adopt the view that I have taken have been advanced mental workers who, by their results prove their understanding of the effect of thought, and good business men, who are, as a rule, logical thinkers. although until recently it has been difficult to get them to give the necessary time to prove the facts for themselves, and come into the firing line. Some of these have, of their own accord, seen the logical conclusion, and said to me that, if what was stated were true, the end of matter must come in a very short time, and that meant the end of all evil. Both classes have offered their fullest assistance. Naturally, such a result is only obtained by united, concerted action, as set out on pages 100 and 101 herein, and I shall be glad to hear from those who are prepared to take part in the final work that will be necessary throughout the civilised countries of the world.

After a laborious day in her hospital, the rest of Sister Dora was constantly broken by the sound of a bell which rang at the head of her bed when any sufferer required her. On that bell was engraved: "The Master is come and calleth for thee."

Our Master is calling now. "The Father seeketh such to worship him . . . in spirit and in truth."

November 21*st*, 1914.

"Life Understood" was published in 1912, but the original preface was dated December, 1910, which date was not afterwards altered as it marked the year from which certain statements in the body of the work must be reckoned.

In order to bring the work up to date I have had in many places to add further matter as well as footnotes. This has caused the pages to vary in length and has necessitated the addition of extra pages differentiated only by letters of the alphabet. Otherwise it would have been necessary to alter the whole of the cross references. Even as it is, it has been impossible to give the time to these cross references that they deserve.

In the second edition hundreds of alterations and additions have been made, and over 70 fresh pages added, whilst Mrs. Bill's notes on Christ and Christmas have been deleted at her request. She has also asked me to state that she has taken no part in the preparation of the second edition. In order that practitioners and students, having different editions, can refer to necessary portions without trouble, the numbering of the pages and of the lines has been kept as in the first edition. In many places for this reason the lines have had to be crowded together.

NOTES TO READERS.

THIS presentation of facts does not pretend to be a collection of original discoveries, nor is it a polished literary work. It is a gathering together of the latest scientific, religious, and philosophical discoveries, a technical statement of facts reviewed in the light of the great truth that is now breaking in upon a waiting and wondering world, weary of useless theories and sick of speculative hypotheses.

The main points dealt with were touched upon, more or less fully, in a lecture delivered on August 12th, 1909. Having been asked to revise this for publication, I commenced to amplify it. As the work progressed, it was found necessary to give facts and to further elaborate and treat in detail the logical sequence of thought in order to show the accuracy of the statements made. The fact that the work has had to be done when already the whole of the day was taken up with important professional duties, has rendered it impossible to do more than present a mere succession of statements, which make no claim to literary merit. "Variety of language or beauty of diction must give place to close analysis and unembellished thought" under such circumstances.

In dealing with such infinite and vital subjects as God and man and the universe, it is essential to preserve a sense of order, and state apparent difficulties, before presenting their remedy. For this reason I would ask the reader to spend no time upon such points in the first section as are already known to him. On a second reading more attention may be given to this portion, the value of which will then be better recognised.

Some may complain of the positiveness with which most of the

statements of fact are made. Time alone will prove to most people whether they are correct or not.

Any hesitation in accepting the facts herein set forth will be found to give way when these are submitted to the test of the action of the unalterable laws upon which they are based. It is within the power of each reader to demonstrate for himself the truth of such facts by application of the rules as stated.

I can promise that no regrets will follow any time spent in study of the laws referred to, when followed by practice of the habits of thought to which attention is directed.

I feel sure that the Principle which has been followed throughout, will be sufficient to provide a logical solution of any difficulty, raised by the simplest or deepest thinkers, in either the scientific or religious worlds, in connection with the vast subjects dealt with.

The reason for giving many of the quotations throughout this work is not for the purpose of proof, but to show how earnestly great thinkers, of past and present times, have been and are now reaching out in search of a scientific basis of knowledge, an unalterable Principle upon which they could absolutely rely. I will be grateful for any better quotations forthcoming as a result of this publication of facts.

Unfortunately, in a few cases references cannot be given to the writers, as the quotations are taken from miscellaneous notes made in the past. In a few instances also I cannot even be quite sure whether the words are my own notes or extracts from books read. I have also failed in many cases to give the writers' qualifications, and shall be grateful for any particulars which will enable me in a future edition to give credit where credit is due, or will allow readers to verify such quotations for themselves. In places, phrases are shown as quotations without a reference to the known author, and this for reasons that will be appreciated as the book is read and its motives discerned.

Numerous quotations from the Bible are also given, as many of the most earnest thinkers naturally value confirmation of every truth from this source. Those who have had Christianity so put before them that their logical minds will not allow them to adopt mis-stated truths, may think that such references are too frequent. I hope that a large and important body of thinkers will bear with this owing to the fact that there are so many who are helped by such confirmatory quotations. Each can, if he prefers, pass them over, and apply his whole attention to discover the truth as otherwise expressed. On

reading through a second time, however, such readers will find in these Bible quotations an unexpected witness to every statement of truth that has been put forward. It should be clearly understood, however, that the scientific facts set forth, in no way depend upon even this most valuable testimony, as they are facts which are based upon no written statement, but rest upon an unalterable Principle. They are demonstrable living truths, which will lift the reader away from the mere field of material battle, where evil is uncovered only to be destroyed, into the spiritual realm of harmonious reality. This kingdom, for which we are all looking, is the new heaven and the new earth, the world of reality, which is merely waiting man's recognition and acceptance.

LIFE UNDERSTOOD

From a Scientific and Religious Point of View, and the Practical Method of Destroying Sin, Disease, and Death.

By F. L. RAWSON, M.I.E.E., A.M.I.C.E.

AMPLIFICATION OF A LECTURE DELIVERED AT LETCHWORTH, ON AUGUST 12TH, 1909.

"Science is bound by the everlasting law of honour to face fearlessly every problem which can fairly be presented to it"* (Lord Kelvin).

"There is nothing covered that shall not be revealed" (Luke 12, ver. 2).

Refer to Page Line

ALL over the world, not only in scientific circles, but through the daily press, the attention of thinkers is being drawn to the fact 67 37
that our old ideas are fundamentally wrong, and that some great 551 12
truth surely remains undiscovered which is likely soon to bring 551 29
about a great change for humanity at large.

Lord Kelvin has written: "One word characterises the most strenuous efforts for the advancement of science that I have made perseveringly during fifty-five years—that word is 'failure.' I know no more of electric and magnetic force, or of the relation between ether, electricity, and ponderable matter, or of chemical affinity than I knew and tried to teach my students of natural philosophy in my first session as a professor." This was because Lord Kelvin, whilst a religious man, endeavoured to find truth in matter.

One of the leading and most practical chemists of the day, in mentioning a new discovery which has not yet been given to the 169 26
world by its learned discoverers on account of the impossibility of 107 9
fitting it in with any known theory of matter, made the following 72 32
statement to me: "It is an extraordinary thing that every science 20 9
is now coming to a head. This position has been reached before 44 12
in different sciences, but it is the first time in the known 291 18
history of the world that all the sciences have come to the See Note A on page 551.
same conclusion together, namely, that their old ideas are abso- 553 8
lutely wrong." Another, recognised all over the world as a giant
in research, said: "We do not know whether we are standing on 552 4, 14
our heads or on our heels."

The consecutive statement in the following pages contains a collection of facts and logical deductions therefrom, which having been learnt and demonstrably proved, are gladly presented to suffering humanity. The facts given will, it is believed, be found of fascinating and vital interest to all.

The aim has been, not to present a theory, but first to expose the 7 30
foundationless fallacies of material so-called laws on which alone 217 33
rests all the seeming mystery of human experiences. Secondly, to 552 3, 20
draw attention to the only practical, universal, and unfailing method of 326 17
instantaneously overcoming every kind of sin, disease, and trouble, 17 19

* British Association Opening Address.

322 36 including death, by a right understanding of Life as God. To under
125 7 stand God is the work of eternity, but a grasp of this method will at once revolutionise the life of the reader. To obtain such a grasp, it is better to read steadily through the sections in the order given, instead of merely taking the most interesting parts first.

THE TRUTHS DECLARED.

The truths declared are not mere arbitrary statements. They can be proved by each and all of those who study the laws herein stated. The main points brought out are as follows:—

1. Sin, disease, and even death itself, are merely crude mistakes, resulting from ignorance of the law of Life, eternal Mind, omnipotent good.
2. God is not a distant potentate, but an ever-living, ever-active, and unalterable Principle—Mind, Soul, Spirit, Life, Truth, and Love; the omnipotence and omnipresence of which can be instantly utilised at any moment and for any good purpose.
3. Man's possibilities, resting on a scientific, mental foundation, are found to be limitless, for he reflects divine Principle. These, even as humanly discerned, are so marvellous that they enable us to form an approximate, and continually improving, conception of absolute spiritual realities.
4. The mysteries of birth and death are explained, the latter being merely a transition into another material state of human consciousness, which can, and very shortly will, be entirely avoided.
5. The changing and fading fallacies with regard to material evolution are laid bare, and the eternal facts of spiritual evolution stated.
6. A logical and consistent statement of the theories of material phenomena, exposing the fallacies that have hitherto, through ignorance, bound mankind, is set forth.

REVOLUTIONARY RESULTS OBTAINABLE.

7. Last, and not least, each reader, as he discerns the truths declared, can at once put into practice himself, an easy, scientific, and therefore infallible and instantaneous method of obtaining the following revolutionary results:—
   (a) Deliverance from sin, disease, and the last grim enemy, death itself.
   (b) Ability to relieve his fellow-man instantaneously of any kind of sin, disease, trouble, and, in fact, help him out of any possible difficulty.
   (c) The overcoming of limitations of all kinds in every right direction.
   (d) Freedom from all worries and troubles, and the attainment of perfect peace of mind, with continued increasing happiness.

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"Slumber not in the tents of your fathers; the world is advancing, advance with it" (Mazzini).

TEN years ago I was retained by the "Daily Express" to make a professional examination into mental working, the vital subject that is now engaging the attention of the deepest thinkers and greatest humanitarians throughout the world. In consequence of this I was asked by Mr. Bruce Wallace, under special circumstances, which will be referred to later, to give a lecture, the amplification of which has led to this book. 166 28 167 6 325 4

In the course of the above examination the facts came to my knowledge that are now to be presented to you. These facts, however surprising they may appear to you, were, I assure you, no less so to me. I am convinced, however, that anyone who examines them with even a little care and patience, and with an open mind, will come to the same conclusion as I have done, and reap a rich reward. I would emphatically echo the words of Uriel to Esdras, who asked for understanding of some of the most important subjects dealt with in this work, and was answered as follows: "The more thou searchest, the more thou shalt marvel" (II. Esdras 4, ver. 26). 304 44 324 19 134 3 246 35

"Scepticism is ignorance," writes Victor Longheed, and a sign of wisdom is to keep our minds open and our mouths shut when scientific wonders are put before us. "Disbelief is easier than belief, if in accordance with environment or custom, and is usually due to indolence, and is never a thing to be proud of" (Romanes). 299 25

"Psychical research is by far the most important work that is being done in the world" (W. E. Gladstone).

Remember that hardly anything is known scientifically about psychology. It is only recently that it has been deemed worthy of being studied and taught. Professor James, one of the leading psychologists of modern times, writes as follows: "Psychology is but a string of raw facts, a little gossip and a wrangle about opinions, a little classification and generalisation on the mere descriptive level, a strong prejudice that we have states of mind, and that our brain conditions them, but not a single law in the sense in which physics shows us laws. At present psychology is in the condition of physics before Galileo and the laws of motion, or of chemistry before Lavoisier." *

We should, as Sir William Crookes has said, "keep our minds, like the windows of a lodging-house, with a notice written thereon, 'Rooms to let.'"

A CORRECT WORD PICTURE.

"And ye shall know the truth, and the truth shall make you free" (John 8, ver. 32).

It is my intention to present, in accordance with the most recent scientific knowledge, a correct word picture; in other words, by the presentation of up-to-date natural science and latter-day practical metaphysics to enable you to understand better what this material world assumes to be, and how through the exposure of all its hidden workings, and therefore seeming mystery, it is possible to emerge from the mists of shifting appearances into the sunlight of eternal facts. 171 19 72 26 71 15 29 29 281 7 17 21

* "Psychology," p. 468.

Mr. Balfour, in his presidential address to the British Association a few years ago, pointed out the necessity of not limiting ourselves to material facts alone, but of coming out of the realm of the unreal, that is, the material world, into that which has hitherto been termed abstract, namely, the spiritual world or world of reality.

200 29 It is certain that every honest, unprejudiced seeker will find, as I have proved for myself, that the substitution of metaphysical working, or deep, systematic thinking, produces practical effects, as far exceeding those obtained by physical methods as sunlight exceeds rushlight.

The theory or explanation* of material phenomena now put before you has been gradually evolving and includes and accounts for every known so-called fact of the material world, whether physical or so-

266 44 called mental, accepted by science, or of the class called occult. This theory is daily, although sometimes unknowingly, being corroborated by leaders in natural science all over the world. Many of the

82 47 most important facts have been confirmed since they were first brought to my knowledge.

F. W. Grant, the author of that most valuable commentary and

450 29 translation of the Bible known as the "Numerical Bible," which has not yet been generally appreciated, made a special study of the

446 30 meaning of numbers, which enabled him to obtain great insight

522 24 into the Bible, and through it into the history of the material world, past, present, and future. Priceless information, essential for the

295 9 protection of the human race, is recorded in the Bible for the warning, instruction, and consequent immediate safety of those who discern the scientific significance of its spiritual messages. It is interesting to note in connection with the object of this lecture that the same author, in his book, "Spiritual Law in the Material

See Note B on page 561. World," writes as follows: "Standing as I do but at the threshold of all this, or given to enter but a little way, I dare predict to him who shall bring together, as in a stereoscopic picture, the two worlds

158 44 of Science and Scripture into the unity which they really have, that

246 32 he shall achieve for himself a joy beyond utterance." This has been the case.

"But all the glories to my sense appealing
Can no such raptures win,
As come with majesty and joy of healing,
From love and light within" † (Albert D. Watson).

17 14

THE MYSTERIES OF OUR WORLD.

"But we speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (I. Cor. 2, ver. 7)

553 8 Our planet is full of mystery, and of the universe only enough is

552 4 known to make those who are thought to know a great deal, partially recognise their ignorance. "And if any man think that he knoweth any thing, he knoweth nothing yet as he ought to know" (I. Cor. 8, ver. 2).

Professor Drummond writes:‡ "The one subject upon which all

* "To make hypotheses, to verify them by experiments, then to attempt to connect, by the aid of generalisations, the facts discovered, represents the stages necessary for the building up of all our knowledge" ("Evolution of Matter," p. 317. Dr. Le Bon).

† "Love and the Universe and other Poems."

‡ "Natural Law in the Spiritual World," p. 29.

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scientific men are agreed, the one theme upon which all alike become eloquent, the one strain of pathos in all their writing and speaking and thinking, concerns that final uncertainty, that utter blackness of darkness bounding their work on every side." This darkness is ignorance, the mystery of evil, the only cause of the apparent limitation in every direction. This darkness has now been dissipated. 230 19 88 26

"Occult" Phenomena.—Amongst the phenomena known to investigators for which it has hitherto been manifestly impossible to account in any rational way, are those connected with thought reading, prophesying, clairvoyance, clairaudience, second sight, psychometry, somnambulism, duplicated personality, suggestion, hypnotism, spiritualism, the ancient temples, faith healers, theosophists, the Indian Yogis, Mohammedan fakirs, and the witches and sorcerers of olden days. So ignorant have we been of such matters that until quite recently their investigation was tabooed by scientific men on the ground that there was no method of obtaining exact knowledge concerning them. There are many other mysterious phenomena, such as ghosts and visions, miracles and enchantments, and marvellous powers that various men have exercised, of which there are many instances recorded in the oldest known writings, in the Bible, and throughout all history. These phenomena are now no longer mysterious, and by reversal of the many falsities in connection with them they "serve as waymarks" to better, and ultimately to permanent things, the ideas of God. 258 38 115 128 261 43 462 19 128 31 308 42

Scientific Difficulties.—Even if we put on one side all that may be considered "miraculous," those facts which are called "scientific" are just as bewildering. Take, for instance, the ether, which is full of paradoxes. Is a material earth, as stated, flying at the rate of about eighteen miles per second through this ether, the density of which is believed to be 480 times greater than that of the densest matter on the earth? To what are due the deviations in the movements of the Moon and Mercury? Why does the ninth satellite of Saturn revolve in a direction contrary to the others, and contrary to the general rotation of our solar system? Why do the projections of the Western hemisphere correspond to the indentations of the Eastern? Why does not the sun get appreciably cooler? Why is a comet attracted, and the particles of its tail apparently repelled, by the sun? Why is the view of so-called natural laws constantly being altered? Why, according to Professor Jevons, can only about one mathematical problem out of a million be solved? Why does chemical affinity work in different ways on different substances? What is electricity? What indeed is vibration or force? What is heat? Why is a bar of steel magnetised under a shock if held in one position and not in another? Why does matter sometimes repel and sometimes attract matter? Why at the temperature of liquid air does phosphorus lose its violent affinity for oxygen and sulphuric acid no longer turn litmus paper red? Why does aluminium, which does not decompose water when cold or oxidize at ordinary temperatures, decompose water violently, and visibly oxidize with water containing the slightest trace of mercury? Why 74 11 322 29

do extreme heat and cold produce similar effects? Why does a gyroscope running at a very high speed present a strong resistance to any force used to alter its position? Why does every substance, including water, contract upon cooling, while water and bismuth alone expand just before freezing? What is the cause of the move-
84 36
559 24 ments of the planets and their satellites? What is gravity? To what are the varying cohesive, elastic, frictional, viscous, electric, and magnetic properties due? What are the laws underlying the
81 18 freedom and mutual constraints of molecules? Such questions have been puzzling both physicists and chemists for centuries.* Now at last we have the solution.

It is a remarkable thing that the more the materialist has investigated such matters, and the greater his experience of them, the
15 16 more uncertain has appeared his knowledge and the further he has
559 20 seemed from any fixed laws. Take, for instance, astronomy. Until recently it was thought the laws governing the movements of the solar system were absolutely fixed and well known. It is now
560 3 being found that we had practically no real knowledge of them.
456 38 Astrologers, who laugh at what they speak of as the ignorance of Western astronomers, will tell you wonderful things that they have learned from applying the facts brought to light by the astronomers, who, confining themselves to the evidence of their five senses, have failed to reap the reward of their discoveries. "Astronomy is the most perfect science, because we know least about it"† (Edward Carpenter).

54 35
88 34 All these difficulties can now be demonstrably accounted for by the real metaphysician, who alone has perfect control over the
397 45 seeming laws of physics.

See Note C on page 561.

Medical Difficulties.—When we come to the subject about which we should know most, namely, man, how little we find is generally known? He is a mass of mystery and contradictions. Take medical
237 39 practice, for instance. The only certain thing about it is its uncertainty, and yet some of the greatest men have given up their lifetime to its study and almost broken their hearts at different times over their apparent inability to help a sufferer. Few professions have given, and are giving the world up to the present day, such noble examples of self-sacrifice as the medical profession and those connected with it. Yet, is disease lessening? Dr. James Johnson, surgeon to King William IV., said: "I declare my conscientious opinion, founded on long observation and reflection, that if there was not a single physician, surgeon, apothecary, man-midwife, chemist, druggist or drug on the face of the earth, there would be less sickness and less mortality." Why, according to Sir Victor Horsley, do over 10,000 patients die annually in London alone after operations? Why did the Metropolitan Asylums Board recently report in one year alone

* "All the facts of this order [early evolution of matter] belong to the category of unexplained phenomena of which nature is full, and which become more numerous as soon as we penetrate into unexplored regions. The complexity of things seems to increase the more they are studied" ("The Evolution of Matter," p. 262. Dr. Le Bon).

† "Modern Science: A Criticism."

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3,111 cases of mistaken diagnosis admitted to their isolation hospitals. Why did the well-known Dr. Abercrombie write: "Medicine is the science of guessing"? Why does a person apparently die of fright? In fact, when is he really dead, since, as will be shown, he does not really die — that is, pass into another state of consciousness — for several days after the appearance of death? Why does a man's hair turn white in a night—in the case of a Bengalee criminal, in front of the spectators? Why does sea-sickness almost invariably disappear in moments of danger? Why does one person catch a disease and another under similar circumstances escape it? In fact, what is the cause (so-called) of many diseases? Sir John Forbes, M.D., F.R.S., Fellow of the Royal College of Physicians, said: "No systematic or theoretical classification of diseases or of therapeutic agents ever yet promulgated, is true, or anything like the truth, and none can be adopted as a safe guide in practice." Why is the practice of medicine so different in different countries and at different periods? Refer to Page Line 276 24

Dr. Mason Goode, a well-known Professor, writes: "The effects of medicine on the human system are in the highest degree uncertain; except, indeed, that it has already destroyed more lives than war, pestilence, and famine, all combined." Why did Dr. Benjamin Waterhouse write: "I am sick of learned quackery," and Oliver Wendell Holmes say, in a lecture before the Harvard Medical School: "I firmly believe that if the whole *materia medica* could be sunk to the bottom of the sea, it would be all the better for mankind and the worse for the fishes"? Why in allopathy is a large amount of a drug given that causes symptoms the opposite of the disease, and in homœopathy a small amount of a drug that produces the same symptoms, and why do both contrary systems produce a seeming cure? One of the latest ideas is to give drugs to increase fevers, on the ground that a fever is nature's method of supplying increased blood to parts affected, so as to get rid of local disease. Why is this so when ice is freely used, and previously the temperature was kept up, both methods producing like results? Why is it that "what is one man's meat is another man's poison"? To what is the effect of infinitesimal homœopathic doses due? Why does a harmless draught surreptitiously substituted for a narcotic mixture equally send a patient to sleep? Why have the drugs used been so constantly changed? In fact, why in civilised countries is the use of drugs being given up altogether? Sir Almroth Wright informs me that "it is useless to expect from the drugs with which we are at present acquainted, destruction of the bacteria in the interior of the organism," and that "the method of extinguishing bacteria by the knife will be finally given up." Why are talismans so believed in? What is the explanation of the deaths and cures of sickness produced at a distance by the witch doctors in Central Africa, and of the wonderful facts related by thoroughly credible travellers in Siberia, Abyssinia, and elsewhere? Why did the Aïssouan Arabs, who a little time ago visited London, devour venomous snakes, and allow themselves to be stung by scorpions without harm, after being apparently hypnotised by their chief? To what may the mysterious results be ascribed for which 500 268 19 268 12 460 35

people were burnt in Zürich in one day, and 10,000 in Germany in a year, with the object of stamping out witchcraft?

224 4 What sustains the army of so-called quacks? What caused Lavoisier to say: "Medicine came into the world with a twin-brother called Charlatanism," and Voltaire to say: "The art of medicine consists in amusing the patient while nature cures the disease"? Why did Sir James Paget write to Sir Henry Acland, in 1866, as follows: "What unsatisfactory . . . cases these are! This clever, charming, and widely known lady will some day disgrace us all by being juggled out of her maladies by some bold quack, who, by mere force of assertion, will give her the will to bear, or forget, or suppress all the turbulences of her nervous system"?

Healing.—Why do we believe more in the power of drugs to heal than in the power of God? Is God incapable or is He unwilling 34 7 to heal our sin and sickness? What do we mean by the term God 252 1 when we say that God heals? What is the cause of the apparent healing done by numerous sects, of which the best known are the Peculiar People, the Zionists, the Salvation Army, and of that done at Bethshan, at the holy baths of Lourdes, and elsewhere? How is it that such circumstantial records of the healing of various diseases 189 22 by the touch of English kings have been handed down to us? What is the explanation of King Menelik's healing of snake bites at a distance, and of the many varieties of faith healers and other different forms of what appears to be mental healing? None of this apparent healing is of any permanent value, as will be seen 134 1 hereafter. There is only one method of healing that rests upon 326 32 135 17 a scientific basis. On the same scientific basis rest substantial 332 6 replies to all questions that can arise.

Physiological Difficulties.—What is the connection, if any, between 129 1 mind and brain? Why did Sir J. Crichton-Browne, M.D., LL.D., 78 16 F.R.S., writing of important physiological and pathological discoveries, say that they "have not, it will be found, brought us one hair's breadth nearer the comprehension of the way in which the physical basis of mind is related to mind at all"?* How are "nerve stimuli" transmuted into sensation or ideas? How do the nerves affect the muscles, either to contract or release them? Why do nerves seem to ache after they are no longer there, for instance, when a leg has been amputated? How is the inverted image at the back of the retina transmitted to the brain? Why do we not see everything upside down? What is the process whereby the likeness of the parent is transmitted to the offspring? How is it that such great physical changes suddenly take place in a child just before the moment of birth? What is the medium between the "so-called mental" and physical systems?

There is an extensive literature on the subject which sets forth

* "The Hygienic Uses of Imagination." Address on Psychology, delivered at the Annual Meeting of the British Medical Association, 1889.

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many different theories and speculative explanations, and yet no one has ever pretended to understand such matters until recently.

Unrecognised Human Capacity.—Here again there have been numerous mysteries. How did Bidder, the eminent civil engineer, seem, as his grand-daughter told me, to see in the air the answer to any mathematical question, without calculating? Others, called "calculating boys," have done the same. What is the source from which Moses, Isaiah, Jeremiah, Daniel, and Huldah the prophetess, with such people as Jacob Boehme, Andrew Jackson Davis, and many others, have drawn their surprising knowledge? To what were the wonderful powers of Emanuel Swedenborg due? By what means did the natives know at once in the Egyptian bazaars of the death of the heroic Gordon? How does news travel so quickly in Central Africa and other places? Why does one speaker electrify an audience, and another produce no effect, and, as is a matter of common knowledge, the speeches of one Member of Parliament sound well and read badly,* and vice versa? Why does a "rot" sometimes set in at cricket? Why is one man lucky and another man unlucky? What was Rarey's secret for taming horses, and what was that of Major Wood? Why did not the tiger spring upon Sir Charles Napier, but slink away when gazed at fearlessly?† What were the laws known and utilised by Daniel in the lions' den, and by his three co-religionists in the fiery furnace?

See Note D on page 562.

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It can now be proved that all men have latent within them marvellous powers, and can successfully apply the same laws for their own benefit and that of others. "He is a rich man who can avail himself of all men's faculties" (Emerson).

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Unaccountable Animal Wonders.—There are many things here that no one hitherto has been able to explain. How is it that a dog or cat will find its way straight home, after having been taken away

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* Whilst my father was Secretary to the Board of Trade he also acted as Private Secretary to Gladstone. When an important speech was being delivered a series of shorthand writers would take down verbatim what was said, and each would write out the results of the notes taken, say, for ten minutes, which my father would edit whilst Gladstone was speaking, so that the papers would be selling the speech that evening. Once, when the first of the reporters handed up what he had written, so extraordinary and unintelligible were the sentences, that my father thought the man was drunk, until he found that what the second man had written was just as confused. The speaker's words were, however, reported correctly enough, yet the audience had been shouting and cheering him. My father ultimately had to re-write the whole of the speech, and this happened several times. He told me that he had come to the conclusion that Gladstone had a "magnetic personality" which influenced his hearers.

Mrs. Besant, in "Man's Life in This and Other Worlds," page 33, writes: "I have heard him [Charles Bradlaugh] lecture on a Radical subject with a number of members of the Carlton Club—respectable old Tories—sitting in a row in front of him, and they all applauded him furiously, carried away by emotion, roused in them by astral bodies [human minds] vibrating under the force of his."

† One who faced a tiger in the jungle until it slunk away, on being asked how he was able to exercise such control, replied: "Because I have conquered the tiger in my own nature."

100 miles by train? Why do cubs of wild animals, for instance, in moments of danger, obey the dam without a sound being uttered or a movement apparently taking place. How do ants convey to
269 9 each other a whole series of instructions concerning places to be visited and work to be done, as far as one can tell, by merely momentarily touching each other's antennæ? A scientific friend of mine tells me that, over and over again, he has noticed that if a bird building its nest finds a straw too heavy to lift, it dips one end in water and then is at once able to fly away with it. Why is this? Where does a cat find the fulcrum whereby it falls on its paws even if held only just above the ground with its feet upwards? How is it that a serpent fascinates a bird or frog? Why does a hen remain motionless when it is laid on its back and a line drawn away from its beak? How do soft insects, the smaller death watches, or so-called book lice, make their sounds? How do birds travel for many miles with no apparent movement of their wings?

We now find that the only difference between the material man
465 36 and material animal is one of degree, and man has unconsciously limited the powers of animals, instead of improving them.

Philosophic Difficulties.—There are also other things of vital importance that have puzzled all thinkers for ages. For instance,
25 3 why is evil permitted to come into the world? This, until recent times, has been the greatest puzzle to all schools of thought. Why have most of us found ourselves disappointed travellers, aimlessly wandering "on the shores of time, tossed to and fro by adverse circumstances," apparently inevitably subject to sin, disease, and death? Why in this world, on the one hand, is there sometimes, without any apparent reason, such wonderful happiness, though always temporary, while, on the other hand, all nature teems with instances of the most diabolical ferocity and awful misery, making a living hell for countless millions of the seeming lower forms of life, patient, tortured sufferers?

What is the reason of so-called evolution? Is there anything
290 11 besides Darwin's "natural selection," or, as Wallace puts it, "the struggle for existence"? Huxley spoke of predetermined lines of modification, and since then some biologists, endeavouring to explain evolution, have suggested what they provisionally called Bathmism, i.e., a tendency towards progress inherent in organisms. These and all great thinkers have acknowledged that there must be
287 18 some further explanation which some day would be discovered.

Finally, why has the world appeared full of mysteries for so long, and why is it that, until recently, the more we learned the more
20 9 difficulties appeared, and the less we found we really knew?*

"Knowledge is proud that he has learned so much. Wisdom is humble that he knows no more" (Cowper).

15 16 The following words of Professor Jevons show our previous
189 17 lamentable ignorance: "It might be readily shown that in whatever direction we extend our investigations and successfully harmonise

* I find that Professor S. P. Langley has written: "The more we know, the more we recognise our ignorance, and the more we have a sense of the mystery of the universe and the limitations of our knowledge."

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a few facts, the result is only to raise up a host of other unexplained facts." 343 4

"Even religion and therapeutics need regenerating." No one admits this more fully than the leading exponents of these two great would-be benefactors of mankind. 199 19, 199 32, 34, 200 17

> "At thirty, man suspects himself a fool,
> Knows it at forty and reforms his plan;
> At fifty chides his infamous delay,
> Pushes his prudent purpose to resolve."

We might add that at sixty he regrets his lost opportunities, and at seventy thinks that it is too late to do anything.

One can readily imagine an intelligent, well-informed visitant to this earth for the first time, reporting nearly the whole of its inhabitants to be afflicted with an ignorance of the truth about their own affairs that amounted to insanity. 278 13, 253 4, 14 44

Such a pitiable state of ignorance does the mass of mankind appear to be in, that we find a well-known writer on astronomy saying: "Science therefore cannot go back to the absolute beginnings of things, or forward to the absolute ends of things. It cannot reason about the way matter and energy came into existence, or how they will cease to exist; it cannot reason about time or space, as such, but only in the relation of them to phenomena that can be observed. . . . Science cannot inquire into them [the facts that are stated in the first chapter of Genesis] for the purpose of checking their accuracy; it must accept them as it accepts the fundamental law that governs its own working, without the possibility of proof"* (E. W. Maunder). This shows something fundamentally wrong in the line of research. Surely we have forgotten the injunction, "Open thou mine eyes, that I may behold wondrous things out of thy law" (Ps. 119, ver. 18). 189 17, 105 8, 103 22, 52 4

Dr. J. W. Heysinger has said:—

"What is wanted is to see science put on her spectacles, and get honestly down to hard work on these difficult but universal and most important subjects.

"When that time comes, and it is rapidly coming, psychism, in its broadest sense, will be tried by a jury of its peers, and the verdict will be in accordance with the evidence of all mankind, everywhere and from the beginning, and will not represent merely a self-sufficient ignoring of the whole testimony, and an a priori prejudgment of the whole case. The facts will not be superciliously thrown aside, the evidence will not be perverted nor garbled, inconvenient facts will not be suppressed, the truth will be elicited as it would be by skilled lawyers, and the opinion rendered as it would be by able and impartial judges, and science will then win a crown of imperishable glory. Nay, more, in that day the judgment will be found reflected upon and applicable to many other great problems, now the despair of science, and solid achievements 330 14, 14 40

* "The Astronomy of the Bible," p. 18, 19.

will come in all directions. Science is clearly moving in the direction of the spiritual; nothing can be more certain." *

This prophecy is of interest, as it is now fulfilled, and "solid achievements" are coming in all directions.

The Mystery of God.—"*Amid the mysteries which become more mysterious the more they are thought about, there will ever remain the one absolute certainty, that man is ever in the presence of an infinite and eternal energy from which all things proceed*" (Herbert Spencer).

Cicero said: "It is difficult to attain and dangerous to publish,
34 7 the knowledge of the true God." †

It is well known, and referred to in the Bible, that what the early Christians taught, was looked upon as a mystery, and that there were various grades of learners.‡ "Without controversy great is the mystery of godliness" (I. Tim. 3, ver. 16).
534 9 What is the difference, if any, between Jesus the Christ and the ideal Christ that Paul taught us was the wisdom and power of God? Why are we told to have only one God in the Bible and yet told in the Prayer Book that "the Father is God, the Son is God, and the
35 1 Holy Ghost is God. And yet there are not three Gods, but one God"? Why does our Prayer Book, which is a schedule to an Act of Parliament, speak throughout of us as the
360 39 Children of Israel, of Abraham, or of Isaac? Why does the
368 27 preface of the only book in England of which the perpetual copyright is retained, the authorised translation of the Bible, couple England with Zion, both words being in italics?

"We speak the wisdom of God in a mystery, even the hidden wisdom, which God ordained before the world unto our glory" (I. Cor. 2, ver. 7).

This Mystery "Finished."—"*In the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God should be finished, as he hath declared to his servants the prophets*" (Rev. 10, ver. 7).

"*Ignorance of truth is the cause of all misery*" (Gautama Buddha). "*Ye shall know the truth, and the truth shall make you free*" (John 8, ver. 32).

531 23 This mystery, which is thus referred to by the great Apocalyptic
55 29 thought reader, is the mystery of good which arises from ignorance of the laws of eternal Mind, the fact being that God, good, is never absent. "The light shineth in darkness; and the darkness comprehended it not" (John 1, ver. 5). This mystery is now solved. Reason and revelation are reconciled. The only practical solution of

* "Spirit and Matter before the Bar of Modern Science."

† "De Natura Deorum," Abbé d'Olivito, translation i., p. 275.

‡ St. Clement of Alexandria mentions the "minor mysteries, which have some foundation of instruction . . . and the great mysteries, in which nothing remains to be learned of the universe." He also says that the Gnosis "has descended by transmission to a few, having been imparted unwritten by the Apostles" (Anti-Nicene Library, Vol. XII.). There are numerous references of this kind in the writings of the early Fathers.

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this "perplexing problem of human existence" may be found in the simple teachings, and is illustrated in the little understood life of Jesus the Christ. When intelligently considered, even the mysticism shrouding the Godhead disappears, leaving a practical knowledge of God. All mystery disappears as we gain the scientific practical understanding of his statements. "There is nothing covered, that shall not be revealed" (Luke 12, ver. 2), for "it is in truth, the word of God, which effectually worketh" (I. Thess. 2, ver. 13) in us, and we appear gradually to obtain, not only a knowledge of material things, but the scientific understanding of God that gives life everlasting. The prayer, "Give us, dear God, again the lost chord of Christ," is being divinely answered, and again the song, "Peace on earth, goodwill towards men," floats o'er the earth.

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THE SOLUTION OF ALL MYSTERIES.

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"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things" (John 14, ver. 26). *"Even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints"* (Col. 1, ver. 26).

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The World of Illusion.—The solution of all these seeming enigmas lies in the fact that this so-called material world is only a world of constantly shifting appearances, false illusions, so-called mental phenomena; and every form of matter, every form of sin, every form of disease and trouble, even the form itself of so-called man, can be caused to appear and disappear by what is falsely termed "thinking." This is because all matter is ethereal,* that is, merely supposititious mechanical vibrations in a theoretical ether.

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"The one certainty of science is the existence of a mental world" (Huxley).

Reality.—The only reality is God and His mental or spiritual manifestation, perfect man and universe, a perfect state of consciousness, called heaven. Having a false sense of existence, viewed from a false standpoint, a belief of life in matter, the material so-called man has an equally false sense of substance, and sees this perfect world only through a false material sense of it, and he has been fooled, self-hypnotised, into believing his material self and the ether-world to be real and true; whereas the material part of it is simply a temporary misconception of the real man and universe, a false belief of substance in matter, an illusionary effect, cinematographic pictures hiding heaven, the real world, from us.

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We must voice the truth and "make all men see what is the fellowship [Rev. Ver., 'dispensation'] of the mystery, which from the beginning of the world hath been hid in God" (Eph. 3, ver. 9).

334 24

"No-mind" and "Non-mental."—Mortals have hitherto been utterly deceived as to the definition of the word "mental." What has hitherto been dignified by the terms "mind" and "mental" turns out to be purely ethereal matter in varying degrees, from its most tangible and ponderable forms to the ethereal lines of force originally

* The term "ethereal" throughout this work is to be taken in its literal meaning as applying to matter in its primary form. It means "of the ether," the ether consisting of lines of force at right angles to each other, these lines being usually spoken of as "thoughts."

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advanced by Faraday. It should be spoken of as "no-mind" and
78 14 "non-mental." Human "mind" turns out to be human matter, a mechanical counterfeit of true consciousness, the result of electrical stresses in the ether, and therefore, purely ethereal. The only power is Love, alias Mind or God, and we cannot control matter scientifically by a negative "mind."

261 20 **The False Spiritual World.**—Being utterly ignorant of the ethereal conditions of the final yet elementary state of matter, and knowing
66 1 that there must be consciousness and therefore reality, mortals have
261 41 mistakenly conceived of the invisible, ethereal conditions as a
259 10 spiritual world, and against all logical deductions their buoyant
63 41 sense of hope has led the majority to think that on death they reach a far-distant "life eternal," in a hypothetical perfect world.

34 7 **The Real Mind, God.**—God, good, is infinite, eternal Mind, and is of necessity eternally good, and good only. Now this is demon-
495 15 strable. The knowledge of God, heaven, and our real selves is a
36 38 true mental science, demonstrable through application of the rule of right thinking. So-called "mental" science, which is limited to mere mechanical change of human phenomena, is an entire mis-
25 25 nomer, and utterly misleading, and should at best be distinguished as "non-mental" science, because it is not mental and not scientific.

Matter "Non-mental."—Numberless quotations might be given here which show that deep, logical thinkers have recognised that
261 20 matter cannot possibly be solid fact, but must be merely a form of material impression, false mental, or more accurately, "non-mental,"
92 21 phenomena. The following are instances, and more are given later.

Professor Herbert says: "The common supposition, then, that the material universe and the conscious beings around us are directly and indubitably known, and constitute a world of 'positive' fact, . . . is an entire mistake, based upon astonishing ignorance of the essential limitations of human knowledge."

John Fiske, the well-known historian and professor of philosophy, writes: "It was long ago shown that all the qualities of matter are what the mind makes them, and have no existence as such,
497 27 apart from the mind. In the deepest sense, all that we really know is mind, and as Clifford would say, what we call the material universe is simply an imperfect picture in our minds of a real universe of mind-stuff."*

492 40 Kant also said that "This world's life is only an appearance, a sensuous image of the pure spiritual life and the whole world of sense; only a picture swimming before our present knowing faculty like a dream, and having no reality in itself. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures, with which our entire real relation neither began at birth nor ends with the body's death."

* "The Idea of God," p. 15.

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The practical value to the world of this truth, that was enunciated by many other logical thinkers of equally world-wide reputation, has never been grasped by the majority. Until recently no one has ever followed it up to its logical conclusion, namely, that if the material universe is simply an imperfect false impression, then all 100 26
that is necessary in order that we should behold the real and 40 9
perfect universe is to change our thoughts to the standard of 251 41
perfection, and so see the perfect picture, when the imperfections 135 23
must disappear and heaven appear. 99 16

Matter the Manifestation of False Impressions.—"*Matter, like space and time, cannot be defined*"* (W. W. Rouse Ball). 23 32

Matter is merely the manifestation of false impressions of truth; 83 41
Lord Kelvin expressed it as "made up of thought forces."† It can 77 28
be made to appear and disappear by so-called thought, and this 94 30
in two different ways; one temporary because unscientific, the other 101 4, 15
disappearance permanent because scientific. Consequently the material world, as long as it has its apparent existence, is subject to continual changes, and has no fixed laws; so-called "thought," literally electric vibration, being the essence of material apparent 76 32
action. Matter is simply a series of cinematographic pictures.

Carpenter says: "The source of all power is mind."

Professor Huxley says: "If the hypothetical substance of mind 495 34
is possessed of energy, I for my part am unable to see how it is to be discriminated from the hypothetical substance of matter." 78 14

His philosophic position he has summed up as follows: "The key to all philosophy lies in the clear comprehension of Berkeley's 491 11
problem—which is neither more nor less than one of the shapes of the greatest of all questions, 'What are the limits of our faculties?' And it is worth any amount of trouble to comprehend the exact nature of the argument by which Berkeley arrived at his results, and to know by one's own knowledge the greath truth which he discovered—that the honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it.

"The more completely the materialistic position is admitted, the easier it is to show that the idealistic position is unassailable, if 156 45
the idealist confines himself within the limits of positive knowledge."

And he adds in conclusion: "And therefore if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Locke, another thinker misunderstood by materialists, writes: 490 28
"Bodies, by our senses, do not afford us so clear and distinct an idea of active power as we have from reflection on the operations of our minds. Of thinking, body affords us no idea at all, it is only from reflection that we have that. Neither have we from body any idea of the beginning of motion. . . . I judge it not amiss to

* "Mathematical Recreations and Essays," by W. W. Rouse Ball, Fellow and late Tutor of Trinity College, Cambridge.

† Leibnitz defined matter as a momentary mind, an instantaneous consciousness.

direct our minds to the consideration of God, and spirits, for the
34 18 clearest idea of active powers . . . God having fitted men with faculties and means to discover, receive, and retain truths, according as they are employed."

A Correct Basic Theory.—"*Our scientific theories are perfectly*
67 7 *legitimate as long as they are formed as a means towards practical applications*"* (Edward Carpenter).

Hitherto we have tried to fit our facts into our theories, and
67 15 have had to change our theories so as to explain our new facts.
171 19 In the correct basic theory now brought to your notice, we can fit in our real facts, the facts of good, and the spiritual universe, and at the same time test and account for our so-called facts, which are really only final and foundationless beliefs with reference to the material world. In this way we check our knowledge by means of our theory, and prove it later by demonstra-
217 33 tion. Probed to the bottom, and laid bare, this correct material
70 2 theory enables us to account rationally for the first time for our
71 30 so-called facts We must not, however, dwell on this theory, and
291 39 build it up in imagination as permanent fact. We have to reverse
71 18 the illusive truth of this theory, and so give everlasting place to a knowledge of the absolute facts and the spiritual universe. This true knowledge is a revealed and practical science, the science of God as divine Principle, with intelligent, living good as its manifestation.

Every thought a man is conscious of acts to a greater or less
76 37 extent. Millions now recognise this and are trying to learn how to
139 29 control illusionary impressions, mis-called thoughts. "Our thoughts are the rudder of our life," says the Rev. I. R. Shannon. Let us then always steer dead straight. "Let the wicked forsake his way,
103 5 and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him" (Is. 55, ver. 7). This is not so easy to do until you know how to do it. It can only be properly done in a scientific way. Let us proceed to advance fearlessly along this way, proving each step as we go.

EVIL AND THE MATERIAL WORLD.

Evil.—"*He that committeth sin is of the devil; for the devil sinneth from the beginning*" (I. John 3, ver. 8).

215 26 Everything in the material world is more or less bad or limited.
249 21 "Christian theology has not been able to make up its mind whether sin is a defect, or a transgression, or a rebellion, or a constitutional hereditary taint, or whether it is all these combined" (W. R. Inge, M.A., D.D., †Professor of Divinity, Cambridge).

Buddhism, which is more of a system of incorrect philosophy than
See Note E on page 563. religion as at present taught, teaches that evil is the true kernel

* "The Science of the Future."
† Now Dean of St. Paul's

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of existence, only to be removed with the cessation of existence itself. This is true so far as the material world is concerned.

"Our life is a false nature—'tis not in
The harmony of things—this hard decree,
This ineradicable taint of sin" * (Byron). 250 31

The Illusion.—"*Before a rigorous logical scrutiny, the Reign of Law will prove to be an unverified hypothesis, the uniformity of Nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion*"† (Stanley Jevons). 552 16, 554 29, 552 3

Whence therefore comes this material world, and what is it? The Greeks taught that the source of sin is delusion or disease—a perverted condition of the mind. Sin, and therefore everything material, everything unlike God, is only delusion, deception, absolute illusion, but not an illusion that the perfect spiritual beings, our true selves, are suffering under, for, being perfect, we could not in reality suffer from any illusion.‡ Sin exists only as a false claim, an utterly false conception, and this is no true existence. The whole of the material world, with its material phenomena, is an elaborate mechanical counterfeit of the spiritual realities of all things, and is at best merely a dream, ethereal, illusionary phantasies, a mesmeric sleep, but without even a real dreamer.§ As Schopenhauer said, it is a disordered dream of humanity. 24 17, 251 8, 156 20, 40, 45, 141 8, 88 36, 492 31, 453 12, 286 21, 94 5, 30, 71 42

The following illustration may enable you to understand the position better. Hold up your hand between your eyes and a light. Then put a sheet of paper between the hand and eyes, and throw some mud on the paper. Let your hand symbolise the real man, the shadow on the paper the material man, while the mud represents sickness and sin. The shadow on the paper is not the real hand, and if the dirt is rubbed off the paper, then the shadow represents the material man, well and free from sin. Go on rubbing, and the paper will ultimately disappear, and you will see the hand, symbolising the real man.

Again the real man in heaven may be symbolised by a human being in bright sunlight. The shadow then symbolises the material man. As the sun becomes more central the shadow decreases, until ultimately it disappears.

The Devil and Hell.—"*The wicked . . . will not seek after God: God is not in all his thoughts*" (Ps. 10, ver. 4).

This material world, this "waste howling wilderness" (Deut. 32, ver. 10), is therefore simply a terrible illusion, a grouping of false impressions, the devil's world, "the very devil," the only devil there is. This "self-imposed agony," this devil or evil, will continue until scientifically disposed of by denying the existence of all wrong thought, and thinking rightly instead. The only devils‖ are the devilish thoughts that attack us. The word "devil" is derived from the Greek "diabolos," which means merely "slanderer." The slander is that man is material and that there is life in matter. 94 5, 314 30, 142 17, 304 41, 283 20, 286 42, 100 25, 494 9, 299 19

Marlowe, writing in the sixteenth century, makes Faustus say to Mephistopheles: "Where are you damned?" Mephistopheles

* "Childe Harold," iv., 126. † "Principles of Science," p. 9.

‡ "He cannot sin, because he is born of God" (I. John 3, ver. 9).

§ Haeckel admits that as true intelligence does not exist in the material world, we have only our untrustworthy senses to testify to their own existence. Verily, a castle built upon the sands! 498 30

‖ The word "devil" does not occur in the King James translation of the Old Testament. The only devil there is, is the false concept of being, termed in the Bible, "carnal mind."

replies: "In hell." And on Faustus asking: "How comes it, then, that thou art out of hell?" he replies: "Why, this is hell, nor am I out of it":

14 30 "Hell hath no limits, nor is circumscribed
In one self place; for where we are is hell,
175 33 And where hell is there must we ever be:
And, to conclude, when all the world dissolves,
And every creature shall be purified,
All places shall be hell that are not Heaven."

280 22 Heaven and hell are not future states awaiting us at death.
175 33 Justin Martyr in 150 A.D. wrote: "If you . . . even dare blaspheme the God of Abraham . . . and say . . . that the souls,
274 33 as soon as they leave the body, are received up into heaven, take care."* Jesus said: "The kingdom of God is within you" [marg. ref., "among you"] (Luke 17, ver. 21), and we have not to die to get inside or among ourselves. "Earth's crammed with heaven" (Mrs. Barrett Browning). "The fear o' hell's a hangman's whip" (Burns).

304 40 We make our own hell and our own heaven by the way in which
55 38 we think; and we have to wake up as fast as we can and get out
32 37 of hell—the hell of the wrong thoughts that attack us—into heaven,
224 25 a perfect state of consciousness, the world of perfect thoughts,
95 31 perfect ideas, the real world that is here round us, if we could
301 28 only see it. "Love . . . builds a heaven in hell's despair" (W. Blake). The only way to escape the suffering which is always the result of sin is to stop sinning; and the only way to do this
71 42 is to stop entertaining wrong thoughts, as will be explained later.
220 7 To the mistaken teaching that God made sin, sickness, worries, and troubles, that is, the material world and material man, is due much so-called atheism and agnosticism.

175 24 "The world is stamped with no more than a footprint of the Divinity. Its goodness and wisdom are but caricatures of the Divine, blasphemous because of their very traces of likeness, mimicking the Creator as a marionette mimics its living maker. The conception of nature as being . . . a direct expression or self-manifestation of the Divine character, is responsible for the moral and spiritual perversions that are everywhere associated with polytheistic or pantheistic nature-worship. To worship the caricature of Divinity there revealed to us, is really to worship the devil"† (Tyrrell).

88 36 **The Non-reality of Evil and therefore of Matter.**—"*As for the other people, which also come of Adam, thou hast said that they are*
38 17 *nothing*" (I. Esdras 6, ver. 56). "*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. 6, ver. 3).

The human problem of evil is at length solved. Mathematically we know that anything that ever was nothing, or ever ceases to exist,

* "Dialogue with Trypho, the Jew," sec. 80.
† "Lex Orandi," p. 154.

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cannot be real, whatever it may seem to be; therefore evil must be unreal, however real it may appear, for no logical mind could believe it to be everlasting. Nothing evil, or even imperfect, can possibly last, as it is self-destructive. It always disappears sooner or later. It cannot even harm you when you realise its non-reality. "They that war against thee shall be as nothing, and as a thing of nought . . . their works are nothing" (Is. 41, ver. 12, 29). 156 45 156 15

The non-reality of matter has now been proved. So fixed has been our belief in its reality that the majority still believe it is something real and permanent. As this belief changes, so we shall see a changing world, until the mist of matter disappears, with its attendant evils, sin, sickness, worries, troubles, and limitations of every kind. "The things which are seen are temporal" (II. Cor. 4, ver. 18). 88 35 93 3, 23, 39 94 5 274 17

God, as the Principle of good, is very different from the god that we have been taught to fear, the god that not only allows but uses evil to punish the human beings that he is supposed to have made. How can the Principle of good even know of evil? If God knows evil He must have known of it beforehand, and therefore must have intended it or ordered it, for God, being infinite Mind and eternal Cause, must necessarily be omniscient and omnipotent. Habakkuk says: "Thou [God] art of purer eyes than to behold evil, and canst not look on iniquity"* (1, ver. 13). How could God know of evil and not instantly destroy it? As all sin and trouble are simply an hypnotic effect, if God could be conscious of it, "this infinite power would straightway reduce the universe to chaos." This is one of the proofs of its non-reality, for God is Mind, and Mind must be all-knowing. "All nations before him are as nothing; and they are counted to him less than nothing" (Is. 40, ver. 17). Nebuchadnezzar saw this, and said: "All the inhabitants of the earth are reputed as nothing" (Dan. 4, ver. 35). "Seeing evil nowhere exists, for God is all things, and to him no evil is near" (Origen, about 125 A.D.). All evil is merely a false appearance, produced by wrong thoughts. "Its ['the last enemy'] mind and hostile will, which came not from God, but from itself, are to be destroyed" (Origen). 152 4 94 39 24 8 156 45 19 12 83 4 94 30 25 42

"Now the sin of which I speak is this, when a man abandons that which really exists and serves that which does not really exist, there is [still] that which really exists, and it is called God" (Melita to Antonius Cæsar, about 150 A.D.).

Jeremiah said: "Out of the mouth of the most High proceedeth not evil and good?" (Lam. 3, ver. 38), and as John said: "All things were made by him" (John 1, ver. 3), it is clear that evil is not a thing; that is, nothing.

In the "Timaeos," Plato depicts the material world as essentially vile; he is unable to think of the pure and holy Deity as manifested in it, and accordingly separates the Creator from His creation [so-called] by the whole breadth of infinity. 485 7

* A 16th century Bible, belonging to a friend, translates this:—"Canst not see iniquity: wherefore thou lookest"; both translations continue, "upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he."

"For thou art not a God that hath pleasure in wickedness: neither shall evil dwell with thee" (Ps. 5, ver. 4).

The root meaning of the Hebrew word "avon," translated in the Bible "sin," is "nothing." Again, the word "naughty" means "of the nature of naught," like nothing. In Lancashire the word "nowt" means either "nothing" or "naughty," the two being indistinguishable in speech; "wicked" only means "bewitched."

23 24 We have all been bewitched, *alias* hypnotised, into a belief in evil, we "rejoice in a thing of nought" (Amos 6, ver. 13). God or good is and must be reality; therefore evil is the absence or opposite of good, and therefore the opposite of reality, a non-reality. This is seen also from the fact that at some time or other all evil must disappear, "the terrible one is brought to nought" (Is. 29, ver. 20). Evil must by its nature eventually destroy itself.

"All the evil of our life only seemingly exists, because it has been there so long"* (Tolstoi).

What Origin has Evil?—"*Behold, ye are of nothing, and your work of nought*" (Is. 41, ver. 24).

21 10 If evil is a dream or illusion, what was the origin of this illusion?
94 17 This is the constantly recurring question that has puzzled the leaders
95 4 of mankind from the earliest days, namely, What is the origin of evil? This is practically the same question as, What is the origin of
81 21 matter? Is it conceivable that God created evil?

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23 8 The answer is absolutely logical. As it is a non-reality it never began. No one ever created it, because it does not exist. If you could find out who created it then it would be real. If evil is said to be real it is the business of those who say it is real to find out how it began, and who created it. The impossibility of finding this out is one of the many proofs of its non-reality. "Matter is a misstatement of Mind." "In truth, no thing is contrary to God" ("Theologia Britannica").

22 45 "The 'problem of evil' is manifestly insoluble: we have to make our choice between theories, none of which is free from grave difficulties and objections"† (W. R. Inge, M.A., D.D.).

114 27 At one time there was a belief that there was a flat earth, and the mediæval Church burned those who denied the so-called fact. Who created the flat earth? It never existed. No one ever created it. It was an entire illusion, a lie—a lie about the round earth, and when it was known to be a lie, the belief in its reality, which was the only sense of existence it ever had, was gone. So, the belief in a material world is a lie about the real world. As you find out the truth the lie disappears, and you gradually appear to become conscious of the glorious reality, which has always existed here, around us, the kingdom of heaven, a perfect world.

The Truth and the truth about the Truth alone is knowable. There may be countless lies about the Truth, but only one Truth. We may believe a lie, but we know the Truth. Truth is demonstrable.

"Thou shalt have no other gods before me," means you shall
305 32 believe only in the existence of good, God and His manifestation,

* "The Teachings of Christ and Teachings of the Church," p. 243, Danish translation.

† "Personal Idealism and Mysticism."

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and not believe in evil or matter. If you do you will experience the sense of evil and limitation, sin, sickness, worries, and troubles. 35 12

"Since there is no being outside God, what we call separation from God, fall, or sin, is but a negative reality, a defect or privation. Evil has no substantial existence. A thing has real existence only so far as it is good, and its excellence is the measure of its reality. Perfection and reality are synonyms . . . evil is the absence of good, life, and being" (Scotus Erigena).

The Illusory Cause of Evil.—In the light of our present knowledge that all is Mind and mental, it must be remembered that in searching for the origin of evil there can only be a false suppositional mentality, a basic false mentality, to deal with. It being now agreed that matter is merely what is called force or electricity, it is obvious that any seeming material phenomena are entirely secondary, and consequent on this false mentality, which is thus the author of itself, and all its manifest apparent phenomena. 183 41 18 17 95 19 167 19 79 40 81 21 14 19 71 42

"A mad world indeed, my masters!" (Shakespeare).

If Mind can maintain its own phenomena it is self-proved to be eternal cause. If the so-called "mind" fails to maintain its own phenomena it is self-proved to be unreal and illusive, a false mental basis for whatever may apparently be built upon it as its manifestation. "Mind is its own great cause and effect." The Mind that thus proves itself to be eternal cause must be God and infinite. This statement includes of necessity the further recognition that the Mind that is God must be wholly good. Herein will be found conclusive proofs that material sense impressions are not permanent. The continually disappearing sick, sinning, and consequently dying phenomena that are spoken of as "human beings" are proved by their disappearance to rest solely upon the aforesaid false mental basis.* The only reality is God and the spiritual man and world. 93 3 95 2 156 45 34 17 30 28 72 4 92 34 249 8 95 19 94 5

"No-mind."—This false mental basis, hitherto called mind, and now designated "no-mind" (no mind), and the false mental or "non-mental" impressions, called thoughts are but the suppositional opposites of God or Mind, and God's thoughts, which constitute the only mentality and the only true mental impressions. 17 40 78 14 128 32 77 20

The personification of this false mentality, that has been called human mind and body, is self-destructive. Cursed from its supposed starting-point of a material conception, it is but "a pet nest for devils," a home for evil thoughts of every kind and description, "the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird" (Rev. 18, ver. 2). All evil conditions come from wrong thoughts, "the god of this world" (II. Cor. 4, ver. 4), a belief in the power of evil, owing to a want of the scientific knowledge that there is only one God, and that good. One of the wise sayings of the celebrated Dr. Abernethy was that "when a man begins seriously to dissect himself, he will soon be a fit subject for the undertaker." In Jer. 6, ver. 19, we read: "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened . . . to my law," the law of good, the only really existing law. "Be not overcome of evil, but overcome evil with good" (Rom. 12, ver. 21). The only way to do this is to practise the scientific method of thinking. In Ps. 23, ver. 4, 128 32 282 1 280 15 139 25 21 37 23 33

* "You cannot even be mathematically sure that I, who am speaking to you at this moment, possess a consciousness. I might be a well-constructed automaton—going, coming, speaking—without internal consciousness, and the very words by which I declare at this moment that I am a conscious being might be words pronounced without consciousness" ("Life and Consciousness," by Henri Bergson). This turns out to be the case as far as the material man is concerned.

312 29 we read: "I will fear no evil, for thou art with me." This "thou" is God, divine Principle, the law of good, which never fails to
295 11 destroy the evil if we only think rightly.

Sin the Cause of Disease.—A large proportion of the interminable trouble and myriad forms of disease in this world are acknow-
216 30 ledged to be due to sin; perhaps 40 per cent. A medical specialist in diagnosis told me that he thought about 75 per cent. of disease was due either to sin in the individual or sin in his parents. We now find that all disease is due to sin; but in probably sixty out of a hundred cases the sin is the lesser one of
251 24 what would be popularly called merely wrong thinking, belief in
23 24 a power other than that of God. This, as will be shown, is the primary cause of all disease and sin. This wrong thinking is due to ignorance.

Socrates said that sin was ignorance. Sin is ignorance of Truth, ignorance of God.

Dr. Thompson, surgeon to H.M. Prisons in Scotland, after observation for eighteen years, says: "I have never seen such an accumulation of morbid appearances as here. Scarcely any die of any one
216 30 disease, for almost every organ of the body is more or less diseased or degenerated."

The Arraignment of the So-called Man.—"*Man that is born of woman is of few days, and full of trouble. He cometh forth like a flower, and is cut down. . . . Who can bring a clean thing out of an unclean? not one*" (Job 14, ver. 1, 2, 4).

114 23 The five material miscalled senses condemn themselves. They cannot see, hear, feel, taste, or smell God. Has God created these "senses" that do not enable us to understand Him in the slightest?

"Throw out of work the body's senses, and thy Divinity shall come to birth" (Secret Sermon on the Mountain in "Corpus Hermeticum").

81 7 Most people have formed the habit of talking of the human body as something wonderful. It seems to me that it is wonderfully bad. Even a schoolboy could point out many possibilities of improvement. The eye is, I believe, supposed to be the most wonderful part of the human frame. Professor Helmholtz, one of the leading scientific men of modern times, said, referring to the human eye, of which he had made a special study: "Of all our members the eye has always been held as the choicest gift of nature—the most marvellous product." Then, after commenting on its details, he adds: "If an optician would sell me an instrument which had all these defects, I should think myself quite justified in blaming his carelessness in the strongest terms, and giving him back his instrument."* If a material man had the different powers of vision apparently possessed in part by the different animals, his sight, although incomparably better than that of human beings, would be quite imperfect in comparison with the power of sight of which, as will be seen hereafter, man is capable. The physical eye,
117 16 however, as will be shown later, is unnecessary for the exercise
21 40 of this power.

* "Lectures on Scientific Subjects," p. 219.

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Every other part of man is equally defective,* and he does not even rival a lobster, which so easily reproduces a lost limb. 296 20 502 11

The Ignorant Man a Helpless Victim.—"*Therefore my people are gone into captivity, because they have no knowledge: . . . Therefore hell hath enlarged herself, and opened her mouth without measure*" (Is. 5, ver. 13, 14).

It has been stated that "Man is born free." This is absolutely untrue of the human being. This so-called man is born a helpless babe, and remains helpless, the victim of circumstances, "the football of chance," until he gains some faint idea of what God is, and learns how to think rightly. What poor things mortals are, bound together in this bundle of so-called life. Monkeys on a stick, pulled about by conflicting emotions, creatures of impulse, we are swayed by every passing thought whilst we are learning how to control these thoughts. This lamentable position can only continue until man knows how to think rightly, and thus exercises his rightful dominion. 281 29 25 30 37 28 175 30 205 5 103 19 88 34

The Death Struggle of Nature.—"*For the earnest expectation of the creature waiteth for the manifestation of the sons of God. . . . For we know that the whole creation groaneth and travaileth in pain together until now*" (Rom. 8, ver. 19, 22).

Darwin showed the fierce struggle that lies beneath the seeming peace of nature. Many sensitive natures have been overwhelmed, and are daily being overwhelmed, by this universal unrelenting nature, "red in tooth and claw." 22 2

Dr. Macpherson, of Edinburgh, says that "a mere segment of an earwig will fight with a segment of an Australian ant, under the unmistakable influence of rage, until exhaustion or death ensues." Even with the smaller animal life one sees this. Romanes, in "Animal Intelligence," gives particulars of a conflict between a small rotifer and a larger one, and Sir William Dawson states that "an amœba shows volition, appetite, and passion." The pious Jacobi is stated to have said: "Nature conceals God; man reveals God."

Haeckel writes: "The raging war of interests in human society is only a feeble picture of the unceasing and terrible war of existence which reigns throughout the whole of the living world." †

Many of those present must have felt the oppressive sense, referred to in the words:—

> "My soul is sick with every day's report 175 24
> Of wrong and outrage with which earth is filled "‡ 29 24
> (Wordsworth).

No wonder Philip Mauro, who speaks of this world-system as "stupendous, gigantic, remorseless, terrifying!" says: "Though

* The report of Sir George Newman, the Chief Medical Officer of the Board of Education, shews that out of over 6,000 odd children examined, 62 per cent. were diseased, of which 10 per cent. had serious defective vision, and 40 per cent. extensively decayed teeth.

† "Confession of Faith," p. 73.

‡ "The Prelude."

composed apparently of human beings, and existing presumably for human beings, it nevertheless devours men, women, and children, placidly, and for trifling considerations."

Goethe, with all his prosperity and riches, states that he had not had five weeks of genuine pleasure in his whole life; and Caliph Abdul-rahman said that in fifty years he had had only
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fourteen days of pure happiness. Many have not had this small amount. How different it is when one knows how to think rightly.

497 1 Fiske, the well-known historian, says: "In every part of the animal world we find implements of torture surpassing in devilish ingenuity anything that was ever seen in the dungeons of the Inquisition. We are introduced to a scene of incessant and universal strife, of which it is not apparent on the surface that the outcome is the good or the happiness of anything that is sentient.

"If the Creator of such a world is omnipotent, He cannot be actuated solely by a desire for the welfare of His creatures, but must have other ends in view, to which this is in some measure
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subordinated. Or if He is absolutely benevolent, then He cannot be omnipotent, but there is something in the nature of things which sets limits to His creative power." *

22 24 On the other hand, with the lowest there is a sense of good. A friend of mine recently heard a miserable, poverty-stricken wretch, slouching along in the cold, soliloquising as follows: "Gawd 'elp the poor swines as 'ave no 'ome of their own this weather." Few
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of us are thankful enough for what we have.

Wonders of the World.—Most people are ignorant of the immensity and diversity of the universe, or else they could not possibly have thought of God as they have done. Our solar system, which itself appears to be rushing through space at about twelve miles per second—the velocity of one star is 200 miles a second—is a
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mere speck in the heavens, and yet the orbit of Neptune, the farthest planet of this system is, on an average, 2,791 millions of miles from the sun. A train running at sixty miles an hour would take over 5,000 years, nearly the whole of historical time, to traverse the distance. Alpha, in Centaur, the nearest fixed star to the sun, is about 25 millions of millions of miles from it, yet the great Nebula in Orion has been stated to be 250 times the distance from the sun of the nearest fixed star. The speed of light would enable it to travel round the equator seven times in a second; yet it could travel round 1,000 million times during the four and one-third years it takes to come from Alpha Centauri. The number of the stars perceptible by means of the great telescopes is estimated at 400 millions, red, orange, yellow, green, lilac, purple, etc. Over 100 million stars are now capable of being photographed. Many of these are of an enormous size; for instance, Rigel in Orion and Arided in the Swan, are at an immeasurable distance away, and must exceed our sun many thousands of times in volume, in mass,

* "The Idea of God."

and in splendour. The great southern sun, Canopus in Argo, is estimated by Carl Snyder as having a volume more than 1,000,000 times that of our sun.

"The size of the universe . . . is quite appalling when we comprehend it, for it seems really to be infinite, to have no boundary. Space and the worlds in space—inhabited worlds, many of them, no doubt—extend beyond the reach of the longest telescope" (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

Robert Blatchford, in "God and My Neighbour," writes as follows: "On earth there are forms of life so minute that millions of them exist in a drop of water. There are microscopic creatures more beautiful and more highly finished than any gem, and more complex and effective than the costliest machine of human contrivance. In 'The Start of Creation,' Mr. Edward Clodd tells us that one cubic inch of rotten stone contains 41,000 million vegetable skeletons of diatoms.

"Talk about Aladdin's palace, Sinbad's valley of diamonds, Macbeth's witches, or the Irish fairies! How petty are their exploits, how tawdry are their splendours, how paltry are their riches, when we compare them to the romance of science.

"Do you believe that the God who imagined and created such a universe could be petty, base, cruel, revengeful, and capable of error? I do not believe it."

The Arraignment of the So-called God.—The national attitude of ignorance regarding God in the past is shown by the phrase in legal contracts referring to unavoidable disasters as "acts of God." Even so-called civilisation has its devilish side. According to Victor Longheed, in the United States 12,000 people are annually killed and 70,000 injured by railway traffic.* Baxter, the religious writer, actually states that God Himself will take infinite pleasure in the eternal torments of the damned.† The Rev. M. Baxter told me that we should literally see all the scenes depicted in the Apocalypse. 34 12 31 15 175 24 27 38

The lie that God made matter, this mist that hides from us the real and glorious spiritual world, has brought forth such statements as the following: "It is His world, remember. He made it, and He is omnipotent . . . why did not He make it better? If it is wayward and intractable, it can be no more than He expected, or ought to have expected. Wherein consists His right to punish us for our transgressions? Suppose we challenge it; what will He say in defence?" Benson writes: "The essence of God's omnipotence is that both law and matter are His‡ and originate from Him; so that if a single fibre of what we know to be evil can be found in the world, either God is responsible for that, or He is dealing with something He did not originate and cannot overcome. Nothing can extricate us from this dilemma, except that what we think evil is not really evil at all, but hidden good." This is obviously impossible. Under no circumstances can evil be good, and it can never be less nor more than evil; but it has only recently 59 27 78 34 82 17 156 11 156 34

* Mr. C. R. Enock, in a recent paper read before the Institution of Electrical Engineers, stated that in 1907 no less than 150,051 people were killed or injured in Britain and the United States.

† "Saints' Everlasting Rest," chap. 6.

‡ The Rev. R. H. Benson, in a paper against Christian Science read at the Roman Catholic Conference at Brighton, 1906, said "that we may show . . . how supremely, as the very keystone of the glorious arch that God has built from earth to heaven, hangs the doctrine of the Incarnation, by which the Creator became linked ineffably to the creature, and the spiritual to the material, in bonds that are eternal." This is practically pantheism.

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been discovered that evil, as manifested illusion, will temporarily hide from us the permanent good, until this good is understood and acknowledged to be spiritual, tangible, the only reality.

Could a God of even the human standard of morality have made
27 33 this material evil world of rampant injustice, or could such a hellish wilderness of tangled dreams form part of an original perfect conception? Read Mr. William Watson's arraignment of the Powers of Europe at the time of the Armenian massacres, and then think:—

"Yea, if ye could not, though ye would, lift hand—
240 40 Ye halting leaders—to abridge Hell's reign.
If such your plight, most hapless ye of men!
303 26 But, if ye could, and would not, oh, what plea
317 30 Think ye shall stand you at your trial, when
349 23 The thundercloud of witnesses shall loom
At the Assizes of Eternity?"

498 20 Haeckel truly writes: "If the one God is really the absolutely good perfect Being they proclaim, then the world which He has created
30 28 must also be perfect." An organic world so imperfect and full of sorrow as exists on this earth He could not possibly have contrived.

Now God is the greatest friend and guide that a man can have, a very present help in every kind of trouble. Poor, deluded humanity! What a terrible penalty it pays for ignorance of God. How fatally it is deceived.

Good.—"*Moreover it* [goodness] *needeth not to enter into the soul, for it is there already, only it is unperceived*" ("Theologia Germanica").

God, the Principle of good, never made the material world, nor
27 21 ever could have made, or even know of, such a horrible nightmare. If so He is unquestionably responsible. Sin, disease, and death are absolutely unnatural. The true God made the real world, and we
249 20 find the Bible statement scientifically accurate: "And God saw
25 19 everything that he had made, and, behold, it was very good" (Gen. 1, ver. 31). The material world is only a false sense of the real or
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55 16 spiritual world, which is here now and everywhere, and which, to those who look for it, shines through the visible world in glimpses
58 40 of eternal verities. "I expect that the great mass of the beauty
31 22 around us is hidden from us, even from the highest at present"* (Sir Oliver Lodge, F.R.S.).

"For so the whole round earth is every way
Bound by gold chains about the feet of God"
(Tennyson).

89 40 The material world is fortunately not a fact. It is only a series
282 20 of illusionary false beliefs about the real world which is here
55 18 around us if we could only perceive it and be conscious only of perfection. "Men . . . changed the truth of God into a lie" (Rom. 1, ver. 25). "Other world! There is no other world. God is one and omnipresent; here or nowhere is the whole fact"† (Emerson).

* Birmingham Lecture, October 25th, 1910.

† "The world constructed with the impressions of our senses is a summary translation, and necessarily a far from faithful one, of the real world which we know not" ("The Evolution of Forces," p. 11. Dr. G. Le Bon).

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Sec. I.

"Theism . . . recognises an Omnipresent Energy, which is none other than the living God. The presence of God is the one all-pervading fact of life, from which there is no escape"* (John Fiske). Consequently, the love, the life, the beauty, the joy, the wisdom, "radiant realities of God's creation," in fact, all the good of which we, unfortunately, only get indications in this so-called material world, is real, made by God. "Lo, this only have I found, that God hath made man upright; but they have sought out many inventions" (Eccles. 7, ver. 29). The man that God made is perfect, sinless, and eternal. Paul said: "Neither death, nor life . . . nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God." He knew well enough that the real man was part of the Christ, and never could be separated from God, divine Love. "The earth is full of the goodness of the Lord" (Ps. 33, ver. 5). This is spoken of the permanent and perfect, spiritual earth.

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Matter while *held in its place by ignorance and false belief*, merely hides from us the real spiritual earth, with all its spiritual beauty and goodness, so that we get a limited, material sense of it, instead of seeing it as it really is. How fortunate it is that we get even gleams of reality, intuitional, significant, timely foreshadowings of the truth.

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"O world as God has made it! All is beauty; and knowing this is love, and love is duty"† (Robert Browning).

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Sir Oliver Lodge says: "Everything sufficiently valuable, be it beauty, artistic achievement, knowledge, unselfish affection, may be thought of as enduring henceforth and for ever . . . as part of the eternal Being of God."

"And all that is at all,
Lasts ever, past recall;
Earth changes, but thy soul and God stand sure"
(Robert Browning).

99 20

EVOLUTION OF OUR SENSE OF GOD.

"Every human institution, therefore, religion itself, so far as man can affect it—is exposed to inevitable decay. Accordingly, a religion which is not waiting for a revival is waiting only till it be swept away. Christianity has always reformed itself, and will to the end of time continue to reform itself, by going back to the words and to the life of Christ"‡ (Max Müller).

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When mortal so-called man was a mere brute beast he had no God; he did not even understand what good was, and probably ate his children if he could get at them. This stage of ignorance is alluded to in the second verse of the first chapter of Genesis as "darkness."

This first chapter can be looked upon as a symbolic description of the real or spiritual world, referred to by John in chap. 1, ver. 3, of his Gospel, when he said, "All things were made by him." The

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* "The Idea of God."
† "The Guardian Angel."
‡ "Chips," Preface.

second chapter of Genesis gives the old Jewish idea of how the material world started, commencing at the sixth verse, while the first chapter may also be taken as a description of the false belief in the evolution of the material, or so-called man from materiality or absolute ignorance and bestiality, up to the true knowledge of God and dematerialisation. By this term is meant the entire disappearance both of the material body and so-called mind, spoken of by Paul as the carnal body and the carnal mind, which constitute what is called the material man, and are "enmity against God," or good. The former, the material body, was dematerialised by the great Way-Shower, the man Christ Jesus, in the silent precincts of the tomb, and the latter was dematerialised
37 20 at what is called his ascension, this being the disappearance of the
186 11 material form of the man Jesus of Nazareth to the limited human senses of those who failed to be able to perceive his more perfect form. The spiritual body, his real self, the son of God, imperceptible to the five limited senses, always existed in the real, spiritual world, heaven, which, in fact, is here around us, only we see it falsely. Sooner or later, we all have to get rid of our so-called human mind
37 19 and body. "Even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body" (Rom. 8, ver. 23).

The experience of Jesus the Master-metaphysician understood, will bring a repetition of his attainments, including all his miracles, but without the accompanying crucifixion or tomb, which were the incidental outcome of general ignorant and malicious opposition.

349 5 The deep significance of the Master's life, of his words, and of his works, is only just beginning to dawn upon a world waiting in
17 2 expectation for its release from the overwhelming burdens, that to so many make life now the hell that we were falsely taught we might find to be awaiting us only in the future.

"I have laboriously and freshly examined every single passage in the New Testament bearing upon the subject of God's Will, and I have also examined freshly every single passage in the New Testament bearing upon suffering and affliction. I fail to find one which warrants the belief that sickness and death are the will of God, sent directly by His hand upon us. If sickness and suffering are according to the will of God, then every physician is a law-breaker, every trained nurse is defying the will of God, every hospital is a house of rebellion instead of a house of mercy. All the conditions which increase suffering and breed sickness are therefore fulfilments of the will of God, and sanitation is blasphemy. This tradition quickly reasons itself out into impossibility" * (Rev. Charles Cuthbert Hall).

The Religion of One God.—"*Thou shalt have no other gods before me*" (Ex. 20, ver. 3).

218 36 When the primeval savage prayed to one of his gods, for instance to his club lying over the exit from his dwelling-place, he got on better than the man next door who did not, because it was his best
224 8 idea of God, and he had greater confidence when fighting, thinking that he was helped by some other power than himself. It has been

* "Does God send trouble?"

Sec. I.

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truly said: "Man makes God in his own image." Xenophanes said that if horses, lions, etc., could paint, they certainly would make gods in their own image. 218 40 35 24

The idea of God gradually evolved, until we come to the "jealous God" of the Hebrews.* This race, strong-thinking, strong-headed, and determined, looked upon Jehovah as a supernatural being, who not only told them to slay their enemies, but actually slew them himself, and required sacrifices of innocent animals—such sacrifices, taken literally, being very little better than human sacrifices to the heathen's idea of God, called Moloch, Baal, etc. 47 14 219 19

"The Lord said unto Moses, Take all the heads of the people, and hang them up before the Lord against the sun, that the fierce anger of the Lord may be turned away from Israel. . . . And the Lord spake unto Moses, saying, Vex the Midianites and smite them: For they vex you with their wiles" (Num. 25, ver. 4, 16, 17, 18). "The Lord met him [Moses], and sought to kill him" (Ex. 4, ver. 24).

"Saul . . . enquired not of the Lord: therefore he slew him" (I. Chron. 10, ver. 13, 14). "Er, the firstborn of Judah, was evil in the sight of the Lord; and he slew him" (I. Chron. 2, ver. 3).

The idea of God gradually evolved until we see in Psalm 51, ver. 17, that God required, not the sacrifice of innocent animals, but the sacrifice of "a broken and a contrite heart." A still higher concept is the later prophets' idea of God, exemplified in the following words: "I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings" (Hosea 6, ver. 6).

Later on we reach the modern theological idea of God, impossible for any logical person to understand who has thought deeply on the subject. Conscious matter must imply Pantheism, and it is the false conception of God that makes Christians only in name, spiritual only in empty theory, whilst material in daily practice. A merciless god, who allowed a majority to be eternally punished, who permitted the inhuman torture of his beloved Son, who created beings capable of sin, who permitted cruelties inconceivable, was the necessary outcome of an ignorance that was as extraordinary (when we really think logically) as it was universal. Believing man to be the victim of his Maker, eternally punished "for the sins of a few tired years," no wonder God was more feared than loved. No wonder so-called Christians made their religious beliefs a source of fiendish cruelties towards those who differed from their conception of such a devilish god. In the light of the teachings 47 29 220 2 220 4 349 35

* The Hebrew names descriptive of God have been called "lenses through which to see the character of God." They are El, Eloah, Elah, Elohim, Jehovah-Elohim, Gelyon, El Shaddai, Jehovah-Jireh, Jehovah-Nissi, Jehovah-Raphai (The Lord our Healer), Jehovah-Shammah, Jehovah-Shalom, Jehovah-Rohi, Adon, Adonai, Yah, and Yahveh or Jehovah. The Hebrew language had many words of various meanings which, when the Scriptures were first translated into Greek, about 300 B.C.—the Septuagint—were translated "theos," which means either the true God or a false god, and "kurios," which means either heavenly or earthly lord or master.

138 19 of Jesus, the true understanding of which is now spreading all over the world, we find that this idea of god is little better than that of a magnified human conception of man, and that not even of a noble
283 18 man. "After nineteen centuries of propagandism, Christianity is now compelled to apologise for Christendom" (Prof. R. D. Hitchcock).

179 8 The Definition of God. –"*Let not him who seeks the Father cease*
65 31 *until he find Him; and having found Him, let him be amazed; and*
295 9 *being amazed he shall reign, and reigning shall rest*" (Sayings of Jesus, discovered in Egypt in 1904).

221 34 As people's idea of God has become more spiritual, so has their
29 20 sense of Deity become better. The ideas of primitive Christianity
See Note F on page 569.
138 20 are again elevating mankind. We learn the essence of all goodness,
283 38 and reach the true, because scientific, concept of this that Jesus
488 4 demonstrated—the God that is All-in-all, the God that is good and
153 39 infinite, leaving no room for anything else; not a personal tyrant,
182 35 but Love itself, Life itself, Truth itself, one infinite Mind. This Mind
476 13 is the cause of all love, all life, and all truth, and is "reflected in the
155 27 intelligent, compound idea," man, made in the image or likeness
291 12 of God, "showing forth the infinite divine Principle" of good, Life, Truth,
40 4 and Love, called God. Synonymous terms for Mind as God are:
241 29 Spirit, the essence of all holiness; Soul, the foundation of all wisdom
465 24 and knowledge; all substance (real and permanent substance,
488 9 not our false sense of substance); intelligence, the Principle of all
491 19 Science, and, consequently, the first and only cause, and the only
487 41 reality. "The remnant shall return, even the remnant of Jacob
154 20 [the English-speaking races. See Appendix I.], unto the mighty
46 13 God" (Is. 10, ver. 21). This great turning-point of the recognition
357 1 of the omnipotence and omnipresence of good has now been reached. "All that really exists is in and of God."

"For I am God, and there is none else" (Is. 45, ver. 22). God, being All-in-all, is not a separate person, He is the only person. Archdeacon Wilberforce writes: "Beautiful and consoling as is Isaiah's conception of God as Universal Mother ['As one whom his mother comforteth, so will I comfort you'], it is still Deistic, it still leaves the Infinite Intelligence as a Person, which He is not." * God is the only Person, the one and only Ego.

If our mind models become less spiritual we deteriorate morally,
182 3 physically, and what is wrongly termed mentally. We must there-
297 39 fore drop our sense of a finite, personal, changeful God, and get a
308 33 better conception of the quality and quantity of universal, infinite good.† This more perfect idea held to constantly, in our thoughts of things and people, must alter, not only our churches, but our physique, both of which depend upon our ideals. Of man it has truly been said: "For as he thinketh in his heart, so is he" (Prov. 23, ver. 7).

"Speak to Him, thou, for He hears, and spirit with spirit can meet,
Closer is He than breathing, and nearer than hands and feet"
(Tennyson).

* "Mystic Immanence," p. 75.

† Mr. Frederick Dixon calls attention to the fact that the Greek words "*epignosis tou theou*," translated in the epistles both of Peter and Paul as "knowledge of God," should be translated "full or exact knowledge of God," as opposed to the word "*gnosis*," meaning "ordinary knowledge." "*Epignosis*" is also used in Rom. 10, ver. 2, and Col. 1, ver. 9.

Sec. I.

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The Logos.—"The Logos is the quality of Originating Mind that forms, upholds, sustains all that is. 'Without the Logos was not anything made that was made'"* (Archdeacon Wilberforce).

The Trinity.—Theology has long tried to obtain some simple and logical explanation of the Trinity. Life, Truth, and Love constitute the Trinity of God, Mind, Soul, Spirit; namely, God the Father; Christ, the spiritual idea of sonship, the manifestation of 42 15
God; and Holy Ghost or Comforter, Divine Science, the action of 236 29
God; and the Holy Ghost or Comforter, Divine Science, the action of God on man—the ideal man, the reflection of God—that makes by means of which God acts and works.

Instead of the many gods that weak mortals now have, we must have only one God, and that triune God must be good and All- 221 31
in-all. It is not possible that two opposite concepts of God can both be true. If we break the First Commandment and have more than 305 30
one god, evil must punish us for this sin and keep on punishing us 25 2
until we return to the Father, whom Paul describes as the "Father of all, who is above all, and through all, and in you all" (Eph. 4, ver. 6).

Haeckel writes: "To this triune Divine Ideal shall the coming twentieth century build its altars. I conclude my monistic Con- 498 36
fession of Faith with the words: May God, the Spirit of Good, the Beautiful, and the True, be with us."

I doubt whether even infidels have no god. Their god they probably call cause or nature. Is their god far removed from the 188 32
god that used sickness to punish the beings he had so badly created 220 6
that they were capable of sin and its punishment, sickness? The more purified the human nature, as a rule, the higher the idea of 33 1
God. That extraordinary character, Napoleon, said: "Since ever the history of Christianity was written, the loftiest intellects have had a practical faith in God."

"All are but parts of one stupendous whole,
Whose body nature is, and God the soul" (Pope).

Origin of Good.—"*Whatsoever God doeth, it shall be for ever*" (Eccles. 3, ver. 14). "*He is the Rock, his work is perfect*" (Deut. 32, ver. 4).

All the good that we ever received or ever shall receive, must come from the action of this ever-active Principle, the Principle of 161 9
good, "Every good gift and every perfect gift is from above [above

* "Mystic Immanence."

† The word Trinity was first introduced in the apologetic work of Theophilus, Bishop of Antioch, in Syria, who wrote between 168 and 183 A.D. All the ancient nations had their trinity of gods, and the Jews carefully kept free from this heresy. In India there were Brahma, Vishnu, and Siva —Creator, Preserver, and Destroyer. Vishnu is said to have had nine Incarnations, with the object of helping the human race; the tenth is said to be about to come at the end of this age. Some Jews have taught that God has descended nine times to the Earth, and that the forthcoming tenth appearance as the Messiah would be final. In Persia the Trinity was Oromasdes, Mithra, and Arimanius; in Babylon, Anu, Bel, and Hea; in Egypt, Osiris, Isis, and Horus. This idea was introduced into Christianity by the Gnostics.

any limited human conception], and cometh down from the Father of lights [absolute infinite good], with whom is no variableness" (James 1, ver. 17). Good is permanent, evil is illusionary.

When dining together, a well-known and religious medical man
303 33 and a leading clergyman were discussing the great wave of spiritu-
99 15 ality now flooding the world, and its inevitable results. The medical man turned to the clergyman and, referring to a mutual friend of
54 3 theirs, said: "It is a curious thing that this is not so much affecting
44 20 men like you and me, but scientific men like ——, who has been brought up all his life as a practical and scientific man, yet what is your knowledge of God and my knowledge of God as compared with his?" This he said because their friend had been able to prove his knowledge of God by the instantaneous healing
134 5 of sin and the sickness resulting therefrom.

In Hebrews 8, ver. 11, it is foretold that in the latter days mankind will not need to be taught the knowledge of God, "for all shall know me [God], from the least to the greatest."

St. Augustine says: "God is present everywhere in His entirety, and yet is nowhere. He dwells in the depths of my being, more inward than my innermost self, and higher than my highest." The scholastic mystics say that God has His centre everywhere, His circumference nowhere. Such teaching deals only in spiritual abstractions. We have now a practical knowledge of God and man, something that will help us over every difficulty that can possibly present itself, an understanding of both as co-existent and co-eternal, spiritual and perfect.

The Religion of Many Gods.—"*God forbid that we should forsake the Lord, to serve other gods*" (Josh. 24, ver. 16).

Simultaneously, side by side with the evolution of the idea of one God, was what might almost be called an evolution of a religion of many gods. This began with the worship of the constellations
218 36 and multitudinous natural objects. It developed into the worship
219 25 of relics, images, etc., the deification of human beings, alive and
219 23 dead, and now ends with the attempt to make each man a god for himself. This is evidenced by the false "mental science" now being taught by those who, unfortunately for themselves and their fol-
105 10 lowers, know no better, and suffer bitterly for their fatal and
103 22 needless ignorance. This so-called "mental science" rests entirely
18 17 upon a false material basis, and is only the modern and final development of the so-called black art, that has been recognised, but not understood, from the earliest ages.

"So many gods, so many creeds,
So many paths that wind and wind;
While just the art of being kind
Is all the sad world needs" (E. W. Wilcox).

445 1 This question of the worship of many gods, and the misery to
459 1 which it inevitably leads, is dealt with in Appendices II. and III.

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Sec. I.

IS THE REAL MAN MATERIAL OR SPIRITUAL?

"Call no man your father upon the earth; for one is your Father, which is in heaven" (Matt. 23, ver. 9).

For ages man has been cajoled and generally hypnotised into the belief that he is a material being, liable to sin, sickness, worries, troubles, and ultimate death. There is not a word of truth in it. It is a misapprehension of existence, absolutely false. "For if a man think himself to be something, when he is nothing, he deceiveth himself" (Gal. 6, ver. 3). "It is, then, as it appears, the greatest of all lessons, to know one's self. For if a man knows himself, he will know God" (Bishop Clement, Pædag. 111). "There is no question more important to solve than that of knowing what human knowledge is, and how far it extends"* (Descartes). 77 35 275 1 275 40 38 17 23 30 24 9

"For the earnest expectation of the creature waiteth for the manifestation of the sons of God" (Rom. 8, ver. 19).

Jesus said, "Ye neither know me, nor my Father: if ye had known me, ye should have known my Father also" (John 8, ver. 19). The message of Jesus through Mary to his "brethren" is equally ours by right of inheritance to-day: "I ascend unto my Father, and your Father" (John 20, ver. 17). This ascent is mental. 32 20 186 11

MAN IS NOT MATERIAL.

The Material or Carnal Man as Described in the Bible.—*"Ye are of your father the devil. . . . He . . . abode not in the truth* [reality], *because there is no truth in him. . . . he is a liar, and the father of it"* (John 8, ver. 44).

The material man is simply an ethereal individualisation of a theoretical human structure; a mere mechanical apparatus manifesting imaginative theories, and bad at that. He is the misformation or misrepresentation of spiritual being. He is dead to Spirit, buried in matter. 79 30 123 21

It is instructive to see how accurately the Bible description of the material or carnal man supports the so-called facts with reference to his history put forward in this work. The first man mentioned in the Bible as born to human parents became a murderer (Gen. 4, ver. 8), and the last time that man is mentioned is in connection with penalties to which he is liable (Rev. 22, ver. 19). 25 30

"For we are born at all adventure: and we shall be hereafter as though we had never been" (Wisdom of Solomon 2, ver. 2). "Dust thou art, and unto dust thou shalt return" (Gen. 3, ver. 19). "A man hath no pre-eminence above a beast. . . . All are of the dust, and all turn to dust again" (Eccles., 3, ver. 19, 20). "Yet hath he seen no good: do not all go to one place?" (Eccles. 6, ver. 6). "The carnal mind is enmity against God . . . they that are in the flesh cannot please God" (Rom. 8, ver. 7, 8). "There is none that doeth good, no, not one" (Ps. 14, ver. 3) "The heart of the sons of men is full of evil" (Eccles. 9, ver. 3). "There is none righteous, no, not one" (Rom. 3, ver. 10). "He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the 249 2 32 1 249 7 249 7 21 40

* "Œuvres XI.," p. 243.

works of the devil. Whosoever is born of God . . . cannot sin, because he is born of God" (I. John 3, ver. 8, 9). "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4, ver. 17). "They which are the children of the flesh, these are not the children of God" (Rom. 9, ver. 8). "In me . . . dwelleth no good thing: . . . how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . It is no more I that do it, but sin that dwelleth in me. . . . For I delight in the law of God after the inward man" (Rom. 7, ver. 18, 19, 20, 22).

"As for man, his days are as grass: as a flower of the field, so he flourisheth. For the wind passeth over it, and it is gone" (Ps. 103, ver. 15, 16). "The grass withereth, the flower fadeth," says Isaiah. He adds, however, "but the word of our God shall stand for ever" (Is. 40, ver. 8).

Isaiah, speaking of the final end, says: "All her princes ['the princes of this world, that come to nought' (I. Cor. 2, ver. 6)] shall be nothing" (Is. 34, ver. 12), and Job says of the wicked: "They go to nothing" (Job 6, ver. 18).

Mr. Arthur Balfour, the ex-Prime Minister of Great Britain, tells us that, as far as natural science is concerned, man's "very existence is an accident, his story a brief and discreditable episode in the life of one of the meanest of planets." But this cannot be God's intelligent manifestation, though it might well describe the kind of man of whom Huxley was speaking when he said that he would "neither affirm nor deny the immortality of man."

"For good ye are and bad, and like to coins,
Some true, some light, but every one of you,
Stamped with the image of the King" (Tennyson).

The Apparent Duality.—"*No man living hath yet seen Man*" (Bishop Foster).

"Man begins to hear a voice that fills the heavens and the earth, saying that God is within him, that there is the celestial host. I find this amazing revelation of my immediate relation to God a solution of all the doubts that oppressed me. I recognise the distinction of the outer and the inner self; the double consciousness that within this erring, passionate, mortal self, sits a supreme, calm, immortal mind, whose powers I do not know; but it is stronger than I, it is wiser than I; it never approved me in any wrong; I seek counsel of it in my doubts; I repair to it in my dangers; I pray to it in my undertakings. It seems to me the face which the Creator uncovers to his child" (Emerson).

Michael Faraday, who spent his lifetime in the forefront of experimental research, declared in a lecture on education, delivered in the Royal Institution, London, that, "High as man is placed above the creatures around him, there is a higher and more exalted position within his view. . . . I believe the truth of that future . . . is made known to him by other teaching than his own, and is received through simple belief of the testimony given."

Something deeper than mere belief is needed. A practical and demonstrable understanding of truth is necessary for intelligent, harmonious existence.

Had there been added to a character such as that of Faraday, the

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priceless scientific knowledge of to day, many years of painful waiting for the end of evil might have been saved the world.

"Things of to-day! What is a man? A dream of shadow is mankind. Yet when there comes down glory imparted from God, radiant light shines among men" (Pindar).

"We feel we are nothing—for all is Thou and in Thee; we feel we are something—that also has come from Thee" (Tennyson). 22 43 40 3

"It is well men should be reminded that the very humblest of them has the power to fashion after a Divine model" * (Maeterlinck).

Herbert Spencer, though regarding the ego as "the transitory state of the moment," yet suggests the existence of a permanent ego which cannot be known.

The following statements are scientific when rightly understood.

"Ye are not in the flesh, but in the Spirit" (Rom. 8, ver. 9). "We know that we are of God, and the whole world lieth in wickedness" (I. John 5, ver. 19). "God sent forth his Son . . . to redeem them that were under the law . . . and because ye are sons, God hath sent forth the Spirit of his Son into your hearts . . . wherefore thou art . . . a son . . . an heir of God through Christ" (Gal. 4, ver. 4-7). This being so we must therefore without delay, "Put off the old man [the word 'world' means 'aged man'], which is corrupt . . . and be renewed in the spirit of your mind" (Eph. 4, ver. 22, 23). We must rise from "the burial of mind in matter, into newness of life as Spirit."

False Spirituality.—Let us here clear up a misconception that has misled many, especially earnest religious people. The spiritual man is not a human being who is constantly thinking of spiritual things; that is, a material person "spiritually minded." The spiritual man is the real permanent man now and always in heaven, the son of God. When you think of God you are praying; but this is only the material sense, the false consciousness, awakening to a better sense of the spiritual world. This right method of praying is the endeavour to rise in consciousness to the true sense of heaven, now and here. The effect of this is the elimination of the material human sense, hitherto thought to be man. Even when the material counterfeit, hitherto thought to be you, is apparently conscious of evil, your real self is always thinking God's thoughts. 39 44 222 32 297 35

FOR MAN IS SPIRITUAL.

The True Man.—"*The kingdom of heaven is within you, and whoever shall know himself shall find it. Strive therefore to know yourselves, and ye shall be aware that ye are the sons of the Almighty Father, and ye shall know that ye are in the City of God, and ye are the City*" ("New Sayings of Jesus from Oxyrhynchus").

You are not sinful and material. "God created man in his own image, † and God saw everything that he had made, and, behold, it was very good" (Gen. 1, ver. 27, 31). You are a perfect being in a perfect, spiritual world, in heaven, the kingdom of harmony, ‡ one

* "The Treasure of the Humble."

† "Image—an essential, substantial, real and adequate resemblance of another" (Wilson's Christian Dictionary).

‡ Kant wrote: "If we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death." 492 44

with the infinite Mind, as an individualised expression of that Mind, an
42 24 individualisation of the Christ, a spiritual divine emanation, "an impartation of God," governed by a perfect God, for ever perfect, imaging forth the infinite perfection of Mind, and with limitless powers.
167 13 Act up to this perfect ideal. Mentally identify yourself always with your real self. "We have a building of God, an house not made with hands, eternal in the heavens" (II. Cor. 5, ver. 1). "The kingdom of
40 35 God is within you" * (Luke 17, ver. 21), within your present capacity of conscious realisation. We are glorious children of a King, spiritual, eternal, and divine.

"It alters the whole outlook on life to know you personally are an idea in the mind of God" † (Archdeacon Wilberforce). "Never have I not been, never hast thou, and never shall time yet come when we shall not all be" (L. D. V. Barnett's Translation of "The Song Celestial" from the "Bhagavad Gita").

We have to recognise clearly the distinction between this real perfect man—the Son of God—and the son of man—the material thing that we have hitherto thought to be ourselves. The Bible speaks throughout of man as the Son of God, and yet Jesus said, "Ye are of your father the devil" (John 8, ver. 44).

"The ungodly said, reasoning with themselves, but not aright: . . . Let us oppress the poor righteous man, . . . because he is not for our turn, and he is clean contrary to our doings: . . . He professeth to have the knowledge of God: and he calleth himself the child of the Lord. . . . We are esteemed of him as counterfeits: he abstaineth from our ways as from filthiness: he pronounceth the end of the just to be blessed, and maketh his boast that God is his father. Let us see if his words be true: . . . For if the just man be the son of God, he will help him. . . . Such things they did imagine, and were deceived: for their own wickedness hath blinded them. . . . For God created man to be immortal, and made him to be an image of his own eternity" (Wisdom of Solomon 2, ver. 1, 10, 12, 13, 16, 17, 18, 21, and 23). The exactness of this statement has scarcely even been conceived of, much less tested and proved, until recently. "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5, ver. 48).

"Ye are the temple of the living God" (II. Cor. 6, ver. 16), "in him we live, and move, and have our being" (Acts 17, ver. 28). "The Spirit of God hath made me" (Job 33, ver. 4). "For we are also his offspring" (Arritus, quoted in Acts 17, ver. 28).

In the 8th Psalm, ver. 5, it is said that God made man "a little lower than Elohim" (Rev. Ver.) or God, and elsewhere in the Psalms and in many other places the statement occurs that we are the "sons of God." In the Authorised Version the word Elohim has been translated "angels," for the translators, being so misled by matter, could not see that the real man is and always has been spiritual, and that, being made by God in His image and likeness, he never could fall nor be material.

"Thou madest man, he knows not why,
He thinks he was not made to die;
And Thou hast made him: Thou art just" ‡ (Tennyson).

* Rev. Ver., "among you."
† "Mystic Immanence," p. 78.
‡ "In Memoriam."

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Jesus, as recorded in John 10, ver. 34, not only quoted Psalm 82, ver. 6, "Ye are gods," but also drove it home by adding, "and the Scripture cannot be broken." The full statement in the Psalm is, "I 159 1
have said, Ye are gods; and all of you are children of the most High." This definition shows the absolute unity of God and the real man, man not being God, but the manifestation of God, the spiritual idea of God. The word used in the Psalm is "Elohim," and in John "Theoi," both words referring to the higher sense of God.

Nearly all great men who have lived their religion have recognised and taught that man is divine. St. Athanase wrote: "He became man that we might be made God." * St. Augustine said: "He called men gods, as being deified by his grace, not as born of his substance." † It is the false sense that "hides the divine possibilities." 167 12

Zechariah, with prophetic foresight, based upon a knowledge of 166 23
the one true God, when speaking of the final battle in the latter 111 33
days, writes: "The house of David shall be as God, as the angel of the Lord before them" (Zech. 12, ver. 8). "And it shall come to pass, that in the place where it was said unto them, Ye are not my people; there shall they be called the children of the living God" (Rom. 9, ver. 26). This prophecy is now being fulfilled. "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God" (Rev. 21, ver. 3).

"The essence of our being, the mystery in us that calls itself "I" —ah, what words have we for such things?—is a breath of heaven; the Highest Being reveals Himself in man. . . . We are the miracle of miracles—the greatest inscrutable mystery of God. We cannot understand it, we know not how to speak of it, but we may feel and know, if we like, that it is verily so" (Thomas Carlyle).

Sons of the Living God.—"*Now are we the sons of God*" (I. John 3, ver. 2). "*Ye are the sons of the living God*" (Hosea 1, ver. 10). 398 33

Having found the true idea of God, which dawns upon human thought with the advancing light of spiritual understanding, man learns what he really is, and always has been, namely, the son of the living God; in other words, a perfect spiritual being in heaven, a permanent individualisation of spiritual, scientific consciousness. "We are in infinity now just as we shall ever be" ‡ (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

The following quotations are instructive:—

"I have said, Ye are gods; and all of you are children of the most High" (Ps. 82, ver. 6). "Worship him, all ye gods" (Ps. 97, ver. 7). "For I say unto you, That in heaven" your angel does "always behold the face of my Father" (Matt. 18, ver. 10).

"The Lord hath said unto me, Thou art my Son" (Ps. 2, ver. 7).

"Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God" (John 1, ver. 13).

"There is but one God, the Father . . . and we in him" (I. Cor. 8, ver. 6).

"Ye are of God, little children" (I. John 4, ver. 4).

The Godhood of man is the fact that spiritual evolution is bringing to light. "Man is the noblest work of God." "Himself from God he could not free" (Emerson).

* "Orat. de Incarn. Verbi," tom. 1, p. 108.
† Aug. in Psalm 49. Ex. Bened., tom. iv., p. 414.
‡ Lecture delivered at Liverpool, March 19th, 1914.

In this material world man should so recognise his noble destiny, his oneness with God, that holiness be found in him, and he should live the Christ life. The open-minded humility of this greatness is well recognised and expressed in Eastern teaching as Asekha, "the one who has more to learn." Of such a man Professor Rhys Davids writes: "He is now free from all sin; he sees and values all things in this life at their true value; all evil being rooted from his mind, he experiences only righteous desires for himself and tender pity and regard and exalted love for others."

533 12 **The Christ.**—Both John and Paul have pointed out that we are in Christ. "We are in him that is true, even in his son, Jesus Christ" (I. John 5, ver. 20). "Blessed . . . with all spiritual blessings in heavenly places in Christ" (Eph. 1, ver. 3). This does 252 11 not mean that we are in the man Jesus. "Jesus of Nazareth is 347 16,38 plainly terrestrial. His advent was the glory, his reception the 534 5, 31 shame of the human race"* (Sir Oliver Lodge). The Christ is the "spiritual selfhood" of Jesus, the "spiritual idea of the divine 452 37 Principle, Love," the "divine manifestation of God," the manifest power of Mind, the consciousness or mind of God.

Few grasp the far-reaching and glorious signification of Peter's reply to our Master, "Thou art the Christ, the Son of the living God" (Matt. 16, ver. 16).

40 2 Each of us is an individualisation of that consciousness, an individualisation of the Christ. "In him is no sin" (I. John 3, ver. 5). All 99 45 the spiritual beings together are the Christ,† "We, being many, are one body in Christ" (Rom. 12, ver. 5); "we are in . . . . Jesus Christ" (I. John 5, ver. 20); "Your bodies are the members of Christ" (I. Cor. 6, ver. 15); "In Christ shall all be made alive" (I. Cor. 15, ver. 22); "Your life is hid with Christ in God" (Col. 3, ver. 3); "the church, which is his body, the fulness of him that filleth all in all" (Eph. 1, ver. 22, 23). Remember that "church" means originally, "an assembly." ‡ It is held together by the power of Love alone.

535 36 "Union with Christ must be something real and substantial, and not merely a metaphor and a flower of rhetoric" (Rev. Charles Kingsley). St. Augustine says: "Let us rejoice and return thanks that we have been made, not only Christians, but Christ."

Dr. Inge,§ Professor of Divinity at Cambridge, writes: "Union with the glorified Christ is the essence of Christianity." Professor Wallace, of Oxford, says: "The great deed that seems to emerge as the life of Christ is the bringing into one of God and man."‖ The Christ is as infinite as God, the expression of God, 'by whom are all things, and we by him'" (I. Cor. 8, ver. 6). We 471 6 therefore, individualise the power or activity of God, for God is seen to work through man, the Christ. "Christ the power of God, and the wisdom of God" (I. Cor. 1, ver. 24). "His eternal power and Godhead" (Rom. 1, ver. 20). This is "the mystic Christ" 533 12 of the early Fathers (see Eph. 3, ver. 3-5, 9, and Appendix X.),

* "Christian Revelation from a Scientific Point of View." Address before the National Free Church Council, at Portsmouth, March 9th, 1911.

† "This idea is named man, it has infinite expressions, all of which are members of the body of Christ" ("Science and Health," 1st edition, p. 222. Mary Baker Eddy). See I Cor. 12, ver. 12, 14, 20, 27.

"The oneness of all men with one another in Christ, and their oneness with God through Christ, is the foundation of all practical and effective religion" (Father Tyrrell in "The Way of Truth").

‡ See Smith's "Dictionary of the Bible," vol. I., p. 594.

§ Now Dean of St. Paul's.

‖ "The Paddock Lectures" for 1906, p. 90. ¶ "Lectures and Essays," p. 49, abridged.

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which now is no longer hidden and misunderstood by those who can prove their knowledge of God, by demonstration of the Christ-power. "When we recognise . . . that the mystic Christ is in all, and that every human being is a potential Jesus, we have realised what it is to be 'in the Lord.'* If only we could stand fast in this truth!" (Archdeacon Wilberforce).

The "Second Coming of Christ."—"*Do not be afraid of an idea because it has several times striven to make itself appreciated. Every great revelation is likely to have been foreshadowed in more or less imperfect forms so as to prepare our minds and make ready the way for complete perception hereafter. It is probable that the human race is quite incompetent to receive a really great idea the first time it is offered. So it was with the idea of the Messiah which was abroad in the land, and had been for centuries, before Christ's coming; and never has He been really recognised by more than a few*"† (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.). 532 13 279 21

God must be absolute good, Life itself, Truth itself, Love itself, and the perfect world must be governed by the Principle of all good. The manifestation of good must be made in the image and likeness of good, of God. The accounts of the First Creation in Gen. 1, ver. 26, 27, and later on, in Gen. 5, ver. 1, bear witness to this. Man therefore must manifest Life, Truth, and Love, having life eternal, and being absolutely truthful and loving. He must thus be found active, energetic, and absolutely joyous, having all knowledge of what he requires, all wisdom, all intelligence, with an infinite vista of infinite variety before him. 34 15

You are now and ever have been, in reality, a perfect spiritual being, "the same yesterday, and to day, and for ever" (Heb. 13, ver. 8). To the human consciousness this truth of our unity with God comes as the birth of a new idea. In reality it is as old as eternity. This is the Second Coming of Christ, which comes to each of us when we are ready, lifting us into heaven, into the kingdom of God that is within, when, with glorious possibilities daily unfolding, our heart goes out to every man, and joyously manifesting the Christ, life, love, and truth are spread around, filling the hungry with good things.‡ "Life is an ecstasy" (Emerson). "Life is a well of delight, but men poison it at its fountain" (Nietzsche). 293 3

"Thy soul must overflow, if thou
Another's soul wouldst reach;
It needs the overflow of heart
To give the lips full speech.

"Think truly, and thy thoughts
Shall the world's famine feed;
Speak truly, and each word of thine
Shall be a fruitful seed;
Live truly, and thy life shall be
A great and noble creed" (Horatio Bonar).

* "Mystic Immanence," p. 77.

† "Christian Revelation from a Scientific Point of View." Address delivered before the National Free Church Council, at Portsmouth, March 9th 1911.

‡ Dr. R. F. Horton, a well-known London clergyman, recently stated, in a sermon very widely published, that "the whole trend of the advanced scholarship of our time, the criticism of the New Testament, is to declare that the main teaching of Christ was this Apocalyptic return. . . . We must love if we would meet Him, and by love we must prepare."

"Before the immense possibilities of man, all mere experience, all past biography, however spotless and sainted, shrinks away"* (Emerson).

Three Points of View. — Throughout history there have been three great classes of thinkers, who, approaching the knowledge of this so-called material universe from different points of view, have always been more or less antagonistic. These are the theologians, who look at things from a religious point of view; the natural scientists, who look at things from a material point of view; and philosophers, who have until recently looked at things chiefly from a human and therefore semi-metaphysical point of view.

During the last few years a great change, a splendid and glorious change, pregnant with meaning, has been taking place amongst the advanced workers in these three schools of thought; the least being amongst the metaphysicians, and the greatest among the natural scientists. For generations these three classes of thinkers, starting from a slough of ignorance, have been climbing up the mountain of knowledge and emerging from the mist into the bright sunlight. Nearing the peak the theologian looks round and is staggered to find on one side the scientific man close within reach, and on the other the metaphysician likewise emerging from his wilderness of theories into practical metaphysics. "I will proceed to do a marvellous work among this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish" (Is. 29, ver. 14).

Paley says, "We believe what we are taught," and as Bishop Westcott, in his "Gospel of the Resurrection," puts it: "We receive the facts and the dogmatic interpretation of the facts simultaneously." We have to change all this and learn how to learn. "Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world" (I. Cor. 1, ver. 20).

"There are things which the intellect can seek, but by herself will never find. These things instinct can find, but will never seek them unprompted by the intellect" (Henri Bergson).

Choice of Words. — At the present time the difficulty in understanding the relative views of these three great classes is largely a question of terms. There will now be put forward some ideas which cannot fail to enable those belonging to different schools of thought to understand each other better and so change opposition into co-operation.

It is always more or less difficult to express metaphysical truths in literal or physical terms. This is why in all religions there is such a wonderful variety in their methods of expressing such concepts. Plato felt this, for as James Martineau says: "His speculations present the liveliest image of a mind struggling with the inadequacy of language to shape into consistent expression relations which nevertheless consist in reality."

* "Essay on the Oversoul."

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Expanding thought has to find expression and define its use of terms. Various religious phrases, which may possibly appear to have a hackneyed significance, are used in this book in their scientific sense, and with definite purpose. For instance, "wake up" is used as it would be to awaken one under the influence of hypnotism. 111 37 276 39 275 1

A treatise on an inversion of false ideas must include truer meanings of words in general use.

KNOWLEDGE OF TRUTH. 477 7

"*Knowledge the wing wherewith we fly to heaven*" (Shakespeare).

Good, not what we have hitherto called good, but absolute good, is Truth. God and good are synonymous terms, and in the Saxon and twenty other tongues good is the term for God. 249 20

All religion is a question of man's conception of God, of good; and to find out a man's religion you must find out what he thinks of God. The only real test of a religion is: Are its doctrines demonstrable? It must be proved in every department of life. 34 11

"A religion that will teach us how to live, that will hold up clear and high the laws of life, and win us to obedience to them—this is the religion the world needs, and it is the only true religion" (W. M. Salter).

"For a righteous man thinketh that which is righteous. And whilst he does so, and walketh uprightly, he shall have the Lord in heaven favourable unto him in all his business" (I. Hermas, Vis. 1, ver. 10).*

The only perfect religion must be scientific Christianity, as was that of Jesus the Christ. His innate spirituality enabled him in his boyhood to utilise the powers that God had given him, and to put aside the limitations that appeared to fetter those around him.

John Smith, the Cambridge Platonist, truly said: "Such as men themselves are, such will God appear to them to be." Dr. W. R. Inge, Professor of Divinity at Cambridge, writes: "So closely do gods resemble their worshippers that we might almost parody Pope's line and say that an honest God is the noblest work of man."

We have made God manlike instead of man Godlike. "Men . . . changed the glory of the uncorruptible God into an image made like to corruptible man" (Rom. 1, ver. 23). Religions differ according to their amount of spirituality. This is the essential difference. Some are so material that they are not worthy to be even called religions. The higher the religion the more spiritual it is and the more it rests on right thinking and its resultant right acting, "making our words golden rays in the sunlight of our deeds." What thought is so right and so high as thinking of God? Now "God is Spirit"—this is a more correct translation than "God is a Spirit" (John 4, ver. 24)—consequently true thoughts are not material, but the opposite, namely, spiritual, or of Spirit, God.

Having found our God we have to find out how to apply this sacred knowledge rightly, and therefore scientifically. "Acquaint

* Irenæus quotes Hermas as Scripture, and Origen thought it divinely inspired. Eusebius and Jerome say that it was read publicly in the churches.

now thyself with him, and be at peace: thereby good shall come unto thee" (Job 22, ver. 21). "And this is life eternal, that they might know thee the only true God" (John 17, ver. 3). We have to gain a true conception of God and
298 28 man, the divine man. In proportion as we gain a better under-
34 15 standing of the "spotless selfhood" of God, so do we
40 2 become more like Him, and more like our real selves, which are created "in the image of God," good, and "in the likeness of God" (Gen. 1, ver. 27, and 5, ver. 1). The acknowledgment of the perfection of the one, infinite God, and the realisation that God is All, "confers a power nothing else can." The Ego is God, infinite Soul. Man is the reflection of the Ego, co-existent with God, being the eternally divine idea. God is infinite individuality, one living Principle, for God is Life and God is All. Can one say more?

"All is of God that is and is to be,
And God is good, let this suffice us still"

(Whittier).

The beginner, in his path upwards, may at one time think that he has lost his God, when he recognises that God is Principle; but soon after he will joyfully admit that he has found the Christ, Truth: Life, Truth, and Love. (See Note F on page 569.)

127 13 Browning makes Paracelsus say: "By intuition genius knows and I knew at once, what God is, what we are, what life is. Alas! I could not use the knowledge aright." Now we can use this knowledge, which, as a lens, magnifies the divine powers that are a present possibility to all, until so recognised that we use them to the full extent, for the benefit of all mankind. What a glorious life then appears before us, enabling us to step out into the sunlight of Truth, "God-crowned."

"What we require is no new Revelation, but simply an adequate conception of the true essence of Christianity" ("Paradoxical Philosophy").

Wisdom.—"*Knowledge practically applied to the best ends*" ("New Century Reference Library Dictionary").

To know Truth we require wisdom. Solomon gives us a scientific-
164 16 ally accurate statement of man's inherent ability to attain to true
167 12 knowledge. He says: "He hath given me certain knowledge of the
316 8 things that are, namely, to know how the world was made, and
122 16 the operation of the elements: The beginning, ending, and midst of the times. . . . And all such things as are either secret or manifest,
16 36 them I know. For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt. . . . She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty. . . . I perceived that I could not otherwise obtain her, except God gave her me; and that was a point of wisdom also to know whose gift she was;
164 16 I prayed unto the Lord, and besought him" (Wisdom of Solomon 7, ver. 17, 18, 21, 22, 25, and 8, ver. 21).

"Though thou lovest the earthly Wisdom now, yet when thou shalt be clothed upon with the Heavenly Wisdom, then thou wilt see that all the Wisdom of the World is Folly; and wilt see also

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that the World hates not so much thee, as thine Enemy, which is the Mortal Life" * (Jacob Boehme). This mortal life is now found to be merely a mistaken, and therefore false, view of life.

Theology.—"*The science that treats of the evidence, nature, and attributes of God, especially of man's relations to God*" ("New Century Reference Library Dictionary").

Of the three classes of thinkers endeavouring to ascertain truth, referred to earlier, let us take first the theologian, as his work is the endeavour to gain and teach the knowledge of God. Whether Truth passes under the theologian's names of God, Elohim, or Jehovah, under the scientific man's name of cause or nature, or under the metaphysician's name of Mind, we find that religion, which we may almost define as the endeavour to understand and practise the law of God, or good, has, taken as a whole, presented a steady evolution. Such an idea, for instance, as eternal punishment, or "aimless torture, and eternal roasting amidst noxious vapours," as it has been described, is now almost given up by the more spiritual and cultured classes. The idea of atonement is now altering. No longer does a view of God as a jealous, one may almost say a savage God, sacrificing his dearly beloved Son, appeal to us. 44 5 157 21 33 41 33 4 49 13 220 2

Absolute good or Truth is the Mind that includes all life, truth, love, wisdom, and joy, in fact, all the good. The statement that God cannot know evil, and therefore cannot know the material world, excited as much hostility ten years ago as the assertion of universal salvation did fifty years ago, when men thought that salvation was their reward for being as good as they could be, not recognising that material thought is the instrument of all reward or punishment in a material world. "Behold, the righteous shall be recompensed in the earth; much more the wicked and the sinner" (Prov. 11, ver. 31). 249 20 58 32

To think that God can know evil is equal to saying that eternal consciousness of infinite goodness can at the same time be conscious of evil, an obvious impossibility, even for a moment, as it is equivalent to saying that black is white. 33 26 30 24

So many have been the hopeless inconsistencies in the material world, that we have quite calmly fallen into the habit of accepting as true such absolutely illogical statements. 48 16

Soon there will be no further cause for Carlyle's scathing remarks: "Quackery and dupery do abound in religion; above all, in the more advanced decaying stages of religion they have fearfully abounded; but quackery was never the originating influence in such things; it was not the health and life of religion, but their disease, the sure precursor that they were about to die." 145 3

The only real test of a religion is: Are its doctrines demonstrable? 283 25

"The only perfect religion is divine Science, Christianity as taught 53 36

* "The Supersensual Life."

551 25 by our great Master." His teachings are now at last becoming understood, and as they become understood so do they become demonstrable. This is because they are founded on an unfailing underlying Principle, the Principle of good, an active, living Principle.

Thomas Aquinas, whom Huxley spoke of as possibly the most subtle of the world's thinkers, states in his "Summa" that theology, "the 249 16 word of God," is the only absolute science known, and shows that See Note A on page 551. every phase of natural science is purely relative. This is correct, 54 11 as it is solely based upon mere human knowledge. If Christianity 53 31 is not scientific and science Christian, one or other is untrue.

Dogma.—"*What is a dogma? Knowledge imposed by authority*" * (Annie Besant).

How can we attach much weight to dogma, which has been the cause of constant demoniacal religious contests in the past? It rests upon the balance of probabilities, on man's authority. "Custom doth make dotards of us all." Every age and nation 338 35 makes and unmakes, each sect tampers with the prevalent dogma, and the individual modifies it to suit himself. Heaven keep us from the broken reeds of dead rites.†

"Creed, dogma, and traditionalism in the Church are fast forcing the best men out, and as a prominent theologian has well said, are fast making the Church an asylum for drones and imbeciles" (Stephen Hasbrouck).

In the old days of rigid dogma, knowledge "revolved like a 50 1 squirrel in a cage," and "intellect was chained in thrilling regions of thick-ribbed ice." Those who put forward new religious ideas were burnt. Those who enunciated new scientific truths were treated as heretics. There is but one heresy—belief in the possibility of separation from God. There is no necessity to give the names of religious martyrs, "earth's luminaries." There have been hundreds of thousands tortured in the name of religion. In the thirteenth century 183 so-called heretics and their pastor were burnt 331 24 alive before the Archbishop of Rheims and seventeen prelates.‡

The scientific martyrs are also numerous, although less known. Pietro, the great philosopher and physician of the thirteenth century, was held to be a wizard and condemned to be burnt alive. Copernicus, who, in the sixteenth century, elucidated the action of the solar system, but thought that the planets moved round the sun in a circle, instead of in a kind of ellipse, "because God could only choose a perfect figure," was excommunicated for heresy. Galileo, 489 44 because he declared that the earth moved, was imprisoned.§ Bruno, who declared the stars to be suns, was burnt at the stake as late as 1600 A.D. Franklin's electrical experiments with kites were ridiculed, and his papers on lightning conductors ignominiously thrown out by the French Academy. Newton was accused by 490 31 Leibnitz of introducing "occult qualities and miracles into 84 32 philosophy," the law of gravity being "subversive of natural, and 289 28 inferentially of revealed, religion." Darwin was denounced and

* "The Changing World."

† "Dogmas become dangerous as soon as they commence to grow old" ("The Evolution of Matter," p. 318. Dr. Le Bon).

‡ Draper's "History of Intellectual Development.'

§ "Not until 1820 did the Roman Catholic Church give leave to teach Galileo's doctrine of the earth moving round the sun, and until 1835 all books teaching this were on the 'Index,' or list of prohibited books."

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then "whitewashed by being buried in Westminster Abbey." Jesus himself, the great example, and the most scientific man that ever lived, met a felon's fate. So is the path of human progress strewn with the pitiable evidences of the inhuman battle that has been waged throughout the ages. To-day there is almost the same unreasoning conflict of creed, the same antagonism of sectarian bitterness.

"Brave men have dared to examine lies which had long been taught, not because they were freethinkers, but because they were such stern thinkers that the lie could no longer escape them" (John Ruskin). "Gods and dogmas do not perish in a day" * (Dr. Le Bon).

What originally was blasphemy or infidelity is now orthodox. "Orthodoxy is my doxy, heterodoxy is other people's doxy." Many of our clergymen, three centuries ago, would have been burnt for teaching what is already considered practically antiquated dogma by those most earnestly reaching out for spiritual truth. The miracles of yesterday are the scientific discoveries of to-day. Our present beliefs are simply the heresies of previous days. Paracelsus truly wrote: "That which is unexpected will in future prove to be true, and that which is looked upon as superstitious in one century will be the basis for the approved science of the next."

Dr. Heysinger recently has written: "A clergyman of one of our largest Protestant denominations, returning, a few years ago, from one of their general assemblies, and who spent a few days with me, said that, 'If a clergyman had risen and stated what three-fourths of them honestly believed, he would have been expelled by a two-thirds vote.'"† No wonder someone has said: "Get on, get honour, get honest."

Dean Farrar, in "The Bible and the Child," writes: "There are a certain number of persons who, when their minds have become stereotyped in foregone conclusions, become obtrusives, and not unfrequently bigoted obtrusives. As convinced as the Pope of their own personal infallibility, their attitude towards those who see that the old views are no longer tenable is an attitude of anger and alarm. . . . Those whose intellects have thus been petrified have made themselves incapable of fair and rational examination of the truths which they impugn. They think that they can, by mere assertion, overthrow results arrived at by the lifelong inquiries of the ablest students, while they have not given a day's serious or impartial study to them." 57 1 18

"Aggressive scepticism is absolutely fatal to any sort of scientific progress. It warps everything it touches, and vitiates every result obtained. It is no more defensible or tolerable than the simple and unquestioning faith of those who accept everything that turns up at a séance" ‡ (J. W. Heysinger, M.D.).

"Unbelief is usually due to indolence, often to prejudice, and never a thing to be proud of; doubt may be scientific, pending investigation, but denial on 'a priori' never" (Romanes). Archbishop Whateley has said "that man will never change his mind who has no mind to change." Another writer has said, "Consistency is the virtue of narrow minds." Huxley has said, "Clear knowledge of what one does not know is just as important as knowing what one does know."

* "Evolution of Matter," p. 3.
† "Spirit and Matter before the Bar of Modern Science," p. 42.
‡ Ibid., p. 69.

48 21 Even Philosophy has its paralysing dogma. The celebrated Auguste Comte actually proposed the creation of a committee to
167 1 limit the scientific researches which should be permitted.

Both scientific and religious dogma is fast fading. Dr. Campbell Morgan, possibly the most "orthodox" Evangelical among leading Congregational ministers, said recently in one of his sermons, "Ten years ago, when I began my ministry (ætat. 40) in this pulpit, there were things in theology upon which I would have dogmatised as I cannot dogmatise now."

98 5 **The Three Stages of Truth.**—Professor Agassiz says: "Every great scientific truth goes through three stages. First, people say it conflicts with the Bible. Next, they say it has been discerned before.
555 14 Lastly, they say they had always believed it." T. J. Hudson
550 18 amplifies this, and says: "First, it is met by a universal shout of
324 31 derision. When that fails to disprove it, as it sometimes does,
555 34 everybody claims it as his own. When that is disproved, as it sometimes is, each claimant proceeds to cover himself with a dust of old libraries in an effort to prove that it was always known."

Indifference, as Lawrence Wetherill says, is a "robber of opportunities," and I am not sure that it does not keep a man back more than aggressive scepticism.

New Truths are Hateful to the Sluggard.—A Baptist Minister of Arkansas is said to have told some members of his congregation, on his return from a summer visit to Port Smith, that he had seen men making ice a foot thick. The congregation, who were "sound orthodox believers," received this statement with amazement, being doubtful whether he was not mad. The giant intellect of the deacons quickly settled the question, for, "As the Lord could not make ice more than three and a-half inches thick in that country, in the winter, to say that a man could make it a foot thick in the summer was a tale so contrary to reason and experience as to be preposterous," and the preacher was turned out of the church for his scandalous lying.

H. Croft Hillier, in "Heresies," writes: "New truths are hateful to the public—the public of science included. All is a case of wriggling in familiar mud-holes. Science will have nothing to do with so-called occultism, and snubs metaphysics because the truths of occultism and metaphysics are not in the parish of science."

Throughout the world the exponents of physical science have been held up to scathing ridicule by those familiar with occult matters, now recognised as merely having to do with shifting forms, ethereal phenomena. Many of the truths now put forward, although new to the natural scientist, or only recently admitted, have been, as a matter of fact, known and taught for years.* Fortunately, this habit of burying our heads in the sand has now passed, and all workers are on the look-out for higher truths. "Strive for the truth unto death, and the Lord shall fight for thee" (Ecclus. 4, ver. 28).

At the same time, as Huxley has said, "Take nothing for truth without clear knowledge that it is such."

"Sculptors of life are we as we stand."

* Mrs. Eddy, forty years ago, gave the world the details of what is now beginning to be accepted as the correct explanation of the universe.

Col. Olcott, lecturing on April 26th, 1882, at the Patchiappah's Hall, Madras, made the following statement:—"Electricity cannot, except under prepared conditions, be seen; yet it is matter. The universal ether of science no one ever saw; yet it is matter in a state of extreme tenuity." This now turns out to be correct.

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W. M. Salter says: "The Mighty Power hid from our gaze by the thin screen of nature and of nature's laws . . . is with our struggles after a perfect right." "If God be for us, who can be against us?" (Rom. 8, ver. 31).

Philosophy.—"*The knowledge of the causes of the phenomena both of mind and matter*" ("New Century Reference Library Dictionary").

Philosophy, like a moth fluttering round an incandescent electric lamp, has, as will be shown hereafter, continually touched the fringe of the truth, that truth Plato so desired to know. Sankaracharya, a noble representative of Hindu thought, taught that perfect knowledge was perfect bliss. Knowledge of God is eternal life, and at last Philosophy is on the threshold of truth, with the door open wide, very wide, to the glorious light now shining. 151 11 298 28 151 29

The great merit of such men as Descartes is that they are open-minded enough to view as doubtful what up to their time had been considered uncontested truths. We all have to maintain this position, which is really the outcome of logical reasoning. As Dr. Le Bon says: "Too often do we forget that the scientific idols of the present day have no more right to invulnerability than those of the past."* Truth must be demonstrably true.

Science.—"*Knowledge; the comprehension of truth or facts; truth ascertained*" (Webster).

"If the time is ever to come in the religious history of the human race when what may be called God's Science of Man is to supersede theology, which is man's Science of God, that time is already here"† (J. W. Heysinger, M.D.). At last we begin to understand the Science of Mind.

Science, "the atmosphere of God," is eternal, and includes all truth. Natural science, like theology, has also been hampered by its dogma.‡ Dr. Heysinger writes: "The dogmatism of theology finds a full counterpart and co-worker in her newer sister, dogmatic science. The scientific pursuit is a noble one to espouse, the work is grand beyond comparison, the fruits are already priceless and vast; but specialities always narrow the field of vision of the specialist, and the time for dogmatism has not yet come, and will not come for ages, if at all." 551 24 552 25

Writing of the extraordinary phenomena that natural scientists are now admitting must point to some great underlying facts of life, he also says: "I do not fully understand these things, but that is no reason why I should allow others, who understand them very much less, or not at all, to do the understanding for me. I agree with Professor De Morgan that . . . the physical explanations I have seen are easy, but miserably insufficient. . . . I merely

* "The Evolution of Forces."

† "Spirit and Matter before the Bar of Modern Science."

‡ "Scientific ideas which rule the minds of scholars at various epochs have all the solidity of religious dogmas" (Dr. Le Bon).

cite the facts, however, leaving to other skilled psychologists the interpretation of the phenomena." *

Natural science has, however, presented a steady evolution, checking the statements put forward by the metaphysicians, and plodding on, by the gradual elimination of falsities, to the recognition of the non-reality of matter, which soon all leaders in science will accept and acknowledge to the world as an absolute fact. Our present spiritual understanding is "the fruit tree yielding fruit after his kind, whose seed is in itself" (Gen. 1, ver. 11). We are waking up out of our "learned and happy ignorance"! Scientific statements change. What is true in one age is out of date in the next.

Natural science is essentially a matter of observation, weighing, measuring, etc. It is now coming to the end of its powers in this direction, for the simple reason that so attenuated has the thought of matter become, that we cannot obtain apparatus sufficiently delicate to deal with so ethereal a conception.† Who can weigh an electron? Who can measure a line of force? Its arguments and deductions are now based on mathematical formulæ, and we have to fall back on reason and logic, for Mind is the Alpha and Omega, not the human, falsely called mind, but the Mind that is All-in-all.

Paracelsus.—Natural science has come back now to the knowledge possessed by Paracelsus, nicknamed "the other Luther," the first teacher who ever held a chair of physical science. Striking at the monopoly in learning, by teaching in German instead of Latin, he produced a revolution in science as great as the one Luther produced in the church, and even before Luther's first public denouncement of Papacy, began his lectures at Basle by lighting some sulphur in a dish and burning a Papal bull with the books of his great predecessors in the medical art, Avicenna, Galen, and others, saying: "Sic vos ardebitis in gehenna." ‡

So far advanced was he in the hidden knowledge of the material world that many, even of those who scoff at the knowledge of the scientific man of the present day, are unable to follow him in his explanations. For fear of punishment for sorcery he had to conceal his doctrines, and used fanciful names. §

Even those who have recognised and testified to his ability have not recognised the depth of knowledge that he had sounded. It always appeared as though he must have been able to obtain knowledge inspirationally, and I recently found that Dr. Hartmann had testified as follows: "Paracelsus was a Christian in the true meaning of that word, and he always attempted to support the doctrine he taught by citations from the Bible. He asks, 'What is a philosophy that is not supported by spiritual revelation?'"

* "Spirit and Matter before the Bar of Modern Science," pp. 127, 359, 364.

† Yet our instruments are wonderful. A bolometer, for instance, will register a rise or fall in temperature of one-millionth of a degree, and will register the heat from a lighted candle a mile and a-half away.

‡ "So you, too, will burn in hell."

§ One of my staff who has specially studied his writings tells me that "the phenomena of radio-activity and the fundamental sameness of all elements were known to him."

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Edward Berdoe, M.R.C.S., in his "Life of Paracelsus," writes: "He was called a quack and impostor because he cured sick folk by unaccustomed methods. We have baptised these methods now, and given them orthodox names. Thus does the quackery of to-day, like its heresy, become the orthodoxy of to-morrow. We know how this man's character has been misrepresented in so many ways —we can see that much of his so-called arrogance was inspiration, and inspiration so far beyond the conception of the narrow, bigoted, grossly ignorant, monkish minds about him, that the inspiration of genius was probably mistaken ofttimes for that of wine." "Behold a man gluttonous, and a winebibber. . . . But wisdom is justified of her children" (Matt. 11, ver. 19).

A recent writer says of him: "Into the tangled undergrowth of theosophy, mysticism, magic and theology, he burst with the pioneer's hatchet." This path was narrow and dangerous. Fortunately, he seems to have steered clear of its leading pitfalls, although he, like others, made the mistake of thinking that it was the "soul-powers" of the spirit in man that, by occult means, produced material things, and gave him exceptional powers. He recognised, however, that in "black magic," or when these powers were used to harm, or to interfere with others, they were demoniacal. We now know that "white magic," or when these powers are apparently used to further the wishes of others, is almost as bad. 336 11 258 29 77 32 272 17 461 43

Before his time, religion and science of the day were one. Working from a material, false basis, each harmed the other, religion strangling science, science putting religion on a false pedestal. The genius of Paracelsus was so far beyond that of those around him, that he was slandered and misrepresented universally, and ultimately he is supposed to have been, to all intents and purposes, murdered in 1541 by those who were jealous of him. 54 17 353 17

This is the history, more or less, of all those who have been before their time and have had sufficient moral courage to put forward their views.

True Science Includes True Religion,— 146 5

"Give us not only angels' songs, but Science vast, to which belongs 327 22
The tongue of angels and the song of songs" * (Mary Baker Eddy).

Huxley has said: "True science and true religion are twin-sisters, and the separation of either from the other is sure to be the death of both. Science prospers exactly in proportion as it is religious, and religion flourishes in exact proportion to the scientific depth and firmness of its basis." He also has said: "The antagonism of science is not to religion, but to the heathen survivals and bad philosophy under which religion herself is often well-nigh crushed." 47 43 44 20 332 6

Herbert Spencer writes: "To reach that point of view from which the seeming discordance of religion and science disappears and the two merge into one, must cause a revolution of thought fruitful and beneficial in consequences."

M. Flammarion's forecast of the religion of the future is that it will be "scientific, founded on a knowledge of psychical facts. . . . This religion of science will have one great advantage over all that has gone before it—*unity*."

Henry Drummond, in the Preface of "Natural Law in the Spiritual World," writes: "Theology must feel to-day that the modern world calls for a further proof. Nor will best Theology resent this demand; it also demands it. Theology is searching on 293 10 292 41

* "Extempore," January 1st, 1910

157 21 every hand for another echo of the Voice of which Revelation also is the echo, that out of the mouths of two witnesses its truths
36 9 should be established . . . Science . . . speaks to Religion with two-fold purpose. In the first place, it offers to corroborate Theology; in the second, to purify it. If the removal of suspicion from Theology is of urgent moment, not less important is the removal of its adulterations . . . the artificial accumulations of centuries of uncontrolled speculation . . . they mark the impossibility of progress without the guiding and sustaining hand of Law."

169 40 237 45 103 12 289 31 We are in the midst of a mental revolution. Sir Oliver Lodge has written: "The region of religion and a complete Science are one." This complete knowledge, "the seal of Deity" having "the impress of heaven," is divine, and is now at hand. For years science has been separating itself from the falsities of religion, and the greatest intellects of the twentieth century have been slowly divorcing themselves from it. Now the light has come, and again the two are wedded together, this time with an indissoluble band, the band of the knowledge of truth. "Science is clearly moving in the direction of the spiritual; nothing can be more certain"* (J. W. Heysinger, M.D.). Weary of matter, science would endeavour to give the meaning of Spirit.

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489 3 **Ethics.**—"*The science that treats of the principles of human morality and duty*" ("New Century Reference Library Dictionary").

"Ethical Science is already for ever completed, so far as her general outline and main principles are concerned, and has been, as it were, waiting for physical science to come up with her" ("Paradoxical Philosophy"). Physical science has now come up.

The World's Awakening.—"*Religion is a great reality and a great truth—nothing less than an essential and indestructible elemen human nature*" (Herbert Spencer).

True religion is helping our fellow-man. For this it is necessary
295 25 to obtain a better knowledge of God. The world is fast waking up to
559 12 the true knowledge of God and all that this means. We are seeing that we cannot be pushed into heaven at the last moment by a blind
220 2 belief in an inhuman sacrifice of a dearly-beloved Son, but that we receive day by day, moment by moment, only the results of the right and wrong thinking of ourselves and others. Fortunately, we
73 15 are now recognising that by right thinking we rise into a conscious-
295 11, 38 ness of complete dominion over the evil that hitherto may have
88 34 appeared irresistible. "For since by man came death, by man came also the resurrection" (I. Cor. 15, ver. 21). "Blessed and holy is he that hath part in the first resurrection" (Rev. 20, ver. 6). The Greek word, "Anastasis," translated resurrection, means primarily, "an arousing from sleep:"

"Come now, and let us reason together, saith the Lord" (Is. 1, ver. 18). For the first time in the world's history every man's
289 36 59 5 highest reasoning faculty can be satisfied by the demonstrable truth
289 33 that is now flooding the world, proving beyond all cavil the omni-

* "Spirit and Matter before the Bar of Modern Science," p. 355.

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potence of good, at all times, and under all circumstances. "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light" (Eph. 5, ver. 14). "The entrance of thy words giveth light" (Ps. 119, ver. 130). "The true Light which lighteth every man that cometh into the world" (John 1, ver. 9). This is the light of the knowledge of God and His manifestation, heaven.

WHAT IS HEAVEN?

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"Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit" (I. Cor. 2, ver. 9, 10.)

The material, seeming man, gradually waking up, progressing towards a better recognition of the real and therefore spiritual existence, finds out that heaven is "not a local habitation, but the harmony of mind and body," a perfect state of consciousness in which his real self exists at the present time. He also finds that this sense of a material world, including his apparent selfhood, is only a false sense which, when corrected by the true knowledge of God, disappears.* That is to say, the human being gradually loses a false sense of the world as material, and appears ultimately to see things as they really are, passing through the gate of truth into "the heaven of Soul." The human body and so-called "mind" will, yea, must, be ultimately entirely dematerialised, for "flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption" (I. Cor. 15, ver. 50). Then it will be universally demonstrated that man has never actually existed in a material body or been dependent upon such an imperfect organisation. "That which is born of flesh is flesh, and that which is born of the Spirit is spirit" (John 3, ver. 6).

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The Kingdom of God that is Within.—*"It is given unto you to know the mysteries of the kingdom of heaven"* (Matt. 13, ver. 11).

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The following statements with regard to heavenly realities are neither speculative nor arbitrary, but logical conclusions, drawn from scientific premises, and proved by illustrative demonstrations over limitations of material laws.

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"Heaven is not," a noted preacher once said in a sermon, "an eternal sitting in damp clouds, playing on harps, and singing praises to God, as so many seem to think."

It has recently been recognised that we make our own hell and our own heaven here, and few men are fiends enough to want a worse hell for anyone than many men are temporarily in at the present moment, the hell of their own wrong thoughts, due to their not knowing how to think rightly. "The mind is its own place, and

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* Kant pointed out that the material world was wholly different from the real, and that by the nature of our minds we could never know reality. This is true of the material man, but not true of the real man, who is spiritual.

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in itself can make a Heaven of Hell, a Hell of Heaven"* (Milton). Again, who has not tasted, if not of heaven, of a wonderful sense of heaven, at some time during his lifetime?

"Love rules the court, the camp, the grove,
And men below and saints above;
For love is heaven, and heaven is love"
(Sir Walter Scott).

"The kingdom of God cometh not with observation: Neither shall they say, Lo here! or, Lo there! for, behold, the kingdom of God is within you" (Luke 17, ver. 20, 21). "The further a man goes in search of it, the less likely he is to find it"† (Lao-Tze ‡). In other
467 27 words, heaven is a perfect state of consciousness, or divine
44 5 state of Mind, consisting of what the three classes of thinkers before
47 7 referred to, call respectively, God and heaven, cause and its manifestation, Mind and its ideas; that is to say, the real people, the real planets, the real things, of which we appear to see the false concepts round us. Consequently each of us is, and always has been, in reality, a perfect being, in a perfect world, governed by a perfect God.

"Every mystic tells us that heaven is around us all the time"§ (W. R. Inge, M.A., D.D., Dean of St. Paul's).

"God . . . hath made every thing beautiful in his time": but, unfortunately, the world is set "in their heart, so that no man can find out the work that God maketh from the beginning to the end" (Eccles. 3, ver. 11). Fortunately, however, in the light of present-day knowledge of man as spiritual, we cease to blame God for our own shortcomings, and a man soon begins to find that
307 20 under the worst circumstances, by turning in thought to God, he can
59 8 get a faint sense of heaven, and along this scientific high road gain a clearer and increasing sense of its perfection, here and now.

In this way he gradually gets rid of his troubles and the troubles of those around him, and so proves his knowledge of God, good.

Individuality.—The remark has sometimes been made: "It would be very uninteresting if everyone were alike, however perfect they might be." Sir Oliver Lodge even has written, "a mechanically perfect, thoroughly finished world would perhaps be rather dull," and puts into the mouth of an imaginary inhabitant the following words: "Good heavens, I cannot stand this; I am going to put a bit of grit into some of these too-well-oiled machines, as I want to see an explosion or an earthquake, or something interesting. I do not know what a burglary is, but even a burglary would be a change to this sort of Sunday-school existence. Do not any of you fellows know a wild animal that we might try to kill, or a serpent that might try to bite us, and give us some relief from the monotony; or is there no young person with an apple who would tempt us to have a bite? It is true I was made good—utterly, hopelessly good—but I believe, alas! that it is possible for me to be obstreperous—I propose to try."‖

* "Paradise Lost."
† "Tao-Teh."
‡ Professor Parker spells this word thus: Lao-Tsz.
§ Lecture on Christian Mysticism.
‖ "The Clarion," November 5th, 1906.

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In the present spiritual reality all men are perfect, but this does not prevent spiritual progress. To every individual comes a constant succession of different ideas, each absolutely perfect, consequently each person with whom you come in contact has new beauties of infinite variety to which he calls attention. The difference between men, that is, their individuality, is the difference in the succession of God's ideas that unfold, and are reflected by them, and by this they are distinguished. Even in the seeming material world, as you increase in intelligence, you differentiate between people, not by their appearance, but by what they have mentally presented to you. 464 5

The Unfolding of God's Ideas.—To all of us, now in heaven, there has throughout eternity, come a constant succession of perfect ideas. This is the unfolding of the only good ideas, "they come from God and return to God," for all Being is God, individual and collective. God as Life sends these ideas, God as Truth enables us to understand, and therefore enjoy them, and God as Love causes us to reflect, that is, call the attention of our fellow-man to them, or pass them on, so giving him the joy that we have received from them, and receiving the happiness that this gives us. In other words, in heaven we are always exchanging perfect ideas with our fellow-men. Everything in heaven has to do with this perfect interchange of ideas, this revolution in "God's orbits" that is constantly taking place. In the so-called material consciousness we are simply apparently receiving a counterfeit impression of these perfect spiritual realities, false views of the permanent ideas of God. 467 30 30 30 464 5

Creation.—"*God . . . hath in these last days spoken unto us by his Son* [we individualise the Christ], *whom he hath appointed heir of all things, by whom also he made the worlds*" (Heb. 1, ver. 1, 2). 289 43 290 5

We have the power of grouping together any number of these perfect ideas that come to us, into new combinations, spiritual and tangible bouquets of lovely ideas and combinations of them. These also we reflect, "pass on," in the way of God's appointing, for the benefit of our fellow-men. We do not, however, lose them ourselves, as they form part of our definite individuality. This fresh grouping of ideas is the only creation in heaven, because all the ideas of which these combinations are formed have always existed, and are perfect and infinite; they cannot be increased in number. This is the only evolution, spiritual evolution. 464 7 66 31 464 27 140 12 491 7 464 10 291 14

This is illustrated in the highest plane of human consciousness. Here "we find that wherever joy is, creation has been, and the richer the creation the deeper the joy. . . . He who is certain, absolutely certain, that he has brought a living work to the birth, cares no more for praise, and feels himself beyond glory"* (Henri Bergson). Such joy can only accompany the unfolding of further good to humanity.

Heavenly Happiness.—

"*Pave with love each golden mile,*
And thus have Heaven here this minute,
And not far off in the after while" (Nixon Waterman). 452 1 139 19

It is obvious that in this kingdom of heaven, the kingdom of harmony, a perfect understanding, which is the basis of happiness, reigns between all. Deside and fulfilment are one. This implies a continual harmonious interchange of ideas. We are eternally 501 15

* "Life and Consciousness."

reflecting God's ideas, expressing our ideals in new creations or groupings. This redistribution of God's thoughts is the source of infinite happiness, individual and universal.

Happiness can be differentiated into four principal divisions:—

First, every spiritual being loves his fellow-man, even one met for the first time, with a love of which the material man can hardly
242 19 form even a faint conception, because it is the perfect love of God.

Secondly, we are always interchanging perfect ideas with those we love, either individually or otherwise.

243 30 Thirdly, we are continually manifesting God's power of grouping together new combinations of glorious ideas, so giving our fellow-
464 8 men fresh happiness, and consequently gaining the highest happiness ourselves.

Fourthly, we can wander with those we love amongst infinite worlds of incalculable beauty.

242 15 These four chief sources of real happiness are counterfeited by
245 5 four in the material world. First, we have the love towards our fellow-man; secondly, the interchanging of ideas with those we love; thirdly, even the making of a rag doll for a child gives us a sense of happiness that would not follow many a greater action prompted by a lesser motive; and, fourthly, who has not been lifted heavenwards by the beauty and grandeur lying behind Nature's handiwork?

241 4 The reason for this is, that all the love and happiness of which we get only glimpses in this material world are real, though limited.

"Souls that are gentle and still
Hear the first music of this
Far off, infinite bliss" (Sir Edwin Arnold).

Reality of Good.—"*For all that must be called good belongeth to none but the true eternal goodness which is God only*" ("Theologia Germanica").

47 21 Now all that this material world indicates of good is real;
469 32 the love, the life, the beauty, the joy, etc.* We get at
29 30 times glorious glimpses of this reality through the mist; wonder-
485 31 ful love, marvellous beauty, unspeakable joy. "For now we see through a glass darkly" (I. Cor. 13, ver. 12), and "through every grass-blade the glory of the present God still beams" (Carlyle). "Earth's crammed with heaven and every bush afire with God," another has said. As we progress, the mist gets thinner,
281 6 and with the millennium dawns a foretaste of God's world.
280 44 To limit future good is unquestionably to limit God.
463 44 Matter, apparently hinting the existence of the spiritual realities, only hides their perfection from us, giving us a false sense of the
92 34 real world, and as the matter is dematerialised the glorious realities of
31 22 these perfect ideas gradually appear clearer and clearer.
30 31 "The ideal is the real well seen" (Carlyle). "The realities of existence can be conceived, and they are probably assisting us, stimulating and guiding us in ways of which we are only half conscious, and some of us not conscious at all"† (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

554 12 "A thing of beauty is a joy forever;
91 8 Its loveliness increases; it will never
Pass into nothingness" (Keats).

Pope little knew the depth that lay behind his words "One truth is clear, whatever is, is right."

* "We do not see much of the real man here for he is God's man; while ours is man's man" ("Unity of Good," p. 46, line 5. Mary Baker Eddy).

† Lecture delivered at Liverpool, 19th March, 1914.

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Proof of Our Knowledge of Heaven.—"*That one who, outside pure mathematics, pronounced the word impossible, is wanting in prudence. Reserve is above all a necessity when he is dealing with the animal organisation*"* (Arago).

The way to prove whether or not your knowledge of heaven† is true is this: if anything is going wrong in the material world, and you realise clearly enough the spiritual perfection of the reality, of which that "wrong" is the counterfeit, the instantaneous disappearance of the trouble will indicate your realisation to have been correct. This means that the difficulty in the material world is immediately put right. This is one important difference between true knowledge and that put forward by the various schools of religious thought; namely, that you are now able to prove your theory by direct experiment, and have not to rely solely upon logical deduction. 54 43 466 30 56 26 60 16 492 14

Another important difference is that, if the mortal called "you" is thinking scientifically, realising constantly that you—your real spiritual self, not a material "you"—are led by God, then, through the action of God in destroying evil, the mortal "you" appears to be led by God, the Principle of good, just in the way that a young child is taught and protected by its mother when learning first to walk. The "you" may have its troubles and difficulties, but there is steady progress, and every now and then "you" will pause and recognise with satisfaction the progress made, of which "you" were not conscious at the time of the struggle, when the mental faculties were clouded as the "you" passed along, battling its way through a seeming mist of wrong thoughts. 312 36 343 39 29 29

Movement Instantaneous.—"*All stars and mountain peaks are thoughts of the Eternal Mind*" (Paracelsus).

Being a mental world, man can go instantly from what, to use material symbols, may be called place to place, in heaven. There is no necessity for such apparent bodily action as accompanies physical movement from place to place. A man moves mentally. For instance, one spiritual being can draw the attention of another spiritual being to the spiritual reality of what is in the material world called the planet Mars. Instantly both have all the effect of what may be called being in Mars; that is to say, without any other movement but the mental one, they are conscious of some of the perfect ideas of the spiritual reality of the planet Mars. When the thought of this spiritual planet or compound idea‡ comes to a man, it does not appear as something distant. He is fully conscious

* "Annual Bureau of Longitudes."

† Jesus gave seven parables explanatory of the Kingdom of Heaven, and in reply to the question of the disciples, "Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the Kingdom of Heaven, but to them it is not given" (Matt. 13, ver. 10, 11). At the end "Jesus saith unto them, Have ye understood all these things? They said unto him, Yea, Lord. Then said he unto them, Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is a householder, which bringeth forth out of his treasure things new and old" (Matt. 13, v. 51, 52).

‡ "Science and Health," p. 585, line 8 (Mary Baker Eddy).

of, and shares with his fellow-man, all the beauties that are delighting him, to an infinitely greater degree than the human being does when in the midst of beautiful surroundings.

When the enjoyment has been obtained from being conscious of these lovely ideas, the other spiritual being, desirous of returning the happiness that he has received, and being reminded of past enjoyment of heavenly beauties, can draw the attention of his fellow-man to the spiritual reality of some ideas in another planet, say Jupiter. All that is necessary, then, is to think of those ideas, and at once they are both conscious of the new ideas connected with the spiritual reality of Jupiter.

172 30 491 45 **Practical Results an Undeniable Proof.**—"*Let us not reject experience on the ground of dogmatic assertion and baseless speculation*"* (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

59 30 54 43 The proof of the above being true is found through its practical application. If in the material world you find that you have lost your train or apparently have not time to go from one place to another, you can get over the difficulty by turning in thought to God, denying the reality of the trouble and realising that in heaven man goes instantly from one idea to another, or you can realise that man is always in the right place. Then, through this reversal of thought and your recognition of the action of God as taking place in heaven, the wrong ethereal thoughts that appear as forms of trouble are destroyed, and you find yourself out of the difficulty, 230 39 although you cannot be certain that what usually happens will occur. For instance, sometimes you will find on going to the station that there is another train that you knew nothing about, sometimes that a slip coach has been put on to a later express, or the difficulty disappears in some other way. Sometimes the unrecognised action of God results in your finding that there has been no need to go at 168 19 all, and that the object of your going has been effected in some unexpected way.

Perfect Sequence of Thought.—In heaven an individual called, never says he cannot come, but it is always exactly the thing most desirable, as there is always a perfect sequence of thought, and the two with mutual rejoicings blend in true unity of joint appreciation of the wonderful ideas of God. To indicate the perfect sequence of thought it may be stated that when you have finished listening to, for instance, a glorious sonata—we have to use material expressions —and are called to admire a beautiful piece of scenery, this scenery is an exact visual (we must again, unfortunately, use a

* "Christian Revelation from a Scientific Point of View." Address delivered before the National Free Church Council, at Portsmouth, March 9th, 1911.

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material expression) representation of the sonata,* and a further unfoldment of perfection. Whatever one does, it brings infinite happiness to all concerned. In this material world we move with trouble and even danger from one place to another, and often, whilst thinking of something totally inconsequent, politely cover a yawn with our hand whilst our neighbour points out what he thinks the beauties of nature.

Spiritual Reality of Parts of the Body.— 466 1
See Note G on page 571.

"What if earth,
Be but the shadow of heaven, and things therein,
Each to each other like, more than on earth is thought" (Milton).

Everything in the material world only counterfeits and hints the existence of spiritual reality. For instance, the spiritual reality of the hand is the power to grasp an idea. The reality of the teeth is the *capacity* to analyse and dissect the ideas; your material digestive organs counterfeit the power with which you diges assimilate, and understand the ideas, and the arm counterfeits the power with which, in the reality, you reflect them, that is, call the attention of your fellow-man to them, or pass them on. The spiritual reality of the lower limbs is the power to move in thought from idea to idea. That is, as mentioned, you can call the attention of your fellow-man to lovely ideas, even the spiritual reality of any planet or star, and directly you think of them you have all the effect of being there and enjoying them together. 483 35 79 21 466 17 59 36

Man being made in the image and likeness of God, every aspect of God has its reflection in him. Consequently, the reflection of every synonym is counterfeited by some portion of the material man.

There are three great synonyms of God—Life, Truth, and Love. So, there are three important organs in man which counterfeit the real organs of the spiritual man. The real spiritual lungs are the reflection of God as Life, through which man receives the ideas of God; the liver, the reflection of God as Truth, through which man arranges the ideas, and groups them together into new combinations, to be reflected to his fellow-man; the heart, the reflection of God as Love, through which the circulation of the ideas goes on as man calls the attention of his fellow-man to the ideas he is enjoying, so that he participates in such enjoyment. This is an indication from which each person can himself work out the other details as occasion demands. Further details are given in Appendix IV. 465 21 465 11 466 4

A World of Four Dimensions.—*"And I saw a new heaven and a new earth: . . . the holy city, new Jerusalem, . . . Having the glory of God: . . . and the city lieth foursquare. . . . And there shall be no more curse: but the throne of God and of the Lamb shall be in it"* (Rev. 21, ver. 1, 2, 11, 16; and 22, ver. 3).

* Since writing the above I have heard that a Russian lady has learned to translate into musical sounds the colours of the sunset and the colours of the forest, so that on playing, the same emotions float through the mind as those with which the glory of the clouds in the sunset or the shadings of the trees in the woods are associated. Music in its reality is divine. "Spiritual music" is the "music of soul"

Carmen Sylva, the Queen of Roumania, in the "Nineteenth Century and After," wrote that whenever she heard music she saw colour, the shade varying according to the type of the music.

For some years, reasoning from the analogy of an imaginary two-dimensional being, conscious only of length and breadth, and unable to recognise height or depth, or anything above or below him, and therefore unconscious of the appearance of this three-dimensional world, various thinkers have suggested that there might be a world of four dimensions, of which the seeming three-dimensional man was equally unconscious.* It has been suggested by Mr. Wells that this fourth dimension is "Time." It may be more accurately expressed as spiritual infinity. Now heaven may be described mathematically as a world of four dimensions, wholly spiritual.† Everything that we see now as three-dimensional is only ethereal, namely, the real four-dimensional world seen wrongly from a false material standpoint, since the material man is only conscious of three dimensions of it, and that consciousness itself is false and absolutely misleading.‡

"If, therefore, we find the subject becomes more thinkable by assuming, say, a fourth-dimensional being than by following the ramifications of 'matter and force' into infinite space and time, we are quite justified in adopting the former method" § (E. Carpenter). Though doubtful assumption is better than nothing, definite knowledge is an absolute necessity for true progress.

In the same way that an imaginary two-dimensional being, appearing like a small, flat object, and only seeing the soles of your boots on the floor, would describe you as a straight line, say, 11 inches long, 3 inches wide, black, sometimes muddy, going about with a twin-brother—the fellow sole—and constantly appearing and disappearing; so does the three-dimensional man describe his neighbour quite wrongly until he knows the truth. Should the two-dimensional being describe "the soles of the boots" as having no intelligence, no feeling, and being of little use, he would make
272 8 the same mistake that we do if, talking of our fellow-man, we describe him as an ignorant fool, or otherwise, as it is called, malpractise, that is, "think" in a derogatory way of him.

If the sharpened point of a pencil, held vertically, point upward, were placed by the side of this two-dimensional being, he would see it as a very short line. As the pencil was raised he would see this line increasing in length, and might speak of it as "growing."
279 44 When the pencil had been sufficiently raised, he would see nothing, and might speak of it as dead. So in this three-dimensional world

*See "Flat Land," by Dr. Abbott; "Another World," by A. T. Schofield, M.D.; "Scientific Romances," by C. H. Hinton; "Nature," May 1st, 1873, by G. F. Rodwell; "Messenger of Mathematics," 1891, Vol. XXI., p. 20, by W. W. Rouse Ball; "American Journal of Mathematics," 1880, Vol. III., p. 1, by Stringham. See also article in the "Wintonian," February, 1910, by R. A. T.; "The Art of Creation," by E. Carpenter; "A New Era of Thought," by C. H. Hinton; Professor Caley's Presidential Address to the British Association; Cajori's "History of Mathematics"; "Mathematical Recreations and Essays," by W. W. Rouse Ball; "Modern Views of Matter.' by Sir William Crookes.

† "Christian Science translates Mind, God, to mortals. It is the Infinite Calculus defining the line, plane, space, and fourth dimension of Spirit" ("One Cause and Effect," "Misc. Writ.," p. 22. Mary Baker Eddy). See also "Science and Health," p. 575, line 21, by Mary Baker Eddy.

‡ § For notes, see next page.

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do we get a false sense of birth, growth, and death. Every tree, for instance, as it apparently grows, is merely an exhibition of certain phenomena, preconceived as material so-called facts, and self-raised by the universal thought on the subject of vegetable growth. 274 40 281 34 253 4

In a presidential address to the British Association, Professor Caley, the famous mathematician, declared his belief that every mathematical truth has an objective correlative in the world, that is, may actually describe a state of equilibrium. Taking, for instance, a suspension bridge, you can mathematically set out the tension of a wire, the pressure of the wind, the elasticity of the metal, etc. The truth at the back of Professor Caley's statement is one of the proofs that the fourth dimension exists, for this mathematical theory has been developed to a very considerable degree.

In the "Wintonian," of February, 1910, is an article on the Fourth Dimension, by R. A. T. He states: "To put it very briefly, the knowledge is a real and working knowledge, and the fourth dimension would enable us to move in defiance of the present known limitations of space." So-called occult results are not, however, due to action in four-dimensional space, as they merely exhibit the phenomena of a three-dimensional world that are not generally cognised by the limited physical senses. Such results are solely concerned with matter in its finest ethereal form, invisible under normal human conditions, and have nothing to do with the real world, heaven. 258 29 261 43

It is significant that C. H. Hinton, in his recent book, "A New Era of Thought," suggests that the birth, growth, life, and death of animals are explainable by suggesting that an animal's life is simply the phenomenon of a four-dimensional being passing through a three-dimensional world. This is interesting, because there is nothing to show that an animal may not be a limited sense of a real, spiritual being. 465 27

He also says: "After many years of work, during which the conception of four-dimensional bodies lay absolutely dark, at length, by a certain change of plan, the whole subject of four-dimensional existence became perfectly clear and easy to impart."*

The writer of the article in the "Wintonian" says: "I may say that I devoted no little time some years ago to an effort to comprehend the fourth dimension, according to Hinton's directions, but it was a failure."

All such efforts must prove failures whilst there is any confusion, as in the case of Hinton, between— 65 36 262 6

(1.) The human, material, three-dimensional thought-forms that Hinton recognised were all around us, although unseen by those who are not psychic, that is, whose sight is not sufficiently developed, and, 18 10 260 35

(2.) The spiritual reality, of which these and all other material "thoughts" are but counterfeits.

‡ "The eye is not made to see everything. It picks out of the ocean of forms that which is accessible to it and believes this artificial limit to be the real limit. What we know of a living being is only a part of its real form. . . . Could our eyes see everything, a living being would appear to us as a cloud with changing contours" ("Evolution of Matter," p. 260. Dr. Le Bon).

§ "The Art of Creation," p. 8.

* "A New Era of Thought," p. 6.

The following short quotation from Cajori's "History of Mathematics" will express briefly some results of the fourth dimension, showing that the fourth-dimensional world cannot possibly be subject to material limitations. "Newcomb, the American astronomer, showed the possibility of turning a closed material shell inside out by simple flexure, without either stretching or tearing; Klein pointed out that in the fourth dimension knots could not be tied; Veronese showed that a body could be removed from a closed room without breaking the walls; C. S. Peirce proved that a body in four-dimensional space either rotates about two axes at once, or cannot rotate without losing one of its dimensions."

Mr. W. W. Rouse Ball, Fellow and Tutor of Trinity College, Cambridge, puts forward some interesting views with regard to a four-dimensional world, which he says "affords an explanation of some difficulties in our physical sciences." *

At the end of last year, William Sidis, a boy aged 10, who appears to be a mathematical prodigy, delivered a lecture before the Harvard Mathematical Club, in which he put forward some new theories regarding the fourth dimension.

Sir William Crookes, F.R.S., writes: "To show how far we have been propelled on the strange new road, how dazzling are the wonders that waylay the researcher, we have but to recall—Matter in a fourth state. . . ." †

These references will show how mathematicians are endeavouring to gain a knowledge of a fourth-dimensional world.

Counterfeits and Symbols.—"*The invisible things of him* [God *from the creation of the world are clearly seen, being understood by the* 61 12 *things that are made, even his eternal power and Godhead*" (Rom. ver. 20).

"*For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself*" (Heb. 9, v. 24).

252 28 Man is spiritual and four-dimensional. The apparent material man is not real, but is purely illusionary. "The ideal, after all, is truer than the real, for the ideal is the eternal element in perishable things; it is their type, their sum, their *raison d'être*" ‡ (Amiel). "And things are not what they seem" (Longfellow). "Matter, motion, and force, are not the reality, but the symbols of reality" (Herbert Spencer).

A material world of three dimensions only, is visible to the material senses,§ consequently everything about you is simply something connected with your spiritual self seen falsely, seen

* "Mathematical Recreations and Essays," p. 331.

† "Modern Views of Matter." Address before the Congress of Applied Chemistry at Berlin, 1903.

‡ "Journal Intime."

§ In the poem known as the "Odes of Solomon," which the Bishop of Ossory states was composed between 150 and 200 A.D. for the ritual use of newly-baptised Christians, the following appears:—"The likeness of what is below is that which is above; for everything is above; what is below is nothing but the imagination of those who are without knowledge."

"To my sense, we have not seen all of man; he is more than personal sense can cognise, who is the image and likeness of the Infinite" ("Christian Science in Tremont Temple," Misc. Writ., p. 97. Mary Baker Eddy).

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materially, a counterfeit of the spiritual reality.* "There is a natural body, and there is a spiritual body. . . . The first man is of the earth, earthy; the second man is the Lord from heaven" (I. Cor. 15, ver. 44, 47). "We have a building of God, an house not made with hands, eternal in the heavens" (II. Cor. 5, ver. 1).

Charles Kingsley said: "The belief is coming every day stronger with me that all symmetrical objects are types of some spiritual truth or existence. Everything seems to be full of God's reflex, if we could but see it. Oh! to see, if but for a moment, the whole harmony of the great system; to hear once the music that the whole universe makes as it performs His bidding."

Plato, in the "Phædras," says: "The higher qualities which are precious to souls . . are seen through a glass dimly; and they are few who, going to the images, behold in them the realities, and they only with difficulty."

Professor Drummond said: "Nature . . . is a working model of the Spiritual." It is a very poor counterfeit model.

"The world constructed with the impressions of our senses is a summary translation, and necessarily a far from faithful one of the real world which we know not" † (Dr. G. Le Bon).

All must gain the knowledge of the real man, of our real selves. "So in man's self arise august anticipation, symbols, types, of a dim splendour, ever on before" (R. Browning). The Revelator, seeing in advance what is about to happen, writes: "The kingdoms of this world are become the kingdoms of our Lord" (Rev. 11, ver. 15).

"Upon the heights we see that every act and every thought are infallibly bound up with something great and immortal" (Maeterlinck).

"For anything that may be proved to the contrary, there may be a real something which is the cause of all our impressions; that sensations, though not likenesses, are symbols of that something; and that the part of that something, which we call the nervous system, is an apparatus for supplying us with a sort of algebra of fact, based on these symbols" (Professor Huxley).

This something that Huxley so indefatigably searched after has been proved to be God, the Principle of all good, the great I AM, Mind, Spirit, Soul, Life, Truth, and Love, all substance, intelligence, and the only cause. 179 8

Swedenborg spoke of correspondences, but confused heaven with a false belief in "spirit" appearances, as it is clear from his writings that he thought the spiritual world was visible around us under certain material conditions. He had not learned that the things seen by him, which he thought were spiritual, were merely materialised "thoughts" in their more ethereal and less tangible 63 41 18 17 83 4

* "Every creation or idea of Spirit has its counterfeit in some matter—belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities, priceless, eternal, and just at hand. The education of the future will be instruction in spiritual Science, against the material symbolic counterfeit sciences" ("Questions and Answers," Misc. Writ., p. 60, line 27. Mary Baker Eddy).

† "The Evolution of Forces," p. 18.

form, and he imagined that there were at least three worlds, the material, the spiritual, and the divine.

Plato said that the Ideas were the real things, while mundane objects were only illusive forms, and wrote: "For nothing can have any sense except by reason of that of which it is the shadow." As is well known, he gave to Ideas the greatest import, and said: "They existed before the world [the material world] and the world was created after their pattern." *

Edward Carpenter writes in "The Art of Creation" as follows:

484 30 "With Plato the great ruling ideas were Justice, Temperance,
486 22 Beauty, and the like. But he also considered that there were ideas or patterns, eternal in the heavens, of all tribes and creatures in the world, as of trees, animals, men, and the lesser gods; and he even went so far as to suppose ideas of things, such as beds and tables (see 'Republic,' Book X.). Certainly it sounds a little comic at first to hear the 'absolute essential Bed' spoken of, and Plato has been considerably rated by many folk for his daring in this matter. He has been accused of confounding the idea of a bed with the concept of a bed; it has been said, too, that if there are ideas of beds and tables, trees and animals, there must also be archietypes in heaven of pots and pans—absolute essential worms, beetles, and toadstools, and so forth. Plato, however, had no doubt considered these difficulties, and it may be worth while for our purpose to pause a moment over them." "Man himself and his nature is rooted deep in the nature of God, from whom he springs—and so may we not say that in some sense the idea of bed is rooted in the ultimate reality and nature of things? . . . But anyhow, it is an attempt to show how the Platonic ideas may be brought into some sort of line and harmony with modern science and philosophy.

57 36 And it enables us dimly to see how the great panorama of creation has come forth, ever determining and manifesting itself from within through the disclosure, from point to point and from time to time, of ever-new creative feelings of ideas--the whole forming an immense hierarchy, culminating in the grandest, most universal,

357 1 Being and Life." As shown in Appendix I. and elsewhere, the
430 14, 20 wonderfully advanced ideas of Plato were probably due to his being an Israelite of the tribe of Dan.

The quotation shows how advanced thinkers of the present day are endeavouring to get at the truth, which daily gleams brighter through the mist of matter.

464 1 Further foreshadowings of heaven are given in Appendix IV.

NATURAL LAWS MERELY MEMORIA TECHNICA.

"If nothing is to be called science but that which is exactly true from beginning to end, I am afraid there is very little science in the world

* "Timæus."

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outside mathematics. Among the physical sciences I do not know that any could claim more than that each is true within certain limits, so narrow that, for the present at any rate, they may be neglected" (Professor Huxley).

Our views of so-called natural laws, and of our so-called ascertained facts, have constantly been changing, and such laws must be looked upon as merely a gigantic system of "memoria technica," made use of to arrive rapidly at conclusions. A scientific man, working from a material basis, can, by deduction, answer innumerable questions, merely because he has a recognised system of so-called natural laws, to which he has recourse, and by which he deduces his results. He could not recollect even a small percentage of these results if he had to rely upon his memory for them. Every now and then he ascertains a new fact, or series of facts, and then has to alter his theories in order to fit in these facts. Otherwise he would not be safe in drawing conclusions from such theories. 552 16

Professor Drummond writes: "The Laws of Nature are simply statements of the orderly conditions of things in Nature, what is found in Nature by a sufficient number of competent observers. What these Laws are in themselves is not agreed. That they have any absolute existence even is far from certain. . . . But that they have any casual connection with the things around is not to be conceived." Natural science and its material laws are merely objective states of a false mentality. (See Note A on page —.) 25 9

Signor Marconi, at a banquet given in his honour by the American Institute of Electrical Engineers, said: "Whenever matter had to be considered there could be no exact law of action." * 552 5 12 22
553 29

These so-called laws of matter are merely "modes of material motion," the individual's false sense of the real laws of God; and they therefore vary with individuals. God's laws are invariable and inviolable because God is Principle, the foundation of all law and order, and God always works through moral and spiritual law, the immutable and eternal law of good, and by none other. 253 7
176 10
252 1
304 39
304 44

THE ADVANCEMENT OF HUMAN KNOWLEDGE.

"The utmost successes which our scientific method can accomplish will not enable us to comprehend more than an infinitesimal fraction of what there doubtless is to comprehend" (Professor Jevons).

Only those who have made a study of the subject, and are in constant touch with advanced thinkers, recognise what a marvellous change is at the present time taking place all over the world. 551 30
Old ideas are fast disappearing. Natural science stands expectant, awaiting developments. The Science of God awaits us. 552 3, 13

Only a short time ago Faraday said that if even a straw could be moved by will-power,† then his conception of the Universe would 203 8

* From article entitled "The End of Matter" in the "New York Evening Sun" of March 24th, 1906.

† Recently I was taken to see a lady who was able to cause a suspended cylinder to rotate rapidly merely by means of her "mind." She thought that the action was magnetic through electricity passing from her finger tips, until I proved to her that the movement could be stopped directly I realised that there was "nothing but God." See also page 203, line 8.

be altered, but he considered such a thing as absolutely incredible. Yet Sir Oliver Lodge, speaking to the British Association recently, asked how do we know that "a body may not be moved without material contact by an act of will? . . . I venture to say that there is something here not provided for in the orthodox scheme of physics, that modern physics is not complete."

243 11, 13 230 46 84 3 **Miracles.**—"*Miracles are no more impossible, no more lawless, than the interference of a human being would seem to a colony of ants or bees*" * (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

218 1 207 8 131 9 204 42 231 10 168 12 188 5 No miracles could have been exceptions to any law. They must have been scientific and divinely natural, due to the inevitable action of a universal spiritual law. God, being Principle, is the Principle of all law and order, and a perfect Principle could not possibly allow of any deviation from its essential rules.

86 17 87 7 229 31, 43 167 32 148 12, 36 147 27 231 31, 37 232 31, 37 235 25 140 15, 21 185 25, 39 466 27 186 1, 6 399 33 295 42 234 3 292 9 "The region of the miraculous, it is called, and the bare possibility of its existence has been hastily and illegitimately denied" (Sir Oliver Lodge, F.R.S.). As Professor Drummond says: "Science can hear nothing of a great exception." † The word miracle merely means marvel. The work of Jesus was marvellous. Now we can confidently assert, indeed prove, and that with overwhelming evidence, that we know the laws governing these scientifically normal occurrences. ‡

Professor H. Langhorne Orchard, in reading the Gunning Prize essay for 1909 at a meeting of the Victoria Institute, held at the Royal Society of Arts, stated that Science set herself to take account, not of some facts only, but of all. The aversion to "miracles" which was cherished by some scientists, did not rest, he said, upon a scientific basis; it might now be stated as a truism that belief in the fact of miracles was thoroughly compatible with the true scientific temper. As to the question whether miracles had actually occurred, science answered in the affirmative. Bible miracles were a priori probable from the nature of the phenomena and the conditions under which they were said to have taken place. They were inseparably bound up with Revelation, and explained what was otherwise inexplicable. The exodus of the Israelites from Egypt was unintelligible if the attending miracles did not really take place. Miracles, he said, explained Christianity, and nothing else did; they gave the key to its doctrines, they accounted for its wonderful rise and spread, and the divine vitality of its continuous history.

84 6

Gibbon, whose views on the subject make him a safe authority, writes: "During the age of Christ, of his Apostles, and of their first disciples, the doctrine which they preached was confirmed by innumerable prodiges. The lame walked, the blind saw, the sick were healed, the dead were raised, demons were expelled, and the

* "Christian Revelation from a Scientific Point of View." Address delivered before the National Free Church Council, at Portsmouth, March 9th, 1911.

† "**Natural Law in the Spiritual World.**" **p. 18.**

‡ "The word miracle has no supernatural meaning, and never had any. It is the arbitrary translation of two Greek words, one of which means an act of power, and the other a sign; . . . . and it is a mere abuse of the Greek language to give it a supernatural significance" (Frederick Dixon in *Birmingham News*, February, 1914) Jerome, in his translation of the Bible known as the Vulgate, used the Latin words meaning an act of power and a sign. Later on, when the Church had to account for the reason why its followers could not prove the truth of its teachings by acts of power and signs, he used the word "miraculum."

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laws of Nature were frequently suspended for the benefit of the Church." *

Mr. George Rawlinson, Tutor of Exeter College, writes as follows: "There is good evidence that the ability of working miracles was not confined to the apostolic age. . . . Papias related various miracles as having happened in his own lifetime, among others, that of a dead man who was restored to life. Justin Martyr declares very simply that in his day men and women were found who possessed miraculous powers. Quadratus, the apologist, is mentioned by a writer of the second century as exercising them. Irenæus speaks of miracles as still common in Gaul when he wrote, which was nearly at the close of the second century. Tertullian, Theophilus, and Minucius Felix, authors of about the same period, are witnesses of the continuance in their day of at least one class of miracles." † 13 27

The prayer book of Edward VI. contains a service of healing and the journals of Fox and Wesley contain numerous stories of healing by prayer.

The world wants to know the laws‡ that govern these miracles, so as to apply them. It has a right to the benefits that are attainable. Men (by this expression is meant throughout this work both men and women, as there is no essential difference) are now thirsting for knowledge. All men worthy of the name have, as Browning calls it, "a wolfish hunger after knowledge." They will no longer accept a stone for bread, nor the creeds and dogmas of others; they want something definite, something logical; they want proof of everything advanced, practical proof, something to make them better men and women. They want men to live what they teach, and openly teach what they live, without fear of criticism or aiming at reward. Like William Law—according to Gibbon—men should believe all they profess and practise all that they enjoin. 207 8 252 13 328 30 93 36 551 27 135 22 125 6

H. C. King, President of Oberlin College and author of "Reconstruction in Theology," writes as follows: "There are laws in the spiritual world; we can find them out; we can know their implied conditions; these conditions we can fulfil; and we can so count confidently upon results." §

Payment.—"*If we have sown unto you spiritual things, is it a great thing if we shall reap your carnal things?*" (I. Cor. 9, ver. 11).

Sometimes a man, being helped mentally, and becoming a permanent recipient of priceless treasure, is unwilling to make a return of which he is capable. This is proof that to work for such a one would spend time which it were better for humanity should be given to others, who, receiving the truth, in their turn spread it abroad, and themselves become centres for the spread of truth and the healing of sin and disease.

The only thing that is worth doing in this material world, and the only thing that will bring us any permanent happiness, is to help our neighbour, and the action of the eternal law of good results of necessity in good to the helper. The only way in which we can help ourselves and others is by obtaining a better knowledge of God, and so learning to be better men ourselves. This, therefore, is the keynote of all right endeavour, which God never fails to reward. 304 24 111 34

* "Decline and Fall of the Roman Empire," p. 380.

† "The Historical Evidences of the Truth of the Scriptures."

‡ Professor S. P. Langley believed that the "Laws of Nature" are merely mental conceptions, and wrote: "The so-called 'Laws of Nature' are from within—laws of our own minds" ("Smithsonian Report," p. 52).

§ "Rational Living," p. 41.

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SECTION II.

A CONSISTENT THEORY OF MATERIAL PHENOMENA.

*"We are, it appears, on the very verge of the discovery of a greater integration, as Professor Richet, the learned President of the Society for Psychical Research, believes, which shall include all the psychical classes of phenomena which I have mentioned, but which shall not yet itself be any single one of them. It will include spiritualism, it will include clairvoyance, and telepathy, and prevision, but yet not be any one of these things. It will harmonise, and surround, and interpret all these mysteries and many more; and this is the trend of psychology to-day, and is the apology for these chapters"** (J. W. Heysinger, M.D.).

In making public the elaborate detail of the human consciousness and its undreamed-of possibilities, a serious question confronts us at the outset. Whilst scarcely one-millionth part of possible good is known, it is equally true that only a small fraction of the possible practice of evil has ever been dreamed of, and much less attempted.

It is impossible to state the truth adequately without exposing the possibilities of evil. We lie between Scylla and Charybdis. Are we to suppress the knowledge of good on account of the fear of evil?

The present condition of the world renders it essential to expose false mental working, and show how harmful it is to all concerned, even at the risk of mistakenly being thought to bring about a certain amount of evil. All mystery surrounding phenomena must be thoroughly cleared up to prevent a far greater danger. As the power of evil, even in its highest apparent seething activity, is but as darkness before the sun of omnipotence, the needful throwing of light on hidden
341 20 evil will never be feared by those who understand enough to avail themselves of the omnipotence of Truth.

"Even now we are only beginning to understand; for we are in the morning of the times. The human race is a recent comer to the earth, and its palmy days lie in the future. There is an immense amount still to be discovered. Science [material science] is modern, a thing of yesterday, full of hope and promise, rather than of achieve-
552 23 ment. Much has been done, but we are still only, as it were, scratching the surface. There are things even now being dreamed of in philosophy, which were once outside its pale altogether. Philosophy is becoming a far more comprehensive thing than it used to be" (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.).

Scientific Forecasts.—Huxley's prophecy, that the next great
101 4 discovery would be in the realm of mind, has been fulfilled. It is
76 37 certain that it would be comparatively easy to fulfil another of his prophecies, namely, that soon it would be possible to measure the strength of a thought as we measure the power of a steam engine.

The following wonderful prophecy of another of the world's greatest thinkers and searchers after truth, Charles Darwin, has already been fulfilled: "In the distant future I see open fields for far more important researches. Psychology will be securely based on

* "Spirit and Matter before the Bar of Modern Science."

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the foundation already well laid by Mr. Herbert Spencer, that of the necessary acquirement of each mental power and capacity by gradation. Much light will be thrown on the origin of man and his history." * 497 37 / 282 20 / 95 19, 37

All over the world are little knots of people studying the apparent action of the so-called human "mind" and getting results of almost every description. All sorts of incorrect and incomplete theories have been put forward, and such theories are getting nearly as numerous as the religions of the present day. 201 14 / 197 15 / 199 19

Professor Lombroso's recent book, "After Death—What?" is an instance of the utter fog in which many of the really able men of the world are seemingly enveloped. It is time that the light of Truth should be turned upon these conflicting false theories, so that men may know how to act intelligently. 265 12 / 118 33

"Exposure is Nine Points of Destruction."†—Having undertaken to prove the *truly* scientific foundation, upon which everything of importance in this book is based, there is now placed before you a consistent theory of the web of illusionary material phenomena. This exposes the fallacies that have bound us, discloses the final and fundamental so-called basis of this material world and its hitherto inexplicable phenomena, and clears away all doubt as to its inevitable total disappearance by the recognition of spiritual reality. "A bare fact is nothing, or little, till it is clad in theory" (Sir Oliver Lodge, D.Sc., LL.D., F.R.S.). 341 38 / 291 16 / 343 13 / 20 18 / 558 14 / 74 15 / 217 33 / 152 25 / 258 30 / 290 3 / 496 6

In the forthcoming explanation of the so-called action of the material world, it should be clearly understood that this theory, whilst giving a system of sufficiently legitimate "memoria technica" to help us to arrive rapidly at conclusions, is correct but not true, being simply the logical outcome of the theories generally accepted as true, when forced to their ultimate conclusion. The real position is, that there is no material movement of any kind or description, no action, re-action, or interaction of particles; in fact, there are no material particles in this seeming world. It is not sufficient to state this. The fact must be proved that these seemingly moving pictures, with all their discordant detail, are not real, and therefore can be made to disappear. These pictures are hypothetical, ethereal impressions, which seem to be flitting through the human consciousness, and are only the real or spiritual world seen falsely, seen materially, by counterfeits or suppositional opposite beings in a suppositional opposite world. Professor W. James suggests, in speaking of the "stream of consciousness," that "the thoughts themselves are thinkers." This is true; the thinker and the thoughts are one. 557 19 / 171 19 / 558 7 / 282 18 / 401 7 / 358 3 / 281 30 / 25 10 / 499 45

Cinematographic Pictures.—The whole of this material world is simply a series of cinematographic pictures, the men, animals, trees, 282 18 See Note H on page 582

* "Origin of Species," p. 428.

† "No and Yes," p. 24, line 19 (Mary Baker Eddy).

‡ "Whatever the difficulties in discerning new truths, there are still greater ones in getting them recognised" (Lamarck).

494 5 in fact, all so-called life, being merely ethereal counterfeits. These
18 41 forms have no more life or intelligence in them than the pictures
558 35 on a cinematographic screen. They are merely shifting appearances.
84 18

77 14 Such so-called material beings have apparently powers of thinking, reasoning, deducing and acting upon such deductions; whereas, as a matter of fact, these so-called material personalities are merely
25 6 individualisations of illusionary, basic false mentality, and counterfeits of the spiritual perfect beings.

18 41 **So-called Thinking Merely "Picturing."**—One cannot correctly
217 27 speak of a so-called human being as "thinking." "Picturing"
77 12,54 would be a more accurate expression. The true people are perfect spiritual beings in a perfect world, governed by a perfect God, eternally manifesting divine wisdom.

Material Phenomena.—The word "phenomenon" has been used for ages by philosophers to express that which is apparent to the senses or human consciousness—and which is ever changing in appearance—as distinguished from its substance or actual constitution, called "noumenon," that is, what really exists.

The only object in giving publicity to the following theory is to educate false thought out of itself—falsely called man—and show
77 11 how "phenomena" are merely fleeting ethereal impressions capable
18 41 of instantaneous destruction, either before, after, or during the moment that they appear to impinge upon the consciousness. In this way we prove the non-reality of all so-called matter and the present eternal reality of God, good.

"Every great advance in the sciences consists of a vast generalisation revealing deep and subtle analogies" (Jevons).

88 9 **A Consistent Theory a Safe Temporary Guide.**—There will now
17 38 be put before you a complete theory, evolved by following to their definite ultimate conclusions the scientific premises to which for many ages a universal assent has been given, and by the grouping together of ideas, which are the result of the latest work of leading thinkers, some not yet presented to the world. Into this theory you will find that all the new so-called material facts recently brought to light will fit. So far, this theory has been a safe guide when new material phenomena, and hitherto unknown so-called causes, have had to be dealt with. It will also be of value to others who have not as yet had an opportunity of investigating such matters and find themselves in a difficulty, as we are all liable to do when facing seeming mystery.

But little of this theory is new. Nearly the whole of it you will find has been given to the world, at one time or another, by theologians, philosophers, scientific men, and seers. My work has only been the winnowing of the chaff by the light of the knowledge of God. "For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10, ver. 20).

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The purpose of modern science has been defined as "The intellectual unification of the mind of man and the mind of God." Emerson expressed it as "The extension of man on all sides, into Nature, till his hands should touch the stars, his eyes see through the earth, his ears understand the language of beast and bird, and, through his sympathy, heaven and earth should talk with him."

But even such a development of a material consciousness, apart from an increasing study and knowledge of God, would only extend man's present material and mortal experience. It would in no way lessen sin, disease, or death. This has been evidenced by many abnormal individual developments in the history of the world.

It is necessary that an accurate view of the so-called material world be formed, instead of the present almost universally accepted fallacious view, *in order that we may all learn how properly to reverse false thoughts of it and so gain dominion over it,* and obtain the power to destroy all evil as it enters our consciousness.* 171 19 291 16 138 42 140 1 176 13

Every false sense of the action of Mind must be uncovered before it can be universally destroyed by the action of Truth.

Every seed that has been falsely conceived of and implanted in the human consciousness, will assuredly have to be exposed by someone as having been a lie from the beginning, before universal salvation can be achieved. 342 12 217 27

The more we understand of the power of thought, the more we shall recognise the importance of this.†

It is a mistake to imagine that every individual has to "dig up every seed," which the whole, as a whole, is responsible for spreading. Each man "fills his niche," and one intelligent exposure of even one generally accepted mistake may bring its opposite truth to the comprehension of a world. God apportions to each his work and each is individually blessed only as he fulfils it. 253 4 342 3 305 20

At the commencement of my examination into metaphysical healing I found a number of results that were quite inexplicable, according to the ordinary theory of matter. The atomic theory, propounded by Epicurus, and elaborated by the poet Lucretius, was still accepted by the majority of people, although Thompson and others had seen that the ordinarily accepted idea of the atom could not be correct.‡ I remember, after reading Professor Rücker's defence of

* Mrs. Eddy, under the marginal heading "Fallacious Hypotheses," says, "Science must go over the whole ground, and dig up every seed of error's sowing" ("Science and Health," p. 79, line 9).

† "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavour and those whom it reaches. 'Nothing is hid that shall not be revealed.' It is only a question of time when God shall reveal His rod [the denial of evil, the Angel Michael], and show the plan of battle. Error, left to itself, accumulates" ("Truth versus Error," Misc. Writ., p. 348, line 9. Mary Baker Eddy). 141 38

‡ "The material atom is an outlined falsity of consciousness" ("Unity of Good," p. 35, line 26. Mary Baker Eddy).

"The atom of matter is composed of electrons, and nothing else" ("Æther and Matter," p. 337. Sir Joseph Larmor).

the atom in his Presidential address to the British Association, about seven years ago, saying to myself, "Good-bye, atom."

The doctrine of a material evolution and the Darwinian theory,* although incomplete, were accepted by scientists, and were largely approved of by theologians. This theory of evolution assumes that in the primal nebula from which this planet evolved, everything potentially existed which in time would visibly belong to it. If you leave out the word "potentially," this will be absolutely accurate, supposing that the material universe had a real existence.

The Ether.—"*Scientific method must begin and end with the laws of thought*" (Professor Jevons).

The first thing that came to me of any importance was that the ether is most accurately viewed from a natural science point of view as consisting of lines of force (high-tension electric currents) at right angles to each other† (see "Inspiration Scientific," pp. 166-172). Professor Faraday, I learned afterwards, knew this, but did not publish it.‡ Each of these lines of force is so-called vibration, miscalled a thought; their action one upon the other forms matter.§

Sooner or later an invention will be worked out for utilising the so-called power of the ether. Several have been brought to me to advise upon, but none of the inventors understood really what the power was that they were endeavouring to utilise. Each had different ideas of it. The action and reaction of the lines of force one upon the other tends to cause a particle to revolve. So one day it will be found that there is a hypothetical etheric force always tending to make matter revolve, and this will be what is called utilised.

Thomas A. Edison, when interviewed by the "New York Times," gave as seventh in a list of probable discoveries, "A new force in nature of some sort or other will be discovered, by which many things not now understood will be explained. We unfortunately have only five senses; if we had eight, we'd know more."

Nikola Tesla in 1891 foresaw that the power of the ether would soon be utilised as a source of ordinary motive power. He wrote: "The time will soon be when it will be accomplished, and the time has come when one may utter such words before an enlightened audience without being considered a visionary. We are whirling through endless space with inconceivable speed, all around us

* The Darwinian theory is not, as many think, the theory of evolution, which was put forward long before Darwin's time, but his belief in the causes of evolution.

† "The warp and woof of crime, hidden in the dark recesses of mortal thought, are weaving webs so complicated and subtle, they ensnare the age into indolence of enquiry" ("Science and Health," 6th edition, p. 168, line 2. Mary Baker Eddy).

‡ It is to Faraday that we owe the idea of "lines of force." He was the first to advance in a very cautious manner the ideas regarding them which are now held by many scientists (see "On Faraday as a Discoverer," by Tyndal. Weekly Evening Meetings, January 17th and 24th, 1868. Proc. Roy. Inst., Vol. V.).

In his Presidential Address to the British Association (1913), Sir Oliver Lodge said that Sir J. J. Thompson's statement as to the ether suggested that it may be fibrous in structure, and a wave run along lines of electric force, as the genius of Faraday surmised might be possible in his "Thoughts on Ray Vibrations."

§ "All mass is mass of the ether; all momentum, momentum of the ether; and all kinetic energy, kinetic energy of the ether" ("Electricity and Matter," p. 51. Prof. J. J. Thomson). "Atomic elements . . . only seem to be nuclei of condensation in the ether. . . . What was to be one day the universe was then only constituted of shapeless clouds of ether" ("The Evolution of Matter," pp. 235, 314. Dr. Le Bon).

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everything is spinning, everything is moving, everywhere is energy. There must be some way of availing ourselves of this energy more directly."

Sound is supposed to travel at about 1,100 ft. per second. The Hertzian waves, according to Maxwell, have a rate of transmission, but not by means of the atmosphere, of from 100,000,000 to 300,000,000 yds. per second. Sight and sound are both transmitted, not by the vibration of the atmosphere, but by the vibration of the lines of force of which the ether is composed. In the transmission of light the ether is supposed to vibrate up to at the very least 1,000,000,000,000 oscillations per second to produce violet light. Sir William Crookes says that such statements go to show the infinite power that in reality lies at the back of all so-called force. 42 22

It is as a result of a theoretical vibration of the ether that 322 28
the material man appears to gain knowledge. It is from this 125 1
vibration of the ether that we get our material sense of movement. 84 16
All phenomena are merely apparent vibration of the ether. "Colour 119 10
is in us, not in the rose," said Professor Langley.

Dr. Heysinger writes: "The transmission of light alone, for example, requires a substance so dense or rigid that, in the mass, face to face, as it were, it will quiver from a state of absolute quiescence into a velocity or rapidity up to at least 1,000,000,000,000 oscillations in each second of time.* It requires that rapidity to produce the sensation of violet light on the retina, and, in case of the sun, that this oscillation shall be continuous along a line nearly a hundred million miles long; for us to see the planet Neptune 28 31
requires that the line from the sun to that planet as a relay station must be three thousand million miles long, and as long again for the wave of reflected light to travel back to our telescopes. Yet the distance of Neptune is a mere infinitesimal fraction of the distance from our planet to many of the so-called fixed stars.

"The ether, while the substance of all substances in actual density and resistence, lacks one, and, so far as we know, only one, property of matter, and that is gravity; . . . to our physical tests it is without gravity."† This is a good illustration of the inconsistency of the present material theory of the universe, which is now believed to be dependent upon a property found lacking in its original element. 84 32

Sir John Herschel, in his paper on Light, states that a cubic inch

* The colours spoken of as belonging to the "Astral" world are believed to be vibrations between 20 trillions and 40 bi-trillions per second, and they can only be seen by those who are psychic. The "mental" effects of these vibrations are recognised by the expressions—a fit of the blues, blue stocking, brown study, black sheep, rose coloured glasses, green with envy, etc. The violets said to be 700 billions per second, denote religion and intuition; blues, 600, intellect and reason; reds, 400, passion and activity; green, 600, union and strength; yellow, 510, age and weakness; blacks and greys, inactivity and depression; white, purity and zeal. Mrs. Besant and Mr. C. W. Leadbeater, in "Thought-forms," and in "Man Visible and Invisible," state that yellow denotes the "highest intellect," and blue denotes "pure religious feeling." Dr. Patrick O'Donnell has stated that by seeing through a film of certain chemicals between two sheets of glass, the radiations round the body, called by some the "aura," become visible. At the moment of death, he states, the light begins to spread 130 59
from the body and rapidly disappears. 556 6

† "Spirit and Matter before the Bar of Modern Science."

of this ether, if confined, and relieved from outside pressure, would have a bursting pressure of more than seventeen billions of pounds to the square inch, and adds: "Do what we will—adopt what hypothesis we please—there is no escape, in dealing with the phenomena of light, from these gigantic numbers; or from the conception of enormous physical force in perpetual exertion at every point through all the immensity of space." Strike out the word "physical" and change "exertion" to "action," and the latter portion of the statement is correct.

487 16 74 14 83 34 498 12 This ether is the theoretical foundation of a supposed material world, and of all its troubles, and has to be self-destroyed by being short-circuited.* Professor Poincaré, a learned French mathematician, and a member of the Academy of Sciences, writes: "A day will come when the ether will be rejected as useless." † This day has come, and we find the ether not only useless but the sup-

281 1 **posititious** cause of all trouble.‡ Fortunately, this illusionary web, with all its fictitious movement and power, whether called ether,

322 41 devil, or mortal mind, is shortly about to disappear.

171 23 **Material Thoughts.**—"*No thought, no feeling, is ever manifested save as the result of a physical force. This principle will before long be a scientific commonplace*" (Herbert Spencer).

78 18 129 35 80 30 249 17 The next thing of importance found was that each of these lines of force was what has been called a "thought," and each "thought" a high-tension electrical current vibrating at a different rate. So-called good "thoughts," have a high vibration, and bad "thoughts" a lower speed of vibration. Both are purely material, and even more outside the spectrum than the Marconi or Hertzian waves.

Professor Huxley said: "I believe we shall arrive at a mechanical equivalent of consciousness, just as we have arrived at a mechanical equivalent of heat."§ What has hitherto been mis-

286 21 conceived of as "mind" is now proved to be this "mechanical

287 21 equivalent of consciousness," the exact opposite of the Mind that is God

116 42 262 3 272 2 176 24 173 40 These "thoughts," so-called good, bad and indifferent, may be said to sweep across the human "mind" of a man all mixed up together. They appear to pass at the rate of about twenty miles an hour.‖ So we find Professor Myers speaking of "The stream of consciousness in which we habitually live." ¶

215 6 144 41 20 25 119 18 80 6 209 2 214 17 168 31 153 8 Each "thought" has a different effect upon the so-called "mind," which is merely a series of closed electrical circuits vibrating in unison with different "thoughts," as they pass over it, somewhat as the transmitter of a telephone vibrates on account of the passing current, so giving the impression of what are called sound waves.** These "thoughts" can be short-circuited †† and destroyed, as each consists of a series of small oval-shaped particles, a negative electrical charge at one end and a positive charge at the other. By slightly turning one particle they all short-circuit each other to an infinite distance on either side.

* "Error, urged to its final limits, is self-destroyed," owing to the action of "Truth, which sweeps away the gossamer web of mortal illusion" ("Science and Health," p. 476, line 6, and p. 403, line 20. Mary Baker Eddy).

† "Science and Hypothesis."

‡ "The ether is doubtless a mysterious agent which we have not yet learnt to isolate; no phenomenon can be explained without it" ("The Evolution of Forces," p. 18. Dr. G. Le Bon). § "Method and Results," p. 191.

‖ **"Mortal thoughts chase one another like snowflakes, and drift to the ground"** ("Science and Health," p. 250, line 29. Mary Baker Eddy).

¶ "Macmillan's Magazine," Vol. XXII., p. 78.

** "Mortal mind is the harp of many strings, discoursing either discord or harmony" ("Science and Health," p. 213, line 27. Mary Baker Eddy).

†† To "short-circuit" a current or charge in any given spot is to create a path of comparatively low resistance whereby the current ceases beyond that spot or the charge there disappears.

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Human "Thoughts" Merely External Beliefs.—A mortal does not create "his thoughts." Every so-called thought that ever made a man apparently think, say, or do anything, existed, as far as it could be said to exist, only as an illusive, "non-mental," contradictory opposite to true thoughts, ages (to use the human phraseology) before there was any material sign of human being, or even of what is called the material world. Because of false concepts of time and space, these false beliefs appear as though spread out over æons of time, cinematographic pictures* apparently passing in rapid review as mere mechanical automata. Professor Clifford truly said all unconscious action must be "mechanical and automatic." The human personality is a mere mechanical machine, void of any life or intelligence, and the so-called "mind" is merely "a harp of many strings."

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173 15
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282 20
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When you really understand what the material world pretends to be, you will recognise that the only things that can harm you are these "thoughts," or false, "non-mental" impressions, which, until they are destroyed, come sweeping over the "stringed" instrument called the human "mind." When you understand this, fear is a thing of the past. How can you possibly be afraid of being harmed by these thoughts when you really understand that they are merely high-tension electrical currents, absolutely powerless when you know how to deal with them. All that a human being can do is to intensify them and to make them seem a little more powerful at the moment. He cannot thereby harm you if your mental work is properly done.

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401 36
208 20
106 2
255 21
322 29

Self-Intensification.—When a person is said to be "thinking,"† that which theoretically happens is, that thought is intensifying itself on the so-called "mind" of the person who is admitting the thought into his consciousness. When a hypnotist, for instance, is hypnotising a person, the thought hypnotises the one who is hypnotising just as much as the one hypnotised. The so-called "mind" of the hypnotiser being a series of closed electrical circuits, the thoughts, sweeping along, intensify themselves by means of this human electrical instrument, and so harm him as much as, or more than, the person who is being directly influenced.

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256 4
146 24
104 13
144 43
215 21
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Pain.—Some years before my investigation of mental healing was commenced, I had to examine into a system for stopping pain electrically, and found that it could be instantly stopped by passing a high-tension electrical current through the nerve, if the current were made and broken with sufficient rapidity. Just over 450 makes and breaks per second were necessary. When the current was cut off the pain returned. Pain is recognised as entirely a mental effect. Marini, the Italian poet, was so engrossed once with his poetry that he was badly burnt before he became aware of it.

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When you are in pain you are simply suffering from an individual and collective belief in one special form of evil. If you knew with

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* "We hardly do anything else than set going a kind of cinematograph inside us. We may therefore sum up what we have been saying, in the conclusion that the mechanism of our ordinary knowledge is of a cinematographical kind" ("Creative Evolution." Henri Bergson).

† As already stated, "picturing" is a better expression. It was this malicious picturing of evil that Ezekiel referred to when he said: "Thou shalt see greater abominations . . . . Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery?" (Ezek. 8 vers. 6, 12). These ancients were the first to be destroyed by the "slaughter weapon," the evil thoughts (chap. 9, ver. 6), in the latter days.

sufficient certainty to give absolute conviction and confidence, that there is only one God, good, and that good can neither cause nor 234 35 utilise pain, as it is a non-reality, and in reality all is joy, peace, 541 2 and harmony, it would instantly cease. Instead, we have been educated to believe in the power of evil, and consequently experience the sad results such false belief inevitably brings. This is the punishment for disbelief in God, good, the penalty for breaking the First Commandment. Pain being merely a mental effect, is permanently cured by right thinking. Temporary relief is obtained when wrong thinking is momentarily stopped by an anæsthetic.

The Human Mind.—"*It must be firmly maintained that it is the whole body that is the organ of mind*"* (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

52 15 Each individual so-called mind is merely matter, only of a finer texture than what is generally called matter,† and invisible to the normal human sight. It permeates the body as water does a 509 12 sponge,‡ and is necessarily of the same shape as the denser mass 128 35 called the body. This material, human "no-mind," a carnal, false 130 1 mentality, mis-named mind, can become separated from the body, 277 4 and appears to pass without difficulty through ordinary matter, which is merely materialised false thought, or human belief.

"Thou art a little soul [human mind] bearing about a corpse" (Epictetus). No wonder St. Francis called his body "brother ass."

Huxley wrote: "If the hypothetical substance of mind is possessed of energy, I for my part am unable to see how it is to be discriminated from the hypothetical substance of matter."

§ "Inner experience entitles us to posit the existence of something which is not the brain,‖ nor in any absolute sense the correlate of

* "The Hygienic Uses of Imagination," p. 4.

† "His body is as material as his mind, and vice versa" ("Science and Health," p. 290, line 31. Mary Baker Eddy). Namely, the so-called mind is no mind.

‡ "*Mortal mind* and body combine as one." "Divine Science shows it to be impossible that a material body, though interwoven with matter's highest stratum, misnamed mind, should be man" ("Science and Health," p. 409, line 4. and p. 477, line 13. Mary Baker Eddy).

Pythagoras seems to be the first to have stated that what he called the soul resembled the body, which died when the soul withdrew.

The so-called mind is mistakenly translated in the Bible and spoken of elsewhere as the "soul," which in its root meaning implies Deity, while this false mind forms no part of the real man, being merely a false mentality. Where referring to the material man the word "soul" should be translated "human sense." In 1562 A.D. theology was confused over the apparent facts. Luther wrote "I permit the Pope to make articles of faith for himself and his faithful—such as the soul is the substantial form of the human body, the soul is immortal,—with all those monstrous opinions to be found in the Roman dunghill of decretals" ("Luther's Works," Vol. II., fol. 107). The Bible speaks of body, soul, and spirit. The human body and soul are mortal, not part of the real man. God is Spirit, Soul. The manifestation of God, good, as man and universe, can only be spiritual and immortal.

John Goodsir, Professor of Anatomy in the University of Edinburgh, who was not only a naturalist, physiologist, and anatomist of European reputation, but also a philosophical psychologist of the first rank, taught that "Man in his constitution consists of three elements—a corporeal, a psychical, and a spiritual"; these he treated as of the Sarx, Psyche, and Pneuma; and that it was in the last of these, and not in his corporeal element that his personality resided.

§ "Psychical Research and Current Doctrines of Mind and Body" ("Hibbert Journal." Right Hon. Gerald Balfour, late President of the Society for Psychical Research).

‖ Several cases have been recently reported by medical men, for instance, by Dr. Etienne Destot, Surgeon to the Tribunal of the Seine, showing that the brain is not indispensable. Dr. Bruch, of Algiers, reports a case where an Arab, after an accident, lived for two months with no brains left, yet showing no signs of brain trouble.

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the brain, but a distinct entity constituting the very self of each of us, the bearer of our conscious states, and the principle of their unity. Moreover, this self is not only a principle of unity in consciousness, but a centre of conscious activity, a something that can produce and experience effects" (Gerald Balfour).

Many leaders in science have recognised that this so-called human mind and body cannot exist permanently.

A Mechanical Concept.—*The real nature of the relation between mind and brain is unthinkable*"* (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

No wonder the well-known Thomas A. Edison, deep in the study of matter, is reported to have spoken as follows at a recent interview: "I cannot see any use of a future life. There is no more reason to suppose the human brain—what you call a soul—to be immortal than there is to think that one of my phonographic cylinders is immortal. The brain is a recording office where records are made and stored. It is a mere machine." Mr. Edison, the reporter stated, explained the will power which drives the brain, 76 24
as possibly a form of electricity, and declared "whatever it is, it is 213 33
material." This is perfectly correct with regard to the material man. The true man is God's consciousness, individualised intelli- 40 1
gence. Man's innate spirituality can and must be recognised and 61 13
utilised by the human consciousness, to bring out immediate, harmonious environment and experiences.

A Chemical Concept.—At the recent International Physiological Congress, Reuter reports Professor Charles Richet, of Paris, as saying: "Every person differed, not only mentally, but in chemical constitution from his neighbour. Every illness, every form of poisoning, produced in the blood definite substances, leaving traces which not even years would efface. Every living being was, perchance, a chemical 37 27
mechanism and nothing more." This latter is true of the human.†

The Basic False "Mentality."—The individual "conscious mind" is like an island, an "isthmus lordling," in a deep ocean. It appears as separated from all other lands, but on going below the sea it widens and widens until ultimately you find it part of the entire 114 19
globe, completely connected with every other island. So the so- 453 4
called "mind" (both in its upper and lower strata) is merely ethereal, 74 16
materialised thought, and is connected with the "mind," or basic false individuality, of every human being, there being only one 147 29
"subconscious mind," named for convenience "mortal mind," 167 19
because it is purely a false, and therefore doomed, "mentality." Scientific men speak of the ether, theologians of the devil. Ether, 74 11
devil, and mortal "mind," all three are merely different names 76 16
for the same false concept, and wholly illusionary, a basic false 25 5
"mentality." Upon this visionary basis or belief, wrongly called 72 7
the mind of man, all matter rests, and this "mind" does not respond to any really good thought, that is, thought of God, as it only vibrates with material thoughts, and even this vibration is purely illusionary.

* "The Hygienic Uses of Imagination," p. 4.

† Professor Macdonald has recently said to a reporter of the "Daily Mail" (August 4th, 1911): "Except for the mind the body would be a piece of mechanism." He differentiates between soul, mind, and brain, and said: "There is at least a possibility that mind is an outside influence, only affecting the brain when the latter is in certain states."

113 20 **The "Subconscious Mind."**—"*Mind still remains to us an impenetrable mystery*"* (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

322 30 Later, as demonstrated results disposed of false theories, it became evident that the so-called "subconscious mind," or basic false men-
214 32 tality of each individual is divided into what, for convenience, may
76 37 be called "cells" † or vibrating diaphragms, and that each thought of sin and each thought of disease has its corresponding cell in the "subconscious mind," which cell, when caused to vibrate, is a temptation of sin, or of disease. Your "subconscious mind" is the part of the ether called "you." Now when your so-called "conscious mind" vibrates synchronously, or in unison with the "subconscious mind," "you" are "conscious" of the vibration, that is, of the impression, whether this is in the form of what is usually called thought, and you think it, or in the form of materialised thought, that is, matter, and you see it; whether these are coming into "consciousness" in the future—called "about to happen"—or whether they have already come into "consciousness." When
168 34 required for a beneficial purpose, this result can be brought about
167 12 by the action of God through true prayer.

The action of so-called thoughts on the human consciousness is exactly like that of sound on a tuning-fork. If the anger cell is
146 39 clean, and an angry "thought" passes over a man, it will have no
214 35 effect; just as the note A will have no effect upon a tuning-fork tuned to the note C. If there are, however, small ultimate particles
215 13, 35 on the anger cell, when the angry "thoughts" pass over the human mechanism, the cell will vibrate and the man be angry, as the electric particles damp down the cell and allow it to vibrate with the angry thought, just as pitch put on the C tuning-fork will lower its note so that it vibrates with the lower note A. When the action of
97 27 God, ever-active good, has obliged these particles, which are elec-
215 3 trical, to short-circuit themselves, then the cell, being freed from
76 25 them,‡ will only vibrate with higher thoughts—thoughts of love, etc., just as the tuning-fork, when the pitch is cleaned off, or some of the metal filed away, will vibrate with higher vibrations. When the
215 25 "consciousness" is attuned rightly, low vibrations, such as so-called thoughts of disease or hate, will not act upon it, and thereby show their effect upon the body. The material body, and indeed, as will soon be recognised, the whole environment, expresses the

* "The Hygienic Uses of Imagination." An Address on Psychology, delivered at the Annual Meeting of the British Medical Association, 1889.

† "So long as any hospitality is given to the unideal within, so long will the tempting voices without be given a hearing. When, however, through patient efforts the courts of consciousness are made inaccessible to every unholy thought, the seductions of objective evil will have lost their charm and the true freedom of right choice will have been obtained" ("Selective Living," by John Willis, in "Christian Science Sentinel." August 28th, 1909).

‡ "The formation and education of even mortal mind must improve before the millennium" ("Science and Health," 6th edition, p. 111, line 10. Mary Baker Eddy). "The vibrations of the ether . . . represent the last stage of the dematerialisation of matter, the one preceding its final disappearance" ("Evolution of Matter." p. 314. Dr. G. Le Bon).

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condition of the individual human "consciousness," and improves instantly that it is purified, or that the thoughts are changed for the better by the cessation or destruction of the wrong thoughts, leaving the better, or so-called good thoughts, the higher vibrations, to become apparent.* These particles cannot get on the cells again. 233 4 233 3 230 39 60 25

The Body.—"*Materialism is simply a logical blunder*"† (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.). 322 32

The body is merely a massing together of electrons,‡ which take the shape of, and have their apparent movement through the action of "thoughts" on the so-called human "mind," and which a little time after death alter their grouping by decomposition.§ 26 26 276 41, 23

"For of the soul [human consciousness] the body form doth take,
For soul is form, and doth the body [more solid matter] make"‖
(Edmund Spenser).

"Every right action and true thought sets the seal of its beauty on person and face, and every wrong action and foul thought its seal of distortion"¶ (J. Ruskin). 138 28 247 23, 36 319 4 247 28

The Electron.—Later on I found that at some of the places where these lines of force, or electrical high-tension currents cross, the interaction of these lines, one upon the other, forms the electron, or, as chemists have called it, the ion, which is believed by scientific men to be the smallest particle of matter.** These electrons, which, as Mr. Arthur Balfour mentioned, when President of one of the British Association meetings, are spoken of as a stress in the ether, are simply a twist in the two cross lines of force caused by their mutual attraction. They are vibration in two dimensions instead of one, at the junction of the two lines of force. As the union of the male and female is apparently required in the animal, vegetable, and mineral kingdoms to produce so-called life, so it requires the junction of two lines of force and the interaction of positive and negative polarity to produce the electron, the smallest particle of matter. 96 6 169 18 322 19 556 36 24 23 74 25 129 35 96 9

From this can be understood Lord Kelvin's belief in his "vortex-ring." Sir Joseph Larmor says: "The material molecule is entirely formed of ether, and of nothing else,"†† and speaks of it as a small vortex, with an enormous speed of rotation. 92 10 556 28

That advanced thinker, Professor W. K. Clifford, in 1875, wrote: "There is great reason to believe that every material atom carries upon it a small electric current, if it does not wholly consist of this current."‡‡ Earlier still Sir Isaac Newton suggested the existence of a stress in the ether surrounding a particle of matter.§§ Faraday did his best to eliminate the supposed difference between matter and energy.

* "Remove the leading error or governing fear of this lower so-called mind and you remove the cause of all disease, as well as the morbid or excited action of any organ" ("Science and Health," p. 377, line 20. Mary Baker Eddy).

† Address on Psychology, delivered at the Annual Meeting of the British Medical Association, August, 1889.

‡ "Consciousness constructs a better body when faith in matter has been conquered" ("Science and Health," p. 425, line 23. Mary Baker Eddy).

§ "It is likewise proved that the body of a dog and that of a man have the same composition" ("The Evolution of Matter," p. 264. Dr. Le Bon).

‖ "Hymn in Honour of Beauty." ¶ "Munera Pulveris."

** The oval-shaped particles of which the lines of force are composed are smaller. They consist of a positive electrical charge at one end and a negative charge at the other.

†† "Æther and Matter." ‡‡ "Essay on the Principia," p. 68. S. P. Prigaud.

§§ "Fortnightly Review," June, 1875.

Professor J. B. Bose has shown how the identity of response to stimulation exhibited by matter, whether animal, vegetable, or mineral, demonstrates the underlying unity of these three.* M. Guillaume, in "La Nature," contends that the mutability of solid matter constitutes "a kind of inferior life that has been unsuspected hitherto, but that can no longer be neglected by the attentive observer."

Professor J. J. Thomson, F.R.S., now Sir Joseph Thomson, a few years ago gave a series of lectures, in which he explained the method by which he had measured what he called the corpuscle, also called the ion or the electron. He had proved its electrical character and measured its velocity—from 2,000 to 6,000 miles per second. These corpuscles were, as he expressed it, "the ultimate particles common to matter of all kinds." Sir W. Crookes, a good many years ago, it may be recollected, prophesied the discovery of the ultimate particle of matter, which, in 1886, he called "protyle," "formless mist," or "the foundation stones of which atoms are composed."†

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Sir Humphry Davy, in a lecture before the Royal Institution, in 1809, speaking of a possible substance common to all metals, said: "If such generalisations should be supported by facts, a new, a simple, and a grand philosophy would be the result."‡

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Matter.§—"*I would ask all educated people to keep their minds open, and not to close them, and think they already know about the Universe and the things in it, because as yet they have hardly begun. There*

* Professor Bose has shown "that the most general and most delicate sign in life is the electric response," and has proved that this electric response, "considered generally as the effect of an unknown vital force," exists in matter. He has also shown the "fatigue" of metals and their response to excitants, depressants, poisons, etc.

† "Proc. Roy. Soc.," 1880, No. 205, p. 469.

‡ "Works of Sir Humphry Davy," Vol. VIII., p. 325.

§ Since the foregoing was written the following appeared in the "Daily Telegraph," of December 6th, 1910:—

"Members of the Authors' Club assembled at a dinner last night listened to a most interesting address on 'New Elements in Chemistry,' by Professor Sir William Crookes, one of the greatest living authorities on the subject."

The following are extracts from this address:—

"The very idea of an element as something absolutely primary and ultimate, was growing less and less distinct, until to-day we admitted the possibility of resolving the chemical elements into simpler forms of matter, or even of refining them away altogether."

"Opinions differed as to the constitution of the electron. Some consider it to be an electrical charge on a material substratum, others saw no necessity for the material nucleus, and considered the electron to be pure disembodied electricity, thus approaching closely to the old idea of Buscovitch, accepted by Faraday, that the atom was only a centre of force."

"A bit of radium that would go into a thimble had almost suddenly shaken our belief in the conservation of substance, the stability of the chemical elements, the undulatory theory of light, and the nature of electricity; had revived the dream of alchemists and the preservation of perpetual youth, and had cast doubts on the very existence of matter itself."

"If we had disestablished the idea of the fixity of the old-fashioned elements, we would say we still had matter to fall back on. But philosophers had not respected even the sacredness of matter itself. Physicists were now

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are chapters and chapters to be opened" * (Sir Oliver Lodge).

"Matter is theoretically the realm of fatality, while [true] consciousness is essentially that of liberty" † (Henri Bergson). Matter is the "objective supposition of Spirit's opposite," merely a manifestation of illusive thoughts.‡ It can be correctly defined, in accordance with natural science, as electricity, simply a massing together of electrons, and can be caused to appear and disappear in two different ways§—

(1.) Either by the action of the so-called human mind, by strong determined thinking or will power, when the electrical tension is merely released, or altered, or

(2.) By turning to God in thought and denying the reality of the phenomena. The lines of force or thoughts themselves are then short-circuited, ‖ and not only the matter, but the apparent cause of the matter, ceases its apparent existence in the material world or world of false consciousness.

The first method is that used by sorcerers, witches and hypnotists, and the latter is the way in which Jesus the Master-metaphysician worked. The former harms all concerned, the latter benefits the whole world, as it is the destruction of evil and is the only right method of treatment; that is, of prayer.

"Already our notions concerning the nature of matter have been revolutionised. . . . It now seems that they [the electrons] are electricity itself. . . . Whither this will lead us can only with the greatest caution be pre-imagined. In any case, the consequences of this discovery, philosophical as well as scientific, are stupefying in the possibilities they open up to the thinker, as well as to the man of practical science. At last science begins to join hands with philosophy. What will be the philosophy of a hundred years hence imagination pales before the effort of attempting to conceive" ¶ (T. Baron Russell).

What is electricity? No one knows, and no one ever will know. Edison says: "We are still ignorant of the true character of electricity; indeed, to me, after all the years I have spent in studying electricity, it is more a mystery now than ever."

"We know nothing about the composition of any body whatever, as it is" (Huxley).

beginning to say that in all probability there was no such thing as matter; that when we had caught and tamed the elusive atom and split it into 700 little bits, these residual particles would turn out to be nothing more than superposed layers of positive and negative electricity. He refrained from speculating as to what would happen to us if some clever researcher of the future discovered a method of making these alternate layers of plus and minus cancel each other out!"

"Mr. Charles E. S. Phillips said it had become the habit to look to physicists and chemists to clear up mysteries that surrounded us, and those who worked in the borderland, like Sir William Crookes, had great responsibility thrown upon them, and were looked to by the whole world as leaders."

* Speech at Grand Hotel, Birmingham, June 25th, 1910. † "Life and Consciousness."

‡ Hegel and many other philosophers have looked upon thought and thing, and even thought and being, as one.

§ Jesus was making a scientific statement of fact when He said: "Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11, ver. 23. See also Matt. 17. ver. 20; 21, ver. 22. 23; and Luke 17, ver. 6).

See also Ex. 7, ver. 12; "Science and Health," p. 86, lines 13, 30; p. 87, line 2; and p. 43, line 3 (Mary Baker Eddy).

‖ "Electricity is . . . the least material form of illusive consciousness, . . . which destroys itself" ("Science and Health," p 293, line 3. Mary Baker Eddy). ¶ "A Hundred Years Hence," p. 108.

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261 22 **Matter Merely Ethereal Phenomena.***—It will therefore be seen
119 24 that matter is not something real, but it is ethereal, or of the ether,
31 18 a manifestation of false beliefs, and the miracles of Jesus illustrate
207 8 the action of perfectly regular true mental laws. He could not
68 10 possibly have worked in opposition to law. Anyone, therefore,
204 42 can do these miracles if he understands the laws and, as the result of
134 11 applying them, lives a good enough life, that is, a life of sufficient
36 18 unselfishness. If a person, however, thinks that he, the material
35 9 man, works them, he will find that he will not progress. He has to
30 41 know that God, good, alone acts.†
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322 31 **Motion.**—Before beginning my investigation for the "Daily
471 6 Express," I never understood how a piece of matter could possibly move, as either it was in its place, or it was not, and any movement from one of these conditions to the other was to me inconceivable. Now, it is clear, in the light of present-day knowledge, that matter
480 42 never moves, and that any apparent movement is merely successive
320 45 dematerialisation and materialisation, in other words, that which we
71 43 see is merely a series of ethereal cinematographic pictures, without
76 33 any life or reality, which appear and disappear so rapidly that they
114 23 give the impression of continuous movement. Even when matter is stationary, it is no less a series of vanishing, cinematographic
89 36 pictures. Professor Osborne Reynolds has proved this mathematically, and says: "Such motion has all the character of a wave in the medium; and that is what the singular surfaces, which we
481 29 call matter, are—waves. We are all waves." ‡ Parmenides said this change is a transition from that which is, to that which was not, a moment ago.

Mr. Bertram Russell, late Fellow of Trinity College, Cambridge, in his valuable work, "The Principles of Mathematics," writes
322 32 as follows: "There is no transition from place to place, and no physical existence of velocity and acceleration." This is true of so-called matter.

322 32 **Gravity.**—"*You sometimes speak of gravity as essential and inherent to matter; pray do not ascribe that notion to me, for the cause of gravity is what I do not pretend to know*"§ (Sir Isaac Newton).
559 24 What is called gravity, as my brother, Colonel H. E. Rawson, R.E., long ago pointed out, is merely an electro-magnetic force,

* "At best, matter is only a phenomenon of mortal mind, of which evil is the highest degree; but really there is no such thing as *mortal mind*" ("Unity of Good," p. 50, line 11. Mary Baker Eddy).
"Matter and the ether are intimately connected, they are unceasingly interchanging energies, and are in no way two separate worlds" ("The Evolution of Forces," p. 13. Dr. G. Le Bon).

† "Then answered Jesus and said unto them. Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do" (John 5, ver. 19).
"I can of mine own self do nothing" (John 5, ver. 30).
"With God all things are possible" (Matt. 19, ver. 26).

‡ "On an Inversion of Ideas as to the Structure of the Universe" ("Rede Lecture, 1902," published by the Cambridge University Press, Ltd.).

§ "Letters to Bentley," January 17th, 1693.

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the mutual attraction of the electric particles, and due to synchronous vibration. This counterfeits the spiritual reality of omnipresent Love, which draws all men closely together, making of them one harmonious whole. 96 28 241 12

"As the heavenly bodies attract—incline to one another and are held together by the eternal law of gravitation, so heavenly souls lean to and attract one another, and are bound together by the eternal law of love"* (Max Müller).

Nothing proves more clearly the unreality of any material attraction, be it called gravity or love, than the obvious fact of its ultimate "separation" as matter; whereas real love, being spiritual attraction, is eternal in its manifestation of perfect at-one-ment. 245A 3

Time.—"*Now is eternity, now I am in the midst of immortality*" (Richard Jefferies). 77 9

The apparent action of material thoughts at any given moment is merely due to our limited senses, which hitherto have prevented us from being conscious of any thought either before or after it comes into apparent action. When you recognise that the material world has nothing to do with your real self, and is, at best, only a dream without a real dreamer, you will see that philosophers are right when they say there is no such thing as time. 114 23 77 5 282 18 71 42 322 32

"Never the spirit is born, the spirit will cease to be never;
Never was time it was not; end and beginning are dreams"†
(Sir Edwin Arnold).

"What we perceive of the universe are only the impressions produced on our senses. The form we give to things is conditioned by the nature of our intelligence. Time and space are, then, subjective notions imposed by our senses on the representation of things, and this is why Kant considered time and space as forms of sensibility. To a superior intelligence, capable of grasping at the same time the order of succession and that of the co-existence of phenomena, our notions of space and time would have no meaning. . . . Time is, for man, nothing but a relation between events"‡ (Dr. G. Le Bon). 30 39 See Note I on page 534. 492 17

As Kant pointed out, space and time do not concern "things as they are in themselves," but only as they appear to our senses, being limitations imposed on the human mind by its very nature.

There is real time§ in the real world, and this is expressed in the successive unfolding of ideas to the spiritual man. 57 12

"We are here face to face with that final inexplicability at which, as Sir William Hamilton observes, we inevitably arrive when we reach ultimate [material] facts; and, in general, one mode of stating it only appears more incomprehensible than another, because the whole of human language is accommodated to the one, and is so incongruous with the other, that it [time] cannot be expressed in

* "German Love." † "The Song Celestial."
‡ "The Evolution of Forces." p. 18.
§ "Mind measures time according to the good that is unfolded" ("Science and Health," p. 584, line 5. Mary Baker Eddy).

any terms which do not deny its truth. The real stumbling-block is perhaps not in any theory of the fact, but in the fact itself. The true incomprehensibility perhaps is, that something which has ceased, or is not yet in existence, can still be, in a manner, present—that a series of feelings, the infinitely greater part of which is past or future, can be gathered up, as it were, into a single present
93 24 conception, accompanied by a belief in its reality" (John Stuart Mill).

The Scientific "Now."—"*To stop short in any research that bids fair to widen the gates of knowledge—to recoil from fear of difficulty, or adverse criticism—is to bring reproach on Science. There is nothing for the investigator to do but to keep straight on, 'to explore up and down, inch by inch, with the taper of his reason'; to follow the light wherever it may lead, even should it at times resemble a will-o'-the-wisp*" (Sir William Crookes, F.R.S.).

All this is now easily explained, and it is possible to prove by direct experiment that what we call time is merely limited human perception. Out of a total of at least five hundred cases, of all kinds, my first result proving this may be given as an instance. Ages ago it was discovered and taught that there was no such thing
96 1 as time. Everything, as far as it can be said to be happening, is
285 36 happening at the same time, and the only reason why one cannot
320 38 see a thing at any given time, is because of this supposed human material limitation. Thinking over this, one sees that, if it is true, it ought to be provable by direct experiment. We ought to be able to pray now, and the effect of that prayer should have been as efficacious in the past as it has been generally admitted to be in the future.*

It is obvious that to the material senses we cannot alter what
96 3 has (to those senses) already happened. We can at best only wipe out all recollection and all traces of it in the present and future. Again, if praying to produce an effect in the past, all we can do will be to prevent that past having been so bad as it would otherwise have been without the prayer.

Recognising that there is nothing impossible to God, a resolve was made to try the effect as soon as possible. The next day a letter was received from a sister-in-law written the day before, on a Monday, and asking for help through the recently discovered method of scientific prayer, the deep, systematic, right thinking which follows upon a right understanding of God and man. On receipt of this letter on Tuesday morning, recognising that there is no such thing as time, and that, therefore, practically the letter

* "You may also ask how belief can effect a result which precedes the development of that belief. It can only be replied that Christian Science reveals what 'eye hath not seen'" ('Science and Health," p. 553, line 30. Mary Baker Eddy).

Since the first edition of "Life Understood" was published, students of it have found that hey have been able to obtain similar results by working in the way shown. Results are the only proof and the only value of a theory.

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had only just been written, and knowing that now and always man is a perfect spiritual being, made in God's image and likeness, I denied the reality of the physical trouble, and realised as clearly as possible the perfect God and perfect man, thus praying in the way that Jesus told us. By the next post a letter came saying that a wonderful thing had happened, and how directly the letter had been written she was perfectly well. Thus were these logical deductions proved correct, as they have been many times since, by the best of all proofs, "experimental tuition." Isaiah, speaking of the last days, says: "And it shall come to pass, that before they call, I will answer" (Is. 65, ver. 24). This time has now come; the thoughts on the subject that have always been there are now being recognised and understood.

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The Metaphysical View of Time.* —The fallacy of what is called time, is easily seen, on looking at it from a purely metaphysical standpoint. In Mind everything is available; in heaven you only have to think of anything to have it. There is no limit of time in eternity. All the vistas of the past and present are spread out to the mental vision at the moment they are thought of. No gulf of time separates the thinker from his thoughts, hence no time limit enters into the purely mental realm, and there is no other.

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The only gulf of any description that ever separates mankind from good, is the gulf of vacuity or ignorance of an ever-present God expressed in infinite and perfect spiritual ideas filling all space, and always available to man.

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We have now learnt that the so-called material accompaniments of any experience have no more reality than the sense entertained of them, and have also proved the practical effect produced on so-called material phenomena by thought corrected in accordance with the ideal standard. We can therefore face intelligently a so-called past event with the same assurance that we can face a present difficulty, knowing that both are merely false impressions. Each must be reduced to the common denominator, absolute good, which is the requirement of God in accordance with Scripture, and therefore in accordance with Principle. We in this state of consciousness can now prove by demonstration that "That which hath been is now; and that which is to be hath already been; and God requireth that which is past" (Eccles. 3, ver. 15).

See Note I on page 584.

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"The past and the time to be are *one*,
And both are *now*" (Whittier).

It is of great value to recognise this power and to see that there is no loss of time between the moment when a patient turns to God, in the form of writing for help, and the time the consequent prayer is humanly said to commence. This knowledge is invaluable in many different ways.

When, for instance, you have been in conversation with anyone and have forgotten to work for the mutual benefit—by realising heaven as you speak, knowing that in the perfect world man speaks truth and man knows Truth, as the only action is that of God,

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* "Every great advance in the sciences consists of a vast generalization revealing deep and subtle analogies" (Jevons).

Truth—you can make up for this by work done afterwards. You must not forget, however, that a golden opportunity has been lost, as you might have prayed at the time and afterwards as well, and so more completely cleared away wrong thoughts.

77 9 34 15 42 42 **Space.***—Space is merely an apparent limitation in human consciousness which fails to recognise the unity of the one Mind and its one consciousness, the Christ. "The subjective states of evil are negatives, destitute of time and space."

72 27 **The Ethereal Chart.**—To use as an ethereal diagram or chart this theoretical aspect of thought, which is the only logical deduction from the facts accepted as such by the natural scientists of to-day, assists in indicating to human consciousness a sense 73 12 of the indispensable footsteps, whereby to free itself of itself. 139 8 These footsteps are the denial of any power or even reality in evil, 222 14 and the affirmation of eternal truth.

20 5 70 2 339 33 Let it be clearly understood that this explanation of the basic workings of so-called matter is not a presentation of facts, but their expression in physical terms, symbolic of the apparent internal workings of matter, just as an algebraical formula is used by a mathematician to indicate a law and shorten a so-called mental process.

355 2 Were the internal workings of so-called matter as harmless as the algebraical formula, it would be of little importance; but the acceptance of the conditions of matter with all its attendant phenomena, 337 45 239 3 31 18 21 36 174 9 27 15 321 24 101 10 71 15 340 38 74 19 99 17 313 32 88 27 false as they are, and the individual and universal assent thereto, maintains and ensures its temporal manifestation, and allows of all the discordant conditions under which mankind is suffering. When a man grasps this, he will hasten not only to deny the existence of matter, and all material theories, but he will probe matter to its depths, uncover the false theory upon which it is built, and find that its very foundations are utterly false, only so-called thoughts or lines of force—mere verbal expressions—which all admit can instantly fade away into the land of forgotten dreams. Thus will all fear of it be lost for ever. This wholly fearless, because intelligent, attitude is essential to gain dominion over evil.

THE NON-REALITY OF MATTER.

91 5,28,31 93 3,23,37 491 11 82 50 *"When Bishop Berkeley said: 'There was no matter' and proved it 'twas no matter what he said"* (Byron).

89 26, 40 90 23, 36 170 15 18 36, 41 Up to recent years the indestructibility of matter was regarded as a dogma, to cast a doubt on which would have been regarded as rank heresy, while to advance the suspicion that there is, perhaps, no such thing as matter, but that all phenomena are merely due

* "The notion of space is as little clear as that of time. Leibnitz defined it as the order of co-existence of phenomena, time being the order of their succession. Space and time are perhaps two forces of the same thing" ("The Evolution of Forces," p. 19. Dr. G. Le Bon).

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to force, as is accepted by the scientific world to-day, would have made the audacious innovator forfeit any right to be taken seriously. Now the throne of "force" or "energy" is being overturned. They "have returned to the nothingness of things" (Dr. Le Bon). 554 34

"To-day it is true, in all its fullness and strength that the greatest and profoundest students of Psychology, and of the kindred sciences, most of these sciences new, and all of them reconstructed by fuller knowledge, are agreed, with practical unanimity, that the old past theories, or rather hypotheses of materialism, of nihilism, 551 34 of empiricism, have been proven untenable and altogether worthless, and that the so-called physical sciences have never been at all capable of taking sides in the controversy which is now about ended"* (J. W. Heysinger, M.D.).

Heydweiler. — A remarkable change in views has taken place 552 4 lately. In 1900 Dr. Heydweiler, a German, undertook to satisfy himself, by experimenting, as to whether two ounces of different elements uniting chemically really always give two ounces of compound; an undertaking which to most of his contemporaries appeared just as necessary as to prove that water really becomes ice at the freezing point. Heydweiler found that the result of two weighings never agreed, and the differences were larger than could be accounted for by unavoidable variations of the balances, etc. The experiments lasted for a long time and were repeated with the same results, and the final conclusion to which he, and those working with him, came, was that there is an actual loss of matter in 554 32 every chemical change. This, when carried to its logical conclusion, means that matter is not a reality. If it is possible to make a certain weight of oxide of iron or other chemical disappear to the senses—as even the most elaborate balances are only aids to our senses—it cannot be held to be any longer impossible to make any other substance disappear, and given sufficient number of changes, 554 20, 32 the whole of matter must cease its apparent existence. 553 40

At the time it seemed quite impossible that these results could be correct, but they have been since confirmed by the experiments of Dr. Le Bon.†

Professor Osborne Reynolds.—"*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. 6, ver. 3).

It is only comparatively recently that scientific men have recognised that matter is electricity or force, and it was only seven years ago that Professor Osborne Reynolds, F.R.S., LL.D., M.Inst.C.E., Professor of Engineering at Owen's College, Manchester, one of the ablest mathematicians of the day, gave the world the result of twenty years' hard work, showing in the "Rede 170 31 Lecture"‡ that he had proved mathematically that matter was 92 15 a non-reality.§ I have never heard even a suggestion that he has

* "Spirit and Matter before the Bar of Modern Science."

† "Contrary to the principle laid down as the basis of chemistry by Lavoisier, *we do not recover in a chemical combination the total weight of the substances employed to bring about this combination*" ("The Evolution of Matter," p. 161. Dr. Le Bon).

‡ "Rede Lecture," 1902, p. 29.

§ "The subjective states of evil, called mortal mind or matter, are negatives destitute of time and space" ("No and Yes," p. 16, line 11. Mary Baker Eddy).

made a mistake in his mathematical proof. Having theoretically proved the non-reality of matter, he postulated an impossible ether
61 13 in his endeavour to prove what really existed, not recognising that
58 34 the only reality was God, as perfect Mind and its manifestation. He says: "Matter represents the absence of mass," and again: "Matter is measured by the absence of mass." Mr. Rouse Ball writes of this as matter being "a deficiency of the ether."

"Transcendentalism was once defined as a hole in a sand-bank after the sand-bank had been taken away. It is not transcendentalism, but matter, that modern physical science finds to be a theoretical hole in a hypothetical medium" * (Arthur Chamberlain). It is merely "a great heap of nothing and nowhere to put it."

Dr. Le Bon. — This leading scientific worker, in his latest book, "The Evolution of Forces," which is practically a text book of
551 8 material science, gives, in the calmest way, as if he was enunciating what ought to be known to every student, the fundamental principles of the material world as follows:—

1. Matter, hitherto deemed indestructible, slowly vanishes by the continuous dissociation of its component atoms.

. . .

214 9 5. Force and matter are two different forms of one and the same thing.

6. . . . Matter therefore is continuously transformed into energy.

. . .

554 32 8. Energy is no more indestructible than the matter from which
83 13 it emanates.

554 4 The formulas of mechanics are disappearing. Dr. Le Bon writes:
80 31 "Professors who continue to teach the formulas of mechanics
214 12 renounce more and more their beliefs in them. This fictitious
552 32 universe, reduced to points to which forces are applied, seems to
552 40 them very chimerical. 'There is not a single one of the principles
553 29 of rational mechanics which is applicable to realities,' recently wrote to me one of the scholars who have most deeply sounded the problems of mechanics, the eminent Professor Dwelshauwers Dery." †

"Quite recently M. Sabatier, Dean of the Faculty of Sciences at Montpelier, propounded in an interesting inaugural lecture with the title, 'Is the Material Universe Eternal?' the question whether it was quite certain that there was not a real and progressive loss of energy in the world, and more recently still, in a memoir on the degradation of energy, one of our most far-seeing physicists, M. Bernard Brunhes, expressed himself as follows: 'What is our
34 15 warrant for the statement that the universe is a limited system? If it be not so, what signify these expressions: 'the total energy of the universe,' or 'the utilisable energy of the universe'? To say that the total energy is preserved, but that the utilisable energy diminishes, is this not formulating meaningless propositions?'" ‡

* "Christian Science Journal," Nov., 1909.
† "The Evolution of Forces," p. 36. ‡ Ibid., p. 61.

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In answer to a letter in which Dr. Le Bon set forth his ideas on this point, the same physicist wrote to him: "The 'nothing is lost' should be deleted from the exposition of the laws of physics, for the science of to-day teaches us that something is lost. It is certainly in the direction of the leakage, of the wearing away of the worlds, and not in the direction of their greater stability, that the science of to-morrow will modify the reigning ideas." 554 15, 30

Scientific Views.—"*It is only within the last thirty or forty years that there has gradually dawned upon the minds of scientific men the conviction that there is something besides matter or stuff in the physical universe, something which has at least as much claim as matter to recognition as an objective reality, though, of course, far less directly obvious to our senses as such, and therefore much later in being detected*" (Professors Stewart and Tait). 58 40

Besides those already mentioned, many deep thinkers are trying hard to fit in the old false ideas with the new ones now coming to light. Sir Ray Lankester—and he is quoted by Geddes and Thomson—says in "Evolution of Sex," p. 277: "The bodies of the higher animals which die, may from this point of view be regarded as something temporary and non-essential, destined merely to carry for a time, to nurse, and to nourish the more important and deathless fission-products of the unicellular egg." Metchnikoff, says: "Scientific proof exists, therefore, that our bodies contain immortal elements."* The reverse of this is true; man, however, is immortal. 157 22

The astronomer, Professor Larkin, has said: "Science now imperatively demands a Conscious Power within protoplasm—the only living substance, and Science knows that this power is mental." It is not, however, the apparent power of the human mind, but the power of Mind. Everything is in Mind. Mind is not *in* anything.

Lately, scientific men have recognised that matter is only something falsely conceived of by the human consciousness. Professor Oswald, of Leipsic University, one of the leading men of the day, says: "Matter is only a thing imagined, which we have constructed for ourselves very imperfectly to represent the constant element in the changing series of phenomena." Huxley writes: "After all, what do we know of this terrible matter, except as a name for the unknown hypothetical cause of states of our own consciousness." 83 4 496 23

"The charge of materialism could only be brought against such a man by those abject materialists who have never had a glimpse of the profounder fact that the universe, as known to us, consists wholly of mind, and that matter is a doubtful and uncertain inference of the human intelligence" (Grant Allen).

Sir William Crookes, F.R.S., in 1879, speaking before the British Association, said: "We have actually touched the borderland where matter and force seem to merge into one another—the shadowy realm between the known and unknown . . . here, it seems to me, lie ultimate realities, subtle, far-reaching, wonderful."† 118 43 58 36 261 43

A short list of the more plausible hypotheses accounting for the properties of matter, together with the remarks thereon of W. W. Rouse Ball, Mathematical Tutor at Trinity College, Cambridge, may be of interest.

Descartes' Continuous Matter: "There seems to be no way of

* "The Nature of Man," p. 268.

† Sheffield Meeting, 1879. See *Chemical News*, vol. 40, p. 130.

reconciling such a structure of matter either with the facts of chemical changes or with the results of spectrum analysis."

74 2 Popular Atomic Theory: "The difficulties to which it leads appear to be insuperable."

Boscovitch's Hypothesis: "It has been described, perhaps not unjustly, as a mere mathematical fiction."

Elastic Solid Ether: "In spite of the difficulties to which this hypothesis necessarily leads, and of its inherent improbability, it has been discussed."

81 32 Vortex Ring and Vortex Atom Hypotheses:* "The above theories are now regarded as untenable."

Ether-Squirts Hypothesis "Rests on the assumption of the existence of a world beyond our senses."

The Electron Hypothesis: "Seems very artificial."

89 32 The Bubble Hypothesis: This is the theory put forward by Professor Osborne Reynolds, and whilst it is not correct it is founded on what he had proved, namely the non-reality of matter. Consequently we find Mr. Rouse Ball writing of it as follows: "This theory is in itself more plausible than the Electron Hypothesis, but its consequences have not yet been fully worked out."

Philosophic Views.—"*There are more things in heaven and earth . . . than are dreamt of in your philosophy*" † (Shakespeare).

For ages philosophers have recognised that the material world is not at all what we have thought it to be. Even a few quotations will show how gleams of scientific truth came to them, though none grasped its practical side, and how to apply it to human experience so as to replace discord with harmony. Aristotle, for instance, whose teachings have been followed by the civilised world for centuries, not only said that matter was negative, but stated that

488 3 the source of all motion only moves as an object of love. "It is pure mind with no object but itself: it is thought, with thought as its object—pure self-consciousness with nothing beyond. It is God."‡ Hume correctly threw doubt upon all the so-called sciences.

497 21, 37 Herbert Spencer says that what is real is permanent, what is

58 34 not real is not permanent. Paul popularly defined the position over 1,800 years ago in the words: "For the things which are seen are

56 28 temporal; but the things which are not seen are eternal" (II. Cor. 4, ver. 18).

The great Immanuel Kant, admittedly a giant amongst philosophers, at the end of the eighteenth century wrote as follows:

492 37 "And against other criticisms of the doctrine of Immortality one may adduce the transcendental hypotheses; all life is essentially only intellectual, and not subject to time-changes, neither beginning with birth nor ending with death. This world's life is only an

* As a column of water rotating at a sufficient speed would oppose a blow with a bar of iron as if it were a column of steel, so a vortex whirl of minute particles would give every appearance to the senses of solid matter. The speed of radio-active particles is supposed to be 100,000 times that of a bullet when leaving the muzzle of a rifle.

† "Hamlet." ‡ "Harmsworth Encyclopædia," p. 356.

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appearance, a sensuous image of the pure spiritual life, and the whole world of sense only a picture swimming before our present knowing faculty like a dream, and *having no reality in itself*. For if we should see things and ourselves as they are, we should see ourselves in a world of spiritual natures with which our entire real relation neither began at birth nor ended with the body's death." 320 46 84 18 89 41 492 28

Fiske also, the well-known historian, Professor of Philosophy at Harvard and St. Louis, who in his earlier days was an agnostic, but whose last work was written to prove that science led irresistibly to the doctrine of immortality, wrote: "The untrained thinker who believes that the group of phenomena constituting the table on which he is writing has no objective existence, independent of consciousness, will probably find no difficulty in accepting this sort of materialism. If he is devoted to the study of nervous physiology, he will be very likely to adopt some such crude notion, and to proclaim it as zealously as if it were important truth, calculated to promote, in many ways, the welfare of mankind. The science [material] of such a writer is very likely to be sound and valuable, and he will tell us about Woorara poison and frogs' legs, and acute mania, and it will probably be worthy of serious attention. But with his philosophy it is quite otherwise. When he has proceeded as far in subjective analysis as he has in the study of nerves, our materialist will find that it was demonstrated a century ago, that the group of phenomena constituting the table *has no real existence whatever* in the philosophic sense. For by 'reality' in philosophy is meant 'persistence, irrespective of particular conditions,' and the group of phenomena constituting a table persists only so far as it is held together in cognition. Take away the cognising mind, and the colour, form, position, and hardness of the table—all the attributes, in short, that characterise it as matter—at once disappear. . . . Apart from consciousness, there are no such things as colour, form, position, or hardness, and there is no such thing as matter. This great truth, established by Berkeley, is the very foundation of modern scientific philosophy; and, though it has been misapprehended by many, *no one has ever refuted it*, and it is not likely that anyone ever will." How useless has always been the intellectual grasp of a theory, however correct, without some definite method of putting it into practice. 497 6 492 23 86 7 492 29 125 6 69 17 135 22

Professor Max Müller has said: "To speak of matter or substance as something existing by itself and presented to the senses is mere mythology. . . . And yet we are asked by materialists to believe that the perceiving subject, or the mind, is really the result of a long-continued development of the object, or of matter. This is a logical somersault which it seems almost impossible to perform, and yet it has been performed again and again in the history of philosophy." *

Grant Allen writes: "The universe, as known to us, consists wholly of mind, and matter is a doubtful and uncertain inference of the human intelligence."

The poet-philosopher, Whitman, writes: "Afar down I see the huge first Nothing, I know I was there."

* "Three Introductory Lectures on the Science of Thought."

In the British Museum are some writings in Latin recording conversations between Jesus and John, believed to be the ancient records of an African Church, and authentic. In one conversation John asks Jesus if there is a material body. Jesus answers, No. John then asks Jesus if there is a material earth, creation. Jesus again replies, No. These pearls of truth are now beginning to be made public. In olden days the discoverers thought them ridiculous.

88 36 Hundreds of years ago the Indian philosophers looked upon the material world as Maya, or illusion, thinking, however, that when this illusion disappeared, they would find themselves merged in the one great Being whom we Westerners call God. They thought that we should lose our individuality; not recognising, as Jesus told us, that "the kingdom of God is within" (Luke 17, ver. 21), within reach of our own individual consciousness at the present moment, 55 22 and that therefore our individuality can never be lost.* Principle is always individual in its intelligent self-expression.

See Note B on page 561.

This Suppositional Opposite World a Dream.—"*I felt with amazement we are all plunged into a languid dream. Our hearts fat, and our eyes heavy, and our ears closed, lest we should see with our eyes and understand with our hearts, and be healed*"† (Ruskin).

It was very difficult to understand how the material world, which seemed so very real, could be a non-reality, until I learned to look upon it as a suppositional opposite world. For instance, if, as is happily quite impossible, someone in heaven should say, How fortunate that we are not in a world where there are sin, sickness and trouble, he would be talking of a suppositional opposite world. Yet such is the world which we have ignorantly believed real, at 23 32 best a dream from which we have to wake up. There is not a single 83 4 proof that can be advanced that this material so-called state of 19 12 consciousness is not just as much a dream as the worst nightmare 21 21 that anyone ever had.

"Health, peace, salvation universal,
Is it a dream?
Nay, but the lack of it a dream,
And failing it, life's love and wealth a dream,
And all the world a dream"
(Walt Whitman).

"We are such stuff as dreams are made of and our little life is rounded with a sleep"‡ (Shakespeare).

"And surely it is not a melancholy conceit to think we are all asleep in this world, and that the conceits of this life are as mere dreams"§ (Sir Thomas Browne).

218 34 "For we are born at all adventure: and we shall be hereafter as though we had never been" (Wisdom of Solomon 2, ver. 2).

"Human life is a dream and a journey in a strange land"‖ (Marcus Aurelius).

23 20 **Cause Must be Good.**—God, being cause, must be good; for 25 17 evil is negative, and cannot therefore be an original creator. If two causes, one good and the other evil, originally existed, one

* This old idea is changing. All men are getting nearer the truth. The following was the definition of our future given by Archdeacon Wilberforce to a Brahmin in India, with which definition the Brahmin quite agreed: "Conscious identification with universal Life without the loss of my own sense of individuality."

† J. Ruskin's Works, Vol. I., p. 134.

‡ "The Tempest." § "Religio Medici." ‖ "Meditations."

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must have destroyed the other long ago. The very nature of evil is self-destructive. 25 12 / 154 23

One of the proofs of the non-reality of matter is the evil that appears to exist. If matter were real then the evil would be real, and God, good, must have made it, as God created everything. If God created it, good alone is responsible for the evil. This is impossible. Evil could not emerge from good. If it is an unreality, God cannot even know of it. 25 14 / 154 26

How is it possible that there should be a God who is Love itself, who could possibly fail to relieve the human race, if He were conscious of the trouble? God's consciousness, the Christ, is seen as spiritual perfect man, self-consciousness or understanding of good, which therefore cannot be conscious of evil. Even a human being cannot be conscious of evil whilst he is conscious of even relative human "good." 40 1

THE SO-CALLED EVOLUTION OF THE MATERIAL WORLD.*

From what has been already said, you will see that the so-called material world is simply a world of false sense, apparently originating in material thoughts or lines of force, matter being a manifestation of these thoughts. Material man and all lesser phenomena are but the illegitimate offspring originating in a false mentality. 25 6, 21 / 281 34

Consequently, spiritual evolution, or the continual grouping together of the perfect ideas in heaven throughout eternity is the only true evolution, and what is now put before you is merely an accurate statement of the false belief about the spiritual world, as it falsely appears in human consciousness.† 171 19

Birth and Death.—Material evolution appears to take place through a process of birth and death, which are now found to be merely temporary successive changes, false views of the real and permanent men, animals, planets and mineral life, counterfeiting the glorious, spiritual heaven and earth and men, which have been discovered to be always here at hand, whatever we may have appeared to see, hear, or think to the contrary. This will soon be almost universally acknowledged and the instantaneous nature of the effect of this intelligent acceptance by the majority is now to be put before you. "The universe [material] is transformation; life [material] is opinion" (Marcus Aurelius). 282 1 / 275 42 / 176 10 / 58 34 / 22 23 / 101 22 / 101 10

Lines of Force. — The starting of the material world, as far as one can say that such a thing ever started, was simply the false non-mental concept, appearing as lines of force or material thoughts,‡ and 322 29 / 74 15 / 76 23

* "The law of evolution applicable to living beings is also applicable to simple bodies; chemical species are no more invariable than are living species" ("The Evolution of Matter," p. 9. Dr. Le Bon).

† "The use of a lie is, that it unwittingly confirms Truth, when handled by Christian Science, which reverses false testimony and gains a knowledge of God from opposite facts, or phenomena" ("Unity of Good," p. 36, line 6. Mary Baker Eddy).

‡ "Sin existed as a false claim before the human concept of sin was formed" ("Retrospective and Introspective," p. 67, line 1. Mary Baker Eddy).

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everything that has what is called happened, or is going to happen materially has always existed, as far as it can be said to exist at all, in the form of thoughts of which we successively become conscious.* These material thoughts have no existence, as they are at best but the false claim of a false sense of existence.

Electrons.—As this so-called start of a material world is merely lines of force, so-called material evolution continues, as it were, in a

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dream, and the electrons appear, as already explained.

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The production of the electron by the action of one line of force upon another is the first example of the action of the male and female, the false belief in, not only a material cause, but a divided cause, and as a consequence, an apparent lack of certain qualities in each individual consciousness.

Aqueous Vapour.—"*Particles gradually accreting out of the formless mist*"† (Sir William Crookes, F.R.S.).

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These electrons mass together, and appear as aqueous vapour, of which the whole of the illusive material universe at one stage consists. Then the particles begin to revolve, and ultimately the whole of our solar system appears as a mass of aqueous vapour revolving round a centre, that which is known as one of countless suns. Since this knowledge came to me, one of the leading astronomers in America has publicly stated, in a paper read by him, that he has proved mathematically that the world evolved from aqueous vapour, and not from fiery gases.‡ Having to introduce Sir Robert Ball, when he gave his lecture on "Comets," at the Queen's Hall, I had an opportunity of a long talk with him on the origin of the comets and other moving bodies in the heavens, and he told me that he knew of nothing that would prevent the theory that I had put before him being correct.

Dr. Le Bon has also written: "Atomic elements . . . only seem to be nuclei of condensation in the ether. . . . What was to be one day the universe was then only constituted of shapeless clouds of ether." §

The Constellations.—As time appears to pass, portions of this aqueous vapour become detached by centrifugal force, and themselves begin to revolve; and as these separate portions of aqueous vapour

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become compressed by the force of gravity, so the sun and different planets that revolve round it are formed.‖ Whoever connected the symbolic accounts of the First and Second Creation that we find in the first and second chapters of the Book of Genesis, was evidently inspired, because it may be recollected that the Second Creation or Jewish idea of how the material world started, begins in the sixth

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verse of the second chapter with the words, "but there went up a mist from the earth." Ever since its formation the earth has

* "The belief of sin . . . is an unconscious error in the beginning, an embryonic thought without motive: but afterwards it governs the so-called man" ("Science and Health," p. 188, line 4. Mary Baker Eddy).

† Presidential Address to the Chemical Society, March 28th, 1888.

‡ Having lost the printed report, I should be glad if the reference could be given me.

§ "The Evolution of Matter," pp. 235, 314.

‖ Sir George Darwin, of Cambridge University, thinks that the earth and moon formed one body at least a million years ago.

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been getting steadily hotter owing to the compression due to gravity.* This the above-mentioned American astronomer also confirms.

So-called Solid Matter.—The action of gravity continues, and gradually, through countless changes,† solid matter is formed. First the mineral, then vegetable life appear, so like the mineral that there is hardly any line of demarcation.‡ Then so-called evolution goes slowly on and higher thoughts become apparent, and vegetable life is followed by the lowest animal life, which is indistinguishable from it. This material evolution continues through the different grades of animal life, the amœba, worm, reptile, mammal, and higher forms of animals up to the Catarrhine ape, and, finally, the material man, whose evolution steadily continues and will appear to continue until everything objectionable or even limited has disappeared, self-destroyed. 289 27

"Move upward, working out the beast
And let the ape and tiger die" § (Tennyson).

The successive changes through which the child in the womb passes, before it is ultimately born as a human being, are among the many proofs not generally known of this sequence of evolution. 97 10

During this evolution of each separate class of material phenomena everything becomes more like its spiritual reality as the material counterfeits advance towards self-destruction. For instance, the flowers of to-day are not only more gorgeous, but many are exquisite in their sweet simplicity and purity.

That everything becomes steadily less material is one of the proofs that matter is always advancing towards its final disappearance. This is equally true of every individual mortal of to-day, although it is not apparent owing to the increasing wrong thoughts attacking him. 285 24 274 15 99 18

Material Man.—The human conception of man appears at first hardly more than a mere brute beast; then he begins to obtain a knowledge of good, his love towards his family being probably his earliest good. Then the knowledge of good gradually evolves until man recognises the existence of a being superior to himself, and begins to lift his thoughts in what is known as prayer. 218 19

As with the other classes of matter, the local evolution of races continues, constantly slowing down through men turning to many gods, instead of to the one God.

God.—The idea of God gradually evolving, penetrates through the "mist" of human consciousness, as recorded in the Bible, until 31 34 58 34

* I have since read that Lord Kelvin is said to have held that gravity was amply sufficient to account for the underground heat of the earth, the heat of the sun, and that of all the stars ("Astronomy of To-Day," by C. G. Dolmaye, p. 129).

† Sir Charles Lyal estimates the minimum of time necessary to produce the geological formations at 200 millions of years. Huxley estimated that 1,000 million years had elapsed since the beginning of the incrustation of the earth.

‡ Professor Schrön has shown how molecules of matter pass first through a granular phase, and then a fibrous phase before becoming finally homogeneous. Thus, the future crystal behaves like a living being. According to Ostwald, crystals can generate spontaneously, and also by affiliation. The former has been believed to be impossible to the living being.

§ "In Memoriam."

we learn how to pray rightly, and obtain a knowledge of what
34 17 God really is, namely, a living Principle, absolute good; Life itself, Love itself, Truth itself.

We prove our knowledge of God by the effects which follow, and such demonstration of the Christ Truth is Immanuel, or God with us.

John Stuart Mill said: "Every question that has God in it passes through three stages: ridicule, discussion, adoption." We are now in the third or final stage, and all over the world men
88 36 are beginning to recognise that there is no such thing as matter,
34 15 and that the only reality is God. In its fullest significance the term God includes manifestation—the spiritual kingdom.

The Inevitable End of Matter.—"*It is now well understood, among those who are the recognised leaders of Christian thought, that the essence of Christianity is . . .* [and] *obedience to his* [the Master's] *law of love. Such a conception prepares the way for great unities and co-operations*" (Rev. Washington Gladden, D.D., LL.D.).

102 24 When enough, not in numbers, but in clearness and depth of thought,
110 21 recognise the non-reality of matter, they act as one great open
275 23 channel for the action of God, and every manifestation of evil
283 30 disappears, that is, all sin, sickness, worries, troubles, and limita-
109 5 tions—all this material sense of things, with its self-destructive laws,
99 15 its illogical sense of existence, its remorseless tyranny, and suicidal
21 19, 37 ignorance, instantly disappears, and all mankind are freed. We then
31 18 find ourselves perfect and divine, expressing God, and in a perfect
554 12 world, absolutely joyous, governed by Life, Truth, and Love. "And I saw
39 43 a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21, ver. 1). This is what is falsely called "the end of the world." It is really the end of all evil and limitation, the end of what Carlyle speaks of as the "ever-dying universe."

THE END OF THE WORLD.

"*And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away*" (Rev. 21, ver. 4).

"*They shall obtain gladness and joy; and sorrow and mourning shall flee away*" (Is. 51, ver. 11).

When the end of evil comes, thank God it comes for the whole of
110 16 humanity and for the whole of the material kingdom.

"For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to [openly acknowledge] God" (Rom. 14, ver. 11).

"Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness" (II. Peter 3, ver. 13).

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind, . . . and the voice of weeping shall be no more heard" (Is. 65, ver. 17, 19).

"We now know that matter vanishes slowly, and consequently is not destined to last for ever* (Dr. Le Bon).

170 10 Sir William Crookes says: "This fatal quality of atomic dissociation appears to be universal. . . . The whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated."† This is true, but this date can be foretold both from the prophecies in the Bible, and from the annual increase in the number of true mental workers.

* "The Evolution of Matter," p. 307.
† "Modern Views of Matter."

"These our actors,
As I foretold you, were all spirits, and
Are melted into air, into thin air:
And, like the baseless fabric of this vision,
The cloud-capped towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve;
And, like this insubstantial pageant faded:
Leave not a rack behind: We are such stuff
As dreams are made of, and our little life
Is rounded with a sleep"* (Shakespeare).

Meaning of the End of the World:—"*The Lord said, . . . as truly as I live, all the earth shall be filled with the glory of the Lord*" (Num. 14, ver. 20, 21). 322 36

The "end of the world" simply means the end of all false material mentality, all sin, sickness, worries, troubles, and limitations, literally their final disappearance, even to remembrance, for ever. All matter is dematerialised, melts into nothing, "And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever" (I. John 2, ver. 17). "The earth [the material sense of earth] is clean dissolved" (Is. 24, ver. 19). "Flesh and blood cannot inherit the kingdom of God" (I. Cor. 15, ver. 50). In other words, we all wake up from this self-maintained dream, to find ourselves in an absolutely glorious world, in which we, the real beings, have always been and always shall be. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed" (I. Cor. 15, ver. 51). 314 26 220 20 71 22 554 8 232 1 100 26 55 21 39 43

"When a man who wishes to reform the world takes it in hand, I perceive that there will be *no* end to it [the world]!" (Lao-Tze). 336 1 101 18

That is to say, as the result of the rapid spreading of truth that is now taking place all over the world,† the prophecy of Hosea, ch. 13, ver. 14, will be fulfilled: "I will ransom them from the power of the grave; I will redeem them from death," and the whole of humanity will soon find that they are in reality perfect, deathless beings, with perfect powers—for example, the power of going instantly from one place to another (that is from one idea, or group of ideas, to another), the power of mentally speaking to or hearing any one, of knowing instantly anything needed. In fact, all will find themselves made in the image and likeness of God, that is to say, expressing the attributes of God. It is through the Christ, Truth, that this marvellous change takes place. Our salvation "is not of ourselves, it is the gift of God." Jesus said: "No man can come to me, except the Father which hath sent me draw him; and I will raise him up [the Christ will lift him up in consciousness] at the last day" (John 6, ver. 44). 220 17 291 22 59 31 289 11 141 11

We shall then not only find that we see everything as it really is, but we shall understand and appreciate the wondrous fellow- 55 22 42 25

* "The Tempest."

† The growth of the knowledge that is going to bring about the end is increasing in geometrical progression; that is, the increase in each year is far greater than in the previous year. Like a rolling snowball the knowledge grows. Dr. Le Bon, in the "Evolution of Matter," p. 194, points out the great effects that are thus produced by very small changes in a cause, not only physically, but socially. He states that "this observation will explain many historical events."

120 17 beings around us. "He will destroy in this mountain the face of the covering cast over all people, and the vail that is spread over all nations. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces" (Is. 25, ver. 7, 8).

Seneca wrote: "When the laws of nature shall be buried in ruin [this has now taken place], and the last day of the world shall come, . . . the palace of heaven falling to decay [dematerialisation] shall produce at once both life and death." Life eternal shall seem to be manifested, and death, dissolution of all matter.

The End Unexpected.—"*There shall come in the last days scoffers walking after their own lusts, And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. . . . Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness*" (II. Peter 3, ver. 3, 4, 13). "*For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape*" (I. Thess. 5, ver. 3).

"They were eating and drinking, marrying and giving in marriage, . . . And knew not until the flood* came, and took them all away; so shall also the coming of the Son of man be. . . . Watch therefore: for ye know not what hour your Lord doth come. . . . For in such an hour as ye think not the Son of man cometh" (Matt. 24, ver. 38, 39, 42, 44).

He "shall come in a day when he looketh not for him, and in an hour that he is not aware of" (Matt. 24, ver. 50). "Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh" (Matt. 25, ver. 13).

102 29 Directly the action of Principle is understood and generally
549 44 declared, and the falsity of its counterfeit in the material world is
283 20 universally exposed, it is evident to every thinker that the end of
286 42 this terrible illusion must be not only sudden and unexpected,
332 16 but it must take place in a very short time, so rapid is the action
110 30 of accumulating, general understanding of the omnipresent reality
550 15 of good. "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of Man be" (Matt. 24, ver. 27).

The Power of Good.—"*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else*" (Is. 45, ver. 22).

Archimedes is reported to have said: "Give me a fulcrum on which to rest, and I will move the earth." An earnest
546 16 or logical thinker cannot fail to see the avalanche now let loose upon the world, and that the truth now plainly set forth, demonstrated as it has been by innumerable incontestable proofs, must either be blasphemy, so pernicious that it is practically
303 37 inconceivable, or it inaugurates a final revolution, increasing the action of the only lever that can, and is, moving the whole world—
175 35 the lever of right thinking resting on the fulcrum of Truth.

102 24 **Be of One Mind.**—"*Stand fast in one spirit, with one mind striving*
397 45 *together for the faith of the gospel*" (Phil. 1, ver. 27).

398 25 The power of this unanimity of thought in even a small circle was

* The last flood will take a literary form, the outpouring of ideas of truth submerging all human hypotheses.

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shown on the day of Pentecost when "they were all with one accord [like-minded] in one place. . . . And they were all filled with the Holy Ghost" (Acts 2, ver. 1, 4). 344 20

It must be clear to anyone that if thought is the basis of everything, the majority, not estimated by numbers, but by power, resulting from clearness of thought, must rule even a million-fold clouded minority. "Be perfectly joined together in the same mind and in the same judgment" (I. Cor. 1, ver. 10). As shown hereafter, judgment is the destruction of evil by the denial of evil. When those realising that there is no reality in matter, and that the only reality is spiritual, form a majority in weight of thought, the minority instantly recognise it, and, as this *general recognition* constitutes the only law that can possibly act, this false material sense must cease, and can never again even have its illusionary sense of existence. It is the denial or Angel Michael that brings the end.* 141 41 275 22 355 14 238 16 142 13 302 12 141 44 302 39 283 30 142 2 98 21 322 38

As all that is necessary is to change the general "thought," it will be easily recognised that individual work cannot be too highly estimated in these days of rapid circulation of knowledge. "Great floods have flown from simple sources"† (Shakespeare). 176 9 153 40 99 28

Inevitable Suddenness of the End.—"*I will remove the iniquity of that land in one day*" (Zech. 3, ver. 9).

It is clear that the truth of the power of Mind must inevitably result in a sudden and, to the majority of people, unexpected end of all evil. "In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I. Cor. 15, ver. 52). The suddenness of this end has been foreshadowed throughout the Bible history in the continued repetitions of human experience prefiguring the end. For instance, simultaneously with the last general plague amongst the Egyptians: "The selfsame day, that the Lord did bring the children of Israel out of the land of Egypt" (Ex. 12, ver. 51). 100 40 141 44 285 11 282 37

So rapid and efficient are the means of communicating with the mass of mankind to-day that there is no difficulty in impressing the majority of the thinking world at any given moment with any aspect of truth. Let the thoughtful consider seriously the result of such collective change of thought on any previously accepted fundamental subjects, even upon the reality of evil, matter, and death." 550 18 549 44

Troubles at the End.—"*For then shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be*" (Matt. 24, ver. 21, 22). 531 42 197 10 103 24 431 32 547 29

Right throughout the Bible we are told of the troubles for which we have now to prepare. The modern seers, foreseers of the cinematographic pictures called the material world, fully confirm those of the past.

Even if we put aside the whole Bible as a gigantic fable, we must,

* Daniel, speaking of the end of the world, says: "And at the time of the end . . . shall Michael stand up, the great prince: . . . . and there shall be a time of trouble, such as never was: . . . and at that time thy people shall be delivered. every one . . . and they that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. 11, ver. 40, and 12, ver. 1, 3). 135 40

Mrs. Eddy writes: "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare . . . . 'Nothing is hid that shall not be revealed.' It is only a question of time when God shall reveal his rod [the denial, the Angel Michael] and show the plan of battle" ("Misc. Writ.," p. 348, l. 9). 141 38

† "All's Well that Ends Well."

215 21 in the light of present knowledge, admit the liability to danger from
142 1 the forthcoming unparalleled disasters and troubles that accompany
106 1 the end of this dissolving dream. Shall we meet them as masters or
114 22 servants? "This know also, that in the last days perilous times shall
104 41 come. For men shall be lovers of their own selves. . . . Having a form of godliness, but denying the power thereof" (II. Tim. 3, ver. 1, 2, 5). Every prophecy dealing with this subject foretells the horrors which are now not the less near because
355 24 only just beginning to be recognised by the "watchmen on Mount Ephraim." "Howl ye; for the day of the Lord is at hand; it shall come as a destruction from the Almighty. . . . Behold, the day of the Lord cometh, cruel both with wrath and fierce anger, to lay the land desolate: . . . And I will punish the world for their evil, and the wicked for their iniquity; and I will cause the arrogancy of the proud to cease, and will lay low the haughtiness of the terrible" (Is. 13, ver. 6, 9, 11).

It will be seen, by those who understand the apparent action of false mentality, that these troubles are no individual fancy of the
176 10 prophets, but are inevitable, logical conclusions, resulting from
104 36 the thought-intensifying action of human consciousness, until instructed in truth.* The mad panics from fear of fire and the
See Note J on page 585.
278 14 way that one patient becoming hysterical in a hospital ward will
238 25 cause other patients to follow suit, are instances of the way that
87 23 evils will sweep over the world. To stem the tide of this "flood" of
317 31 evil, solely the result of suicidal ignorance, is the greatest privilege
20 25 and highest possible work of man and woman to-day.
215 21
283 30 **The Power of United Right Thinking.**—The practical omnipotence that lies behind collective right thinking is signified by Isaiah in the chapter following that above quoted, where he says: "The
98 16 Lord of hosts [collective] hath sworn, saying, Surely as I have
100 24 thought, so shall it come to pass; and as I have purposed, so shall
141 41 it stand: . . . this is the hand [spiritual power] that is stretched
549 1 out upon all the nations. For the Lord of hosts hath purposed, and
275 22 who shall disannul it?" (Is. 14, ver. 24, 26, 27).

197 10 **The Darkest Hour.**—"*There shall be famines, and pestilences, and*
531 42 *earthquakes, in divers places. All these are the beginning of sorrows. . . .*
101 37 *And because iniquity shall abound, the love of many shall wax cold*"
103 24 (Matt. 24, ver. 7, 8, 12).
431 32

Sin brings its own hourly punishment, though the sequence is
142 1 not always recognised at the time. This trouble increases up to the
197 10 last moment and becomes ultimately so terrible in its last stage that
374 5 in despair a world turns to God as the only hope of relief. "Satan produces all the maladies which afflict mankind" (Martin Luther). The love of sin will be quenched through the dread of suffering. It is only needful to learn and practise the method of right thinking
142 1 now set forth, to obtain complete immunity against every form of
104 41 evil. If sufficient know the truth they can protect a tortured world.

All prophets have foretold terrible times of suffering when the end comes. Not only do the thoughts exist in theory that will be manifested as these troubles, but as the world more generally recognises that matter is only a manifestation of "thought," so will

* There could be no much greater trouble than a mother thinking that her child is dying, knowing that that thought is killing the child, and yet unable to think differently, and yet a possibility of this being a common occurrence stares us in the face.

I have just (April, 1914) had a case of this sent me as evidence of the truth of what is said herein about the approaching evils.

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it be much easier for anyone to get results; consequently if a man thinks wrongly about himself, it will have much more effect in a year's time than it has now, and it has far more effect now than it had two years ago. Most people are frequently picturing discordant conditions in connection with themselves throughout the day, and such wrong thinking will be much more dangerous in the near future than at the present time; as even when a man knows that such false thoughts are harming him, either causing his trouble or rendering it more likely to happen, he cannot cease this deleterious process unless he knows, and indeed has practised, the true art of right thinking, which is an essential necessity of life. 547 8 215 23 238 4

On the other hand, owing to the general mental awakening, right thinking is even now far more effective for good than ever before, both upon individuals and the masses. In fact, so effective is it, that what is only the natural result of law and order is termed by the uninstructed onlooker a miracle. 169 40 154 10 237 45 287 23 68 11

Any who do not know "the truth," and do not know how to pray rightly, will have a terrible time in these last days. We have to gain as great an understanding as possible from now onwards, so as to protect, not only our best-loved ones and those nearest in touch with us, but also as large a number as possible from the immediate effects of their ignorance and consequent wrong picturing, or imaging forth of evil. 104 41 176 9 109 4 343 34 105 10 27 3

We must start at once to gain this knowledge of truth, for Jesus himself has pointed out that "the night cometh when no man can work" (John 9, ver. 4). Even now, if a worker is attacked by, for instance, severe pain, before he is sufficiently advanced in the knowledge of God, he loses all power of helping himself, and has to appeal to a fellow-worker for relief.

The Loosing of the Devil.—"*The great dragon was cast out, . . . into the earth, and . . . persecuted the woman . . . and went to make war with the remnant of her seed*" (Rev. 12, ver. 9, 13, 17). 431 32 531 42 197 10 101 38 102 32

We have now arrived at the period referred to in the Apocalypse, when it is stated that after 1,000 years "that old serpent, which is the Devil, and Satan, must be [finally] loosed a little season." (Rev. 20, ver. 2, 3). In Appendix II. you will see the ancient significance of 1,000 is "an unknown quantity." This 1,000 years during which he was "cast . . . into the bottomless pit, and shut . . . up" is now ending. What is this devil being now loosed in our midst? In olden days over 500 people were burnt in Zurich in one day, and over 10,000 in Germany in one year, for witchcraft. In those days it was thought that Satan helped them, being invoked by means of the black books and insignia of their trade, which led to their being discovered and burnt. In Appendix III. further details will be found showing the widespread belief in witchcraft in olden times. They did not know then how to protect themselves. 215 22 451 35 459 8 459 1

Few at the present time recognise the prevalence of witch burning in the past. Such sentences as "Witch burnings were very frequent at this period," continually occur in the history of the times. Such men as Sprenger and Luther merely did what they thought was necessary to stamp out a growing evil. An old writer says: "Many 460 1

died shrieking to heaven for that mercy denied them by Christian
460 23 men." Unfortunately, tortures too horrible to describe were used to make them confess. Which of us would be able to withstand the temptation to lie and so gain a respite from the tortures of
460 23 hell when death at the stake by burning became a comparative heaven?

There could not have been so many centuries of diabolical cruelties had there not been some mistaken motives and some hidden evil at work. It is only now that we know what this evil was, although Paracelsus cleared up a good deal of the mystery. He showed, for instance, that the clay figures used by witches, into which pins were stuck, were merely used as mechanical aids to assist
77 28 in the intensification of the so-called "thoughts" of those unhappy
460 36 channels of this diabolical black art. Mohammed recognised this evil power sufficiently to even prohibit the use of chessmen modelled in human form. It must not be thought for a moment that this evil, this skeleton in the cupboard, has been finally disposed of, by any
445 22 such periodic temporary imprisonments: for this "Devil, and Satan," has
462 25 merely been "bound," and the Apocalyptic vision is now just about to be finally fulfilled, when "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12, ver. 12). Fortunately, Truth is first in the field.

In old days it was comparatively easy to locate the practitioner of witchcraft, until fear became frenzy and discrimination disappeared in wholesale slaughter. In the days now just upon us, when
273 13 the door to this human so-called power, devilish to both practitioner
549 22 and victim, has been unlocked, it follows that every member of the
144 32 community must be either a channel for good, or else a practitioner of witchcraft, knowingly or unknowingly; actively engaged either on the side of God or "the devil"; dealing out life and good or death and its attendant forerunners, sin, suffering, and sickness. Horrors
547 29 hitherto unconceived of will be experienced, except by those who know enough of the truth to not only warn their fellow-creatures, but to put plainly before them the remedy, whilst they themselves are steadily and daily working in a haven of peace and safety. These
102 21 will still the tempest and stem the tide of the sea of iniquity that is about to flood the material earth, and harm any unfortunate enough to be still resting on an illusionary, material basis.

337 23 It is a significant and most instructive fact that this diabolical
314 32 mania followed the last great liberation of thought. Again we
17 21 stand on the threshold of a threatened repetition of the same
548 14 conditions, only in a much more aggravated, because final, form, and of a more extensive, nay, world-wide nature. The last liberation of
102 2, 41 thought was a mere rushlight in comparison with the general
215 23 conflagration now liable to take place; hence we must learn how to
103 18 protect ourselves from these troubles, by rising into a higher plane of conscious action. In this way, not only do we render ourselves immune against any form of evil, but we free ourselves from the minor troubles to which we have grown accustomed, and can destroy the dangerous thoughts before they affect others.

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"It is a world unrest. I believe that there is time—and only just time—to avert a great and bloody revolution. I am hoping much from the King"* (Annie Besant).

Satan Loosed for Destruction.—"*That old serpent, which is the Devil, and Satan . . . must be loosed a little season. . . . And shall go out to deceive the nations . . . and fire* [purification] *came down from God out of heaven, and devoured them*" (Rev. 20, ver. 2, 3, 8, 9).

Those not understanding the illusive nature of evil may ask, Why let people know this if it is so harmful? The answer is, that ignorance is no safeguard. The world is ready, and it is time to uncover evil;† to let people see what they are doing; to state the truth, and so save the victims from the results of their own wrong thinking; to enable the victims to protect themselves and those malpractising on them; to hasten the passing of legislation that will chain this growing evil; and, most important of all, to bring the evil up to the surface so that the true workers will see and destroy it, and so rapidly hasten its forthcoming end. The angel has thrust in his sickle, for the harvest of the earth (the scientific world) is ripe, and will be reaped, although the vine of the earth is not yet ready for the sharp sickle, when this devil that deceives, was foreseen in the Apocalypse as being "cast into the lake of fire [purification] . . . for ever and ever" (Rev. 20, ver. 10). "But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4, ver. 29).

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A pure consciousness, believed to be John, to whom we owe an eternal debt of gratitude for having pierced the veil of the future, holds up to us in vivid types exactly what is threatening. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12, ver. 12). The teachings of Jesus on the subject are equally clear. He said: "Except those days should be shortened, there should no flesh be saved: but for the elect's sake, those days shall be shortened" (Matt. 24, ver. 22).

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Now the remedy is at hand whereby, instead of meeting brute beast with brute beast, we can protect these poor victims of infernal thoughts, both by destroying the thoughts as they commence to act, and also by forewarning the victims and showing them beforehand the way to think, so that they can get out of their difficulties.

147 17, 21

We have to obey the words of Moses, "Thou shalt not suffer a witch to live" (Ex. 22, ver. 18), but we have to do this, not by putting a criminal "out of sight and hearing," behind a closed door, or by destroying the mechanical structure called a body, and so leaving the evil free to continue its course, but by the destruction of the devilish thoughts and the purification of the minds of these victims, and this we must do by clearing our own thoughts upon the subject, and not by dwelling in thought upon the evil.

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* "Hearth and Home," August 29th, 1912.

† "It is a rule in Christian Science never to repeat error unless it becomes requisite to bring out Truth. Then lift the curtain, let in the light" ("Truth versus Error," Misc. Writ., p. 346, line 24. Mary Baker Eddy).

It should never be forgotten that these "thoughts," even when
77 24 working in their most deadly form, are absolutely powerless in the face of truth understood and applied, either by the victim who "thinks" them, or by anyone else working on his behalf.

149 37 **Signs of the End.***—"*And there shall be signs, . . . and upon the earth distress of nations. . . . Men's hearts failing them for fear, . . . for the powers of heaven shall be shaken. And then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh*" (Luke 21, ver. 25-28). "*Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as a hart, and the tongue of the dumb sing*" (Is. 35, v. 5, 6).

"Let no man deceive you by any means: for that day shall not come, except there come a falling away first, and that man of sin
355 3 be revealed, the son of perdition; Who opposeth and exalteth himself above all that is called God, or that is worshipped; so that
335 27 he as God sitteth in the temple of God, shewing himself that he is God" (II. Thess. 2, ver. 3, 4).

349 36 This is a warning against the inflation of human personality that
351 47 in some cases accompanies the recognition of man's mental powers. When this comes about, those with a knowledge of the letter, but
349 36 lacking the spirit of Christianity, that is, sufficient love of their
355 40 fellow-men, exercise their human will-power as a means of dominat-
25 27 ing their fellows. This will-power is "non-mental," and pure
77 32 hypnotism.

82 17 Fortunately the end of all evil is at hand. Through the mist of materiality gleams the brightness of Christ's coming, although "we . . . groan within ourselves, waiting for the adoption, to wit, the
109 13 redemption of our body" (Rom. 8, ver. 23). We are losing our
39 43 ignorance, and all over the world the knowledge that man is a perfect spiritual being in heaven now, is breaking through, and coming to people of all denominations. "As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24, ver. 27).

273 10 "And then shall that Wicked be revealed, whom the Lord shall
295 11, 25, consume with the spirit of his mouth, and shall destroy with the
42 brightness of his coming: Even him, whose coming is after the
272 35 working of Satan with all power and signs and lying wonders"
258 15 (II. Thess. 2, ver. 8, 9).

145 38 Sin, sickness, troubles, limitations, and even matter are a non-
88 36 reality, merely false concepts, and capable of being easily and effectually destroyed, bit by bit, through a knowledge of how
499 42 to think rightly. All over the world troubles of every kind are being got rid of, and extraordinary results are being obtained by all classes; so extraordinary that people do not care to speak of

* Dr. M. A. Nobles, of Philadelphia, one of the leading investigators of seismic phenomena, has foretold a "great cataclysm," "when a large portion of the old world will be swallowed up . . . . It is due to the present volcanic activity. . . . . These activities will continue increasing in activity until the final calamity has fallen upon Europe." He says that he cannot quite tell when it will happen, but it is clear from the signs that it must happen soon. Most interpreters of Revelation have foretold the destruction by volcanic eruption of the seven mountains upon which Rome is built. See Rev. 17, ver. 9, and 18, ver. 8. See Note J on page 585.

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them, except to those whom they find have had similar experiences. One of the best-known clergymen in England told me that he dared not tell any of his congregation the things that had been happening to him. Another, equally well known, said that he had been "simply doing miracles." In both these cases they had been working in the way to be explained later. Another friend, a staid, elderly man of business, told me that he had not said a word to anyone of the powers that he had discovered in himself, as he was afraid that his hearers would think he was going mad. Doctors and scientific men have told me things that they have not dared to tell others, as they did not want to be called either fools or liars. What does all this mean? It only means that thought is getting loosened, that the general belief that it is impossible to act mentally on so-called matter is disappearing, and it is therefore much easier to obtain results. Jesus and the prophets pointed out that this would be the case, when the end came. Speaking of the true workers, he said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14, ver. 12). "For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel" (John 5, ver. 20).

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The general trend of the events of the final seven years (Ezek. 39 ver. 8, 9), which start from the loosing of the devil for a "short time" (Rev. 20, and 12, ver. 12) and the reaping of the earth (Rev. 14, ver. 14-16), can be seen typified throughout the Bible, commencing with the history of the seven days of Creation, in Genesis, and ending with the seven churches in the Apocalypse.* This loosing of the devil cannot affect those thinking rightly.

549 3

Exact Time Unknown.—"*But of that day and hour knoweth no man, no, not the angels of heaven, but my Father only*" (Matt. 24, ver. 36).

It is clear from the above text that the disciples could not then know the day and hour of evil's final end. Jesus said: "It is not for you to know the times or the seasons, which the Father hath put in his own power" (Acts 1, ver. 7). At the same time he followed on by telling them that the time would come when, man having recognised sufficiently his unity with the Father, and so seen that he was really the consciousness of God, and had access to all knowledge, ignorance would disappear. In the following verse are recorded his words: "But ye shall receive power, after the Holy Ghost is come upon you: and ye shall be witnesses unto me . . . unto the uttermost part of the earth." The importance of this statement is shown by the fact that they are his last recorded words, as in the next verse we learn: "And when he had spoken these things, . . .

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* The work done by Israel during the last seven years of evil is foreshadowed by Joseph's work in Egypt, when through his right interpretation of the dream he was enabled to save both Israelites and Egyptians from the horrors accompanying the seven years of famine. 384 4

Since the above was written the seven years have started by the loosing of the devil, on the death of Mrs. Eddy on the 3rd of December, 1910. The devilish work that took place at about this time would hardly be conceived, except by those understanding malicious animal magnetism. The marvellous control for good that she possessed, not only on the Christian Scientists but on the world in general, was then lost. For an instance of this, see Note J on page 584.

a cloud received him out of their sight." In other words, in that age they were unable to follow him further in thought. Jesus pointed out that this would not be the case later, as in John 16, ver. 12, 13, and 23, he said: "I have yet many things to say unto you, but ye
237 19 cannot bear them now. Howbeit when he, the Spirit of truth, is come, he will guide you into all truth; . . . he will shew you things to come. . . . And in that day ye shall ask me nothing." This prophecy is fulfilled, for when a man knows that he, the spiritual man, has already received, then the material so-called man
483 46 receives any needed good. We have not to ask for any specific thing, we merely have to know that, being spiritual, God, as
230 23 divine Principle, brings instantly everything we need. In verse 23 Jesus says: "Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name [divine nature*], he will give it you." He showed that they had not prayed in the right way, as the record continues, "Hitherto have ye asked nothing in
222 31 my name." Now we know and can put immediately into practice the
144 22 true method of prayer which Jesus taught. This is called "treatment."

111 45 **Approximate Time Known.**†—"*For when they shall say, Peace and*
112 28 *safety; then sudden destruction cometh upon them, as travail upon a*
525 2 *woman with child; and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief*" (I. Thess. 5, ver. 3, 4).

The above passage is a confirmation of the fact that to a certain number of workers the approximate time of the end of evil will be known in advance.‡

The final destruction of all sin, disease, and death is the work of God, good, and "the signs of the times are on the wall"
523 11 and can be read by those who are living, as Daniel did, having but one God. "The Lord God . . . sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22, ver. 6). Jesus, speaking of the Comforter, said, "He will show you things
173 9 to come," and we are told that there is "a sure word of prophecy;
112 2 whereunto ye do well that ye take heed, as unto a light that shineth in a dark place" (II. Peter 1, ver. 19). "Let them show the former things, what they be, that we may consider them, and know the latter end of them" (Is. 41, ver. 22).

99 16 Let this final dematerialisation of every description of evil be
314 29 our goal, and let all our thoughts, and consequently our words and actions, be based upon Principle, and so let us become an open channel for God to bring this rapidly approaching end about in the
303 26 quickest and best way, and to reduce as far as possible the horrible

* The Greek word "onoma" gradually came to have such meanings as nature, character, authority and power. See John 2, ver. 23; John 5, ver. 43; and John 17, ver. 6. Eustace Miles translates "in his name" as "with the characteristics of God the Father, and in His Spirit."

† "Midnight foretells the dawn; and, beholding a solitary star, the wise men of old were led by spiritual vision to foretell the hour of Truth. But what
342 11 shepherd-sage to-day, seeing the light is allowed to explain the darkness" ("Science and Health," p. 109, 1st edition. Mary Baker Eddy).

‡ "We have the right certainly to declare that we do not know, or may even venture to declare that no one now pretends to know, the answers to divine questions; but all this is quite far from justifying the assertion that at some future time no others can know such answers" ("Christian Science Sentinel," Vol. XIII., No. 41, p. 803. Hon. Clarence A. Buskirk).

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suffering that so many prophets and seers [readers of thought] have foretold. This suffering can only come upon those who do not know how to pray scientifically, in such a way as to protect themselves, or know no one able to help them, or with a sufficient knowledge of how thus to pray. The action of God in destroying matter, material illusion, is always taking place while the illusion lasts. 102 40 106 2 103 20 554 19

We shall not, however, know the exact time of our release, as the following verse points out: "Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cockcrowing, or in the morning: And what I say unto you I say unto all, Watch" (Mark 13, ver. 35, 37). 332 30

This happy time, although we cannot at present tell the day nor the hour, is clearly indicated in many places and many ways in the Bible, which confirms the fact that it will be known by the enlightened thinkers when the end is coming. "The Lord God of the holy prophets sent his angel to shew unto his servants the things which must shortly be done" (Rev. 22, ver. 6). 342 32. 37 137 19 525 2

It is not essential to pray for any specific knowledge. This all comes if we are continually turning in thought to God. Still, if at a given moment specific knowledge is requisite it can be obtained. 167 12

Time of the End.—"*And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come*" (Matt. 24, ver. 14).

The Bible confirms the scientific fact that the time we all desire is fixed in relation to other events,* and that we shall know when the end shall come. "Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be" (Dan. 8, ver. 19). "Even to the time of the end: because it is yet for a time appointed" (Dan. 11, ver. 35). "He hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained" (Acts 17, ver 31.) "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Is. 26, ver. 9). For meaning of the word "judgment" see page 302, line 12. 303 2

Everyone known to me personally or through their writings, who has made a study of the end of all evil, agrees that it must take place in a very short time.† It makes one think twice on finding that these men have gained their knowledge on this point from all sorts of different sources, and on other points hold very different opinions.

Thinkers must not allow ignorance to keep them from the serious consideration of a matter of such immense importance, not only to humanity in general, but to each individual. Some of these men are leaders of thought who have not cared to lay bare to scoffing ignorance or cynical criticism the inner secrets of a lifetime's deductions, fearing the martyrdom of ridicule hardly less than the pioneers of religion and science feared the stake and the dungeon. It is a pity that this should have been so, but it is rapidly changing. 259 32 334 22 48 40 334 21

* "The heir . . . is under tutors and governors until the time appointed of the father" (Gal. 4, ver. 1, 2).

† The general consensus of opinion amongst those who give a date is 1917.

546 6 Seven years after the sharp sickle is thrust into the earth, and "the earth" is reaped (Rev. 14, ver. 16)—that is, the so-called scientific knowledge has been proved to be unsound, during which
450 8 time they shall have burned "them with fire [purification] seven* years" (Ezek. 39, ver. 9), the truth, with its attendant convincing
549 44 proofs, spiritual, intellectual, and material, is universally set before a waiting world. Then, "as the lightning cometh out of the east, and
550 18 shineth even unto the west" (Matt. 24, ver. 27), comes the end. But whether this interval is seven times seven hours, or only seven hours
550 11 after the "vine of the earth" is reaped, is "cast . . . into the great winepress of the wrath of God" (Rev. 14, ver. 19)—that is, the truth is universally presented—it will be impossible to tell until that time comes, so irresistible is the power of right thinking, and so accumulative in its effect, the omnipotence of God being the cause of the final triumph over evil.

548 40 Universal Salvation.—"*For this is good and acceptable in the sight*
142 3 *of God our Saviour; Who will have all men to be saved, and to come unto the knowledge of the truth*" (I. Tim. 2, ver. 3, 4).

Mathematically it is quite easy to ascertain an approximate idea of when the end of troubles will come. All that we have to do is to
98 15 work out how soon the majority of thinkers, not in numbers, but
322 37 in clearness of thought, recognise that there is no reality in matter, the only reality being God and His manifestation. The number who know this already runs into millions and every two years this probably more than doubles, as is shown by the readiness with which men now accept the truth and overcome their troubles, thus demonstrating the power of the Christ, Truth. The mere fact that it looks as if so much had to be done
275 22 before universal salvation comes need not daunt us, the
100 28 action at the end is so very rapid and ultimately reaches all. This the Bible teaches perfectly clearly in many places. "Behold, I shew you a mystery; We shall not all sleep, but we shall all be changed, In a moment, in the twinkling of an eye, at the last trump. . . . Death is swallowed up in

* Since the above was printed one of the ablest scientific men of the English Army has written to me as follows: "In Henry and Scott's Biblical Commentaries, there is a quotation from one 'Habershon,' who dates Daniel's 1,290 days from 583 A.D., the year of the assumption of Papal infallibility ending 1873, and the 1,335 days as ending 1918, 'the period when every other rule and authority will cease, and men shall know that the Most High ruleth over all.'" In "The Voice of God," by the Rev. J. Martin, D.D., LL.D., he says some chronologists "have recently come to the conclusion that the period of Christ's return may not transpire till 1917." These are merely given as two out of many instances of the widespread belief that some great change is coming
450 8 about at that time. The year 1910 is recognised by occultists as the commencement of a new era, and the final seven-year period is referred to over and over again in the Bible. F. E. H., in "The Latter Days, with Evidence from the Great Pyramid," published in 1895, writes on p. 32: "The termination of the Grand Gallery 1,910 inches, gives the 3rd of December, 1910, as the end of the present era." This date, which is the date of Mrs. Eddy's death, has been looked upon by some as the end of the world, whereas the Grand Gallery symbolises the Christian dispensation, and starts from the birth of Jesus. It is an interesting fact that "Science and Health" is copyrighted until 1917 (see "Christian Science Sentinel," January 15th, 1903). Col. Garnier writes: "Expositors of prophecy are agreed that the principal terminations of all the great prophetic periods take place within the next few years."

The 3rd of December, 1910, is the commencement of the final seven-year period, consequently the 3rd of December, 1917, is the day when the "gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24, ver. 14). The end must then take place in a day or two.

† "The Problems of Human Life."

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victory" (I. Cor. 15, ver. 51, 52, 54). "As truly as I live, all the earth shall be filled with the glory of the Lord" (Num. 14, ver. 21). "For it is written, As I live, said the Lord, every knee shall bow to me, and every tongue shall confess to God" (Rom. 14, ver. 11). "Look unto me, and be ye saved, all the ends of the earth: . . . unto me every knee shall bow, every tongue shall swear" (Is. 45, ver. 22, 23). "All flesh shall see the salvation of God" (Luke 3, ver. 6). "The glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it" (Is. 40, ver. 5). "It is written in the prophets, And they shall be all taught of God" (John 6, ver. 45), "and he will destroy in this mountain [the uplifted thought] the face of this covering [of matter] cast over all people, and the vail [of ignorance] that is spread over all nations. He will swallow up death in victory; And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us" (Is. 25, ver. 7, 8, 9). 324 24

"I can but trust that good shall fall
At last, far off—at last to all"
(Tennyson).

"Christianity is not a religion of law [man-made law], but of [scientific] salvation; and, as such, is not content with organising and stimulating existing forces, but demands a wholly new world and completely regenerated men" * (Rudolf Encken).

We have to be joyfully active, rejoicing in this universal salvation. 246 35
"It has often been pointed out of late years that religion loses 324 23
its old commanding influence when it is monopolised by the miserable, that it becomes a melancholy spectacle, a mere makeshift, for the science and practical energy which will in the end sweep the world clear of most of our present miseries, and make life rich and satisfying, through realities and not through dreams" † (William Ewart Gladstone).

Responsibility of the Knowledge.—"*Stewards of the mysteries of God. Moreover it is required in stewards, that a man be found faithful*" (I. Cor. 4, ver. 1, 2). 178 23

The sacred responsibility that devolves upon those receiving this knowledge through the Spirit of truth is embodied in the direct command, "Seal not the sayings of the prophecy of this book: for the time is at hand . . . and, behold, I come quickly" (Rev. 22, ver. 10, 12). 401 21 546 20

We must not dream away the moments that remain for us in which to prepare for the final struggle. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6, ver. 12). "And that, knowing the time, that now it is high time to awake out of sleep: for now is our salvation nearer than when we believed" (Rom. 13, ver. 11). 69 43 354 20 41 15 150 11 354 19 401 31 45 5 276 2

* "We ask for the things that are Truth's, and safely affirm, from the demonstrations that we have been able to make, that Science would have eradicated sin, sickness, and death, in a less period than six thousand years" ("Science and Health," Preface, 1st edition. Mary Baker Eddy). "The night is far spent and day is not distant in the horizon of Truth—even the day when all people shall know and acknowledge one God and one Christianity" ("Christian Science versus Pantheism," p. 1, line 19. Mary Baker Eddy).

† "Natural Religion."

178 20 It is pointed out in the Bible that responsibilities are incurred
108 33 by disciples knowing things not yet fulfilled. "The reward of one duty is the power to fulfil another" (George Eliot).

If any "man that heareth [understandeth] the words of the prophecy of this book . . . shall take away from the words of the book of this prophecy [shall, through fear of criticism, or other cause, not give them out in plain language], God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book" [his part in the final destruction of evil through his active obedience to the law of right thinking] (Rev. 22, ver. 18, 19).

549 46 "But if the watchman see the sword come, and blow not the trumpet, and the people be not warned; if the sword come, and
178 24 take any person from among them, he is taken away in his iniquity; but his blood will I require at the watchman's hand" * (Ezek. 33, ver. 6).

The End to be Desired, not Feared. -"*For the earnest expectation of the creature waiteth for the manifestation of the sons of God*" (Rom. 8, ver. 19).

There is a widespread disinclination to face that unpopular event ignorantly called "the end of the world." This has arisen from an entirely mistaken view of the event, and it is to the ignorance
43 28 of what is then really about to take place, and what is the real meaning of the Second Coming of Christ, that so many incorrect prophecies of the date have been put forward; so many, indeed, that the whole subject has come to be looked upon by those who have not studied the question as more or less ridiculous, and any serious consideration of it as unpractical.

Now that it is understood to mean solely the end of all troubles and limitations, and that this end has been found to rest upon a scientific basis that can, and indeed must, be understood and demonstrated, it will be seen that no question of to-day demands more urgent and careful attention. It is of vital importance to every individual on earth, and for this reason: If the ushering in of that greatest event in human experience finds mankind asleep and ignorant of how to face it, then it will be forced upon the attention by a series of unparalleled disasters. On the other hand, should it find the world awake and instructed how to

* It is interesting to note that the great prophetess leader was looking for the final, indispensable human footsteps that must precede the final destruction of all evil. I quote her own important words, as they bear directly upon certain statements in this work: "Science and Understanding, governed by the unerring and eternal Mind, destroy the imaginary co-partnership, matter and mind, formed only to be destroyed in a manner and at a period as yet unknown" ("Science and Health," p. 274, line 27). Knowing that this revelation must
141 38 come to mankind, she writes: "It is only a question of time when God shall
545 29 reveal his rod [the authoritative, scientific denial, the Angel Michael which destroys all matter], and show the plan of battle." "When God bids one uncover iniquity, in order to exterminate it, one should lay it bare; and divine Love will bless this endeavour, and those whom it reaches. Nothing is hid that shall not be revealed" ("Truth versus Error," Misc. Writ., p. 348, lines 13, 9).

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meet it, the remaining period will be a time of unspeakable joy and gladness with :—

1. Perfect health and normal human enjoyment.
2. Complete immunity from all temptation to sin.
3. A progressive unfoldment of tangible beauties hitherto undreamed of.
4. Universal harmonious relations between individuals and nations, with mental co-operation on an ever-widening scale.

There are definite and indispensable human footsteps to be taken, however, before this great end can be reached and the gloom of night change to the glory of eternal day.

It has been truly said "Until metaphysical science becomes popular, the weak or vain will never advocate it." Proofs of the value of the true science of mind can be obtained by anyone, and even its popularity is now close upon us. Nothing is more astonishing to an intelligent thinker than that, with all the illumination thrown upon human life by the law of good, the utterances of prophets, earth's wisest scientific writers, and the manifest effects of scientific demonstration, which anyone with a little trouble can verify for himself, even a single individual should for a moment delay to learn of Truth, until the inevitable moment arrives when he is forced by suffering to gain this knowledge.

Education.—Too much attention cannot be paid to this vital question. Education does not require to be done away with. The demand of progress is for higher and more scientific training. This must consist of an elimination of false material foundations and the substitution of the eternal facts of truth, whereby man can prove each step as he advances towards the glorious reality that lies within—within reach of his own consciousness. 17 5

The first lesson to be learned is the fallacy of the limitations that have hitherto bound us down to mental groping in the dark. "There is no dearth of learned formulas to conceal our ignorance" (Dr. Le Bon). On account of this ignorance the majority have been condemned to spend nearly all their time, day after day, in ceaseless material steps, and even thus they merely eke out a precarious and unsatisfactory existence, to be shared by those who have been hitherto ignorantly thought to be "dependent on them." These wearisome efforts are all made in the face of a certainty of ultimate death and a constant possibility of endless troubles and misery, even for those who are most loved, until they meet with what is dreaded by nearly all, and yet is ignorantly called a "happy release." 114 37

The second lesson to be learned is that infinite possibilities of good lie at our door, merely waiting the exercise of an unrecognised capacity inherent in every individual. God-given powers are available for everyone. Why delay to claim our rightful inheritance of unlimited good? 40 5

The question is: How is this rightful inheritance to be attained.

There is only one answer: by treatment. Treatment is the realisation of the spiritual facts concerning God and man, the dwelling in uplifted thought on an ever-present God that is All-in-all, and on His infinite manifestation. The practitioner "effacing the claim of material personality and sense testimony, and fixing his thought steadfastly upon God and the Christ-idea, rises to the realisation of God's omnipotence, omniscience, omnipresence, and omni-action, and through this aspiring sense, this clarified vision, exalted desire, and genuine meekness, he finds his ascension 'unto the Father,' he enters the 'holy of holies,' where sense is lost in sight, 'and beholds God's work finished and complete.' This conscious realisation reveals the immaculate concept, unsullied, uncontaminated, and unconditioned by matter, as it was 'in the beginning.' The displacement and effacement of false sense by the assimilation of the truth heals, and there dawns the innate and supreme satisfaction which is born of the understanding that God is All-in-all . . . Jesus demonstrated this Godlikeness of consciousness. This satisfied sense was his abiding state, and it is thus seen that it is indigenous to all true individuality or spirituality" * (E. C. Romery).

This conscious realisation of God flooding our consciousness, as we blend all thoughts with our Maker and ascend into the regions of purest thought, heals, not only sickness, but sin; it removes from our hearts all sense of human personality, all sense of material desires and difficulties, and gives an unspeakable knowledge of the constant presence and infinite protection of the triune God—Life, Truth, and Love—which uplifts and sustains us above all material troubles, giving an abiding sense of "the peace of God, which passeth all understanding." "In quietness and in confidence shall be your strength" (Is. 30, ver. 15). "Where the Spirit of the Lord is, there is liberty" (II. Cor. 3, ver. 17).

"Jesus the Life-giver answered, and said to his disciples, Blessed is he who has crucified the world, and not let the world crucify him." †

In the "Book of the Golden Precepts" we find that the man who is far enough on reaches the position that I believe Elijah, Buddha, and Lao-Tze reached when they were in a position to be able to retire from the world and dematerialise. Then he has to make his choice, will he do this, or remain and help those who are struggling along the pathway he has gone? "Now, he shall surely reach his great reward. Shall he not use the gifts which it confers for his own rest and bliss, his well-earned weal and glory—he, the subduer of the great Delusion? . . . Compassion speaks and saith: 'Can there be bliss when all that lives must suffer? Shalt thou be saved and hear the whole world cry?' . . . if thou wouldst be Tathâgata, follow upon thy predecessor's steps, remain unselfish till the endless end. Thou art enlightened—choose thy way." ‡

* "Christian Science Sentinel," September 30th, 1911.
† "Das erste Buch Jeu." Dr. Carl Schmidt's edition.
‡ "Voice of the Silence," pp. 65-68, 71.

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THE HUMAN "MIND," THAT IS "NO-MIND."

"Entirely ignorant as we are, we certainly cannot venture to set bounds to the mind's power. . . . There are many more things in the reciprocal action of mind and organic elements than are yet dreamt of in our philosophy" (Maudsley). 496 33

The human or material man appears to be a marvellous being when even a few of his limitations are destroyed, and so extraordinary are his seeming powers, counterfeiting the infinite capacities of the one Mind, that many think the real spiritual being exists in the material person. This is because they confuse the individualised subconscious "mind"* with the real spiritual man that is made in the image and likeness of God, cognisant of and reflecting good only. 13 27 486 39 65 35 63 41 18 10

"Had science turned its attention to these phenomena with even a fraction of the energy and study which such transcendental facts demanded, we should have advanced far beyond our present limits of knowledge; but instead it has chosen to simply ignore the facts as inconvenient"† (J. W. Heysinger, M.D.).

The Subconscious Mind or Basic False Mentality:—*"A formidable range of phenomena must be scientifically sifted before we effectually grasp a faculty so strange, so bewildering, and for ages so inscrutable as the direct action of mind"*‡ (Sir William Crookes, F.R.S.). 80 1 168 44

All psychologists have recognised what has been called the subconscious mind, although it can more accurately be designated the illusionary, mortal, subconscious, or basic false mentality. Dr. Schofield calls it the "unconscious mind," but if it were mind at all it would be conscious. Myers calls it the "subliminal self," but the real self is spiritual. Schopenhauer calls it "the better consciousness," but both conscious and subconscious minds are equally bad. McCunn calls it "the soul," but this word in the Bible, according to its 74 16 76 18, 30 291 41 322 30 79 41

* "lower so-called mind" ("Science and Health," p. 377, line 21. Mary Baker Eddy).

† "Spirit and Matter before the Bar of Modern Science."

‡ Presidential Address, British Association, 1898.

context, nearly always means the human "no-mind." * The translation is wrong, through want of knowledge. It has also been called the "principle of life," the "abdominal brain," the "communal soul," and the "subliminal consciousness." The members of the Society for Psychical Research generally speak of the "supraliminal" [conscious] and the "subliminal" [subconscious] after the old psychologists. Some speak of the "conscious" and "self-conscious" minds. T. J. Hudson, who has given a good deal of time to the examination of the so-called "mind," writes: "I prefer to assume that man is endowed with two minds. As a working hypothesis, I am logically justified in this assumption, for the reason that everything happens just as though it were true. I have chosen to designate one of the two minds as the Objective Mind [conscious] and the other as the Subjective [subconscious] Mind. It is entirely safe to say that not one fact has yet been brought to light, by the psychological experts of this or any other age, that disproves, or tends to disprove, the fundamental fact of a dual character of man's mental organism." †

This "sub conscious mind" or "basic false mentality" is recognised by theologians under the name "devil," by scientific men under the name "ether," and by the leading mental sects under the name "mortal mind." Professor Bergson, recognising some of the facts, says that consciousness transcends the brain and that, though each man is distinct from his fellows, the separation between individual consciousness may be much less radical than we suppose.‡

It is ignorance of this lower false mentality and its workings that has resulted in such troubles and limitations in the past. Now that we know how to think we can make it a useful servant instead of a bad master.

Sense Impressions.—The sense impressions are absolutely wrong. Astronomy, optics, acoustics, and hydraulics, all prove this fact. We are now learning the significance of it. It was not so very long ago in the world's history that the leading scientific men thought that the sun moved round a flat earth. To come to later times, Dr. Pearson, when he first took up a globule of potassium and was told it was metal, exclaimed, "Bless me! how heavy it is!" simply from expecting it to be so, whereas potassium is excessively light. Professor Bennett tells us of a Scotch procurator-fiscal, who, on having to exhume a body, declared when the coffin appeared that he perceived a strong odour of decomposition, which made him so faint he had to leave. On opening the coffin it was found to be empty. All have at some time or other been entirely deceived by the senses.

HUMAN SO-CALLED "POWERS."

"The statement to which I am prepared to attach my name is this: That conjoined with the rubbish of much ignorance and some deplorable folly and fraud, there is a body of well-established facts beyond denial and outside any existing philosophical explanation, which facts promise

* Sometimes God is spoken of as "soul" in the Bible.

† "Law of Mental Medicine," p. 21.

‡ Presidential Address before the Psychical Research Society, May, 1913.

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to open a new world of human inquiry and experience, are in the highest degree interesting, and tend to elevate ideas of the continuity of life, and to reconcile, perhaps, the materialist and metaphysician" (Sir Edwin Arnold). 340 11, 29

"If there be truth in even one case of telepathy, it will follow that the human soul is endowed with attributes not yet recognised by science" (Andrew Lang).

All the so-called powers that man appears to exert are merely continually changing, false mental impressions, cinematographic pictures, having no power of any kind. Receiving these impressions has been vaguely called telepathy. 289 13 85 19

MEMORY IS MENTAL.—*"And the Jews marvelled, saying, How knoweth this man letters, having never learned?"* (John 7, ver. 15).

So ignorant have we been that, until quite recently, it was thought necessary to wade laboriously through a mass of so-called facts, indeed, often to commit to memory burdensome details, to obtain needful knowledge. Here and there we find men who knew better. Some have thought that we pigeon-holed matters of which we became conscious, and, as in a systematically organised library, could bring up before us words, or whole columns of words, or groups of mental pictures, when required.

This is entirely wrong. The attempt to remember, looked at from the point of view of a natural scientist, is an attempt to get the so-called conscious mind to vibrate synchronously with the subconscious mind, or lower false mentality.* In heaven a man knows instantly everything he needs, being an individualised consciousness, governed by Mind. When this truth is sufficiently recognised by you, the action of God is made manifest in the material world, and this realisation is prayer in its true meaning. The disciples said of Jesus, "Now are we sure that thou knowest all things" (John 16, ver. 30). Through the realisation of God the two parts of the false material consciousness can be caused to act in unison, and the lower so-called mind, being in touch with the lines of the ether that constitute the thing required to be known, you see it or know of it, and the demonstration is said to be made. By praying in a scientific way the limitations of the human being can be overcome, and the so-called abnormal powers now to be referred to are found to be as natural and harmless as any other human procedure, when under proper control. 167 21 123 16 167 12 122 1 122 14 496 33 120 38

Thought Sequences Repeated.—Sometimes, under exceptional circumstances, an individual gets ethereally in touch with a series of cinematographic pictures that, existing as far as such things can be said to exist at the moment, have already happened. He can also get in touch with those about to happen in the future. The individual then appears to see again and to foresee the events. From the former the false idea of reincarnation has arisen. 508 6 260 41 508 4

See Note K on page 587.

The sense of having before lived what we are now experiencing is known as "paramnesia," and is due to getting in touch with the cinematographic pictures before-hand.

Sir Walter Scott, in "Guy Mannering," says: "How often do we find ourselves in society which we have never before met, and yet feel impressed with a mysterious, ill-defined consciousness that

* De Quincey, in the "Opium Eater," writes: "Of this, at least, I feel assured, that there is no such thing as forgetting possible to the mind."

neither the scene nor the subject is entirely new; nay, we feel as if we could anticipate that part of the conversation that has not yet taken place."

Charles Dickens writes, in "David Copperfield," "of a feeling which comes over us occasionally of what we are saying or doing having been done in a remote time, of our having been surrounded dim ages ago by the same faces, objects, and circumstances—of our knowing perfectly well what will be said next, as if we suddenly remembered it."

Rossetti, in "Sudden Light," writes:

"I have been here before,
But when or how I cannot tell."

Edward Dowden and Oliver Wendell Holmes also refer to this. Coleridge writes:

"Oft o'er my brain does that strange fancy roll,
Which makes the present, while the flash doth last,
Seem a mere semblance of some unknown past."

Hardy writes, in "A Pair of Blue Eyes," "Everybody is familiar with those strange sensations we sometimes have, that our life for the moment exists in duplicate, that we have lived through that moment before, or shall again."

Tennyson writes, in "The Two Voices":

"Moreover, something is or seems,
That touches me with mystic gleams,
Like glimpses of forgotten dreams—
"Of something felt, like something here:
Of something done, I know not where;
Such as no language may declare."

And in the "Early Sonnets" he writes:

". . . . 'All this hath been before,
All this has been I know not when or where.'"
"I seemed to move among a world of ghosts,
And feel myself the shadow of a dream" *

Sir James Crichton-Browne, M.D., LL.D., F.R.S., in "The Cavendish Lecture on Dreamy Mental States," besides quoting, amongst others, the above, says that sometimes there passes through the mind in a few minutes, years of one's prior life.

Sir Francis Beaufort, in a letter published in the autobiography of John Barrow, describing what happened when he was nearly drowned, writes: "Every incident of his former life seemed to glance 76 32 across his recollection† in a retrograde succession, not in mere outline, but the picture being filled with every minute and collateral feature, each act of it accompanied by a sense of right and wrong."

Sir James Crichton-Browne writes: "And since Beaufort's time many persons rescued from drowning have given an account of their expiring thoughts, substantially the same, and in harmony

* "The Princess."

† This has just happened to a friend of mine. In his case he lived through his life again as he fell forward into his bathing machine, after his foot had been badly torn by his having to wrench it out of the chain of the pier in which it had been caught.

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with what we are sometimes told of panoramic reminiscences in dreamy mental states. A domestic servant who consulted Dr. Hughlings Jackson, when communicating to him the warning of his epileptic seizures, said: 'It seems as if I went back to all that occurred in my childhood; as if I see everything so quick and so soon gone that I cannot describe it.'"

One of the best known thought readers speaks of the thoughts flitting by like the nearer external objects when in a railway train. These are some of the many proofs that the whole of our so called human life has its apparent existence in the shape of "thoughts," ethereal vibrations, both in the past and in the future, until destroyed by the action of God.

SIGHT IS MENTAL.—"*For nimble thought can jump both sea and land. As soon as think the place where he would be*" *(Shakespeare). 167 9

For centuries the many wonderful and hitherto inexplicable powers of human beings have been more or less recognised. For instance, it has been found that man has the power of seeing things in any part of the world. I was once asked to accompany a well-known medical man, probably the leading medical authority on the human "mind," to test another well-known doctor, who found that he had psychometric powers—that is to say, he could see things at a distance. Amongst many other wonderful things he described his sister, who had been lecturing about 200 miles away, giving many details of the room, the people, and so on. No one present knew anything of the facts, but on making inquiries afterwards we found that there had been only two mistakes out of the many statements made.

Jesus, amongst his many marvellous powers, exercised this capacity of seeing things at a distance.† "Before that Philip called thee, when thou wast under the fig tree, I saw thee," were his words when Nathanael expressed surprise at Jesus's knowledge of his nationality and character. The accuracy of this statement is evidenced by Nathanael's reply: "Rabbi, thou art the Son of God" (John 1, ver. 48, 49). 83 17

Clairvoyance.—In the Talmud is mentioned "a fourth Sight," by which means all that a person is doing, wherever he may be, can be seen by another. There are frequent references in occult literature to various ways of gaining this power. The human consciousness is always inventing new methods of apparently overcoming its own limitations. Such methods are all mere limitations, disguised as apparent aids. Remember that the so-called mental is really "non-mental."‡

A well-authenticated instance is that of General Sir John MacNeill, V.C. On March 24th, 1878, he was in the library at Windsor Castle, being Equerry to Queen Victoria, when he saw the *Eurydice* being lost off the Isle of Wight. So real was it that he exclaimed aloud. "She is foundering." He mentioned the matter to several people at the time, afterwards finding out that the vessel foundered at that moment. Canon Warburton, when in Lincoln's Inn, was awoken one night by *seeing* his brother in the West End "catching his foot in the stair and falling headlong" full length down the stairs just when and as it occurred.

* "Sonnet XLIV."

† "We can know the truth more accurately than the astronomer can read the stars or calculate an eclipse. This mind-reading is the opposite of clairvoyance." ("Science and Health," p. 84, line 31. Mary Baker Eddy).

‡ A good instance of clairvoyance is given by Messrs. Carrington and Meader, in "Death," p. 439. The account is given by Professor De Morgan, who vouches for the facts.

See Note L on page 591.

Rapid Transmission of News.—I once asked one of the well-known explorers of Central Africa, who happens to be a friend of mine, how it was that news travelled with such rapidity in Central Africa. He told me that when the natives wanted to know anything they merely took a little black boy, whom they first hypnotised and then questioned, when he was able to see things at any distance, and reply correctly in every case. This he had seen done half-a-dozen times. As a matter of fact, the boy, though in a trance state, was partially de-hypnotised in this one respect, because we are all more or less hypnotised into the belief that we have not this power of sight—sight being purely mental. Being now aware of this, we have to wake up and know the truth, namely, that man is never blinded, but has perfect sight, perfect capacity to be conscious of any idea of God. If the work is done in this way instead of by the wrong method, the other faculties would not be paralysed, as in the case of the boy. All hypnotic influence is wrong.

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Many will recollect Mr. Rider Haggard's psychic experience with his dog, full details of which appeared publicly, and many confirmatory instances might be given. Now we know how the death of Gordon became common knowledge the same day in the bazaars at Cairo.

Recently, in the "Spectator," was quoted a letter from Mr. Rider Haggard, in which he says that "about twenty hours before men, riding as fast as horses could carry them, brought the news of the disaster at Isandhlwana to Pretoria, an old Hottentot informed me of what had happened (here followed details of the fight). I was so impressed with her manner that I went down to the Government Offices to repeat to my superiors what she had said. . . . Sir Melmoth (then Mr.) Osborn pointed out to me that it was impossible that such tidings could have travelled 200 miles or so in about twelve hours. Nevertheless, it proved perfectly correct."

Once quite a sensation was created in the House of Commons when Mr. Harcourt said that he did not propose to read a telegram received from Somaliland, on account of "the exceeding rapidity with which statements made in the House were conveyed to the uttermost corners of Somaliland."

Seeing with the Nose and Ear.—The eye is not necessary for sight. Professor Lombroso, a most able and painstaking investigator, in his book, "After Death — What?" gives the case of the 14-year-old daughter of one of the most active and intelligent men in Italy. "She had lost the power of vision with her eyes," but "as a compensation she saw with the same degree of acuteness at the point of the nose, and the lobe of the left ear.* In this way she read a letter which had just come to me from the post-office, although I had blindfolded her eyes, and she was able to distinguish the figures on a dynamometer."

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Professor Lombroso then gives other instances of the same kind. Eight cases are cited by Petetin, and another by Carmagnola, in which a girl "saw distinctly with the hand, selected ribbons, identified colours, and read, even in the dark." There are also other cases mentioned by Despine, Frank and Dr. Augonva. Professor Lombroso concludes by saying: "The truth is that it is absolutely impossible for us to give a scientific interpretation of these facts—facts which bring us to the vestibule of that world which is properly spoken of as being still occult because unexplained."

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* Col H. S. Olcott gives details of a child he knew who for two years could read anything held against the back of her head, and of a young Hindu married lady who "was able to read books and distinguish colours when held to her finger tips, the little toe and the elbow, and to hear at the umbilicus.

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Dr. Heysinger writes: "In the case of Mollie Fancher, in Brooklyn, N.Y., who has been examined during many years by the most eminent neurologists, we have surely a living miracle. She has for many years been blind, paralysed, without apparent sensation, without food and almost without drink, without the performance of any of the ordinary bodily functions, and yet she is bright, clear, intelligent, and I have recently received a letter from her most beautifully and correctly written—and, as Dr. Hammond said of this case, 'She did not see—at least with her eyes.'" *

Physical sight is an ethereal effect, the thing seen vibrating along the lines of force of which the ether is composed, direct to the human mechanism or so-called mind (see, however, p. 71, line 24). 75 17; 76 37; 119 41; 122 5

Painting.—It is interesting and instructive to note that when you are looking, for instance, at a portrait, you have become ethereally in touch with the thoughts portrayed—one of the illusionary cinematographic pictures that constitute the material person. You are in physical touch with the so-called man, with the pride and cruelty, the wisdom, nobility, and love that the thoughts represent. That is why a portrait painter has to have what Malcolm Bell calls "insight into the deeper mental recesses of his sitter." If you analyse this more closely you will see that in looking at a portrait your real spiritual self in heaven is in mental touch with the spiritual being who is seen falsely in the material world. In the material world the picture puts you in ethereal touch with the material thoughts constituting the material form. Appendix V. is a copy of a letter written to an artist friend a few years ago, which may be of use to those who wish to understand the position better. When discordant material thoughts are destroyed by right thinking, while the artist does his work, he obtains what is called a speaking likeness. When the thoughts of evil are destroyed, and the best side of the character is shown, he obtains a result which stamps him, not only as a genius, but as a benefactor to his fellow-men, for he gives us a grouping of ideas which indicates, although faintly, the true man. 84 18; 84 2; 469 1; 321 24; 127 7

HEARING IS MENTAL.—"*Mind is eye and ear together, blind and deaf is all else besides*" (Plato). 467 9

Hearing also is entirely ethereal, and can be developed. The human "consciousness" can "hear" at any distance. What theoretically takes place, although such a thing cannot be said truly to happen at all, is that the sound vibrates by means of the lines of the ether, "thoughts," impinging on the "consciousness," causing it to vibrate and receive a mechanical impression, called sound.† 122 5; 119 10; 76 37

It may be recalled that just after Elisha had made the axe head

* "Science and Matter before the Bar of Modern Science."

† "Mortal mind is the harp of many strings" ("Science and Health," p. 213, line 27. Mary Baker Eddy).

swim he told the king of Israel at least three times where the king of Syria was pitching his camp. On Ben-hadad asking which was the traitor, "one of his servants said, None, my lord, O king, but Elisha, the prophet that is in Israel, telleth the king of Israel the words that thou speakest in thy bedchamber" (II. Kings 6, ver. 12). Just after, Elisha foretold that the king's mesenger was coming for him, and predicted the raising of the siege of Samaria, and the death, on the following day, of the lord who scornfully denied the possibility of cheap food; all of which happened.

A well-attested instance is that of Sir John Drummond Hay, who, whilst Her Majesty's Minister in Morocco, was woken from his sleep by hearing his daughter-in-law, who was at Mogador, 300 miles away, say: "Oh! I wish papa only knew that Robert [her husband] was ill." On closing his eyes he again heard the same voice and words, when he woke his wife, told her what he had heard, and noted it in his diary. Later, he found that Mrs. Robert Hay that night had used the precise words and had repeated them.*

"Now that by suggestion alone we can with perfect precision cause a hypnotised person (or even a person who has at some earlier 225, 21, 35 period been hypnotised but has recovered his normal state) to hear—in his mind alone—sounds which have no objective existence, just as vividly and clearly as any sounds we can physically produce, does it seem extravagant to believe that the whole mechanism of sense, nay, the dark mind-gulf beyond mechanism, too, will receive full illumination from the science of the coming time? Such a 135 17 discovery would, of course, throw utterly into shadow anything we have yet learned of the nature of man. . . . Limited as we are by the knowledge of our own time, we cannot even conjecture whither such discoveries might lead us. All we can affirm is that the whole outlook of man, nay, the nature of man himself, might very conceivably be changed by them, and the greatest problems of the thinker may be resolved" † (T. Baron Russell).

Speaking Directly to America.‡—A few years ago, a man came to me for advice as to whether he should allow his wife to continue daily "speaking mentally" to her sister in America. He had constantly been able to verify the information given. I advised him to discourage it as being too dangerous, and told him that it was rather like experimenting with high-tension electrical currents in days when we knew very little about them. Several times in the 166 29 early days of electricity, in the ordinary course of my professional duties, I have paid the penalty of ignorance of high-tension electrical effects and burnt and temporarily blinded myself. In 125 8 the false, "non-mental" work the danger is that in endeavouring to get better results, the worker forces the human "consciousness," causing troubles of different kinds to arise, leading often to insanity. 153 34 There is only one way of awakening dormant powers safely and properly, and that is, in the way in which our Lord worked, namely, by knowing the truth, turning in thought to God, and realising the truth: for instance, that God being Soul, and man being made

* Attested details will be found in "Human Personality," by F. W. H. Myers, vol. 1, p. 396.

† "A Hundred Years Hence," p. 132.

‡ "The telegraphy of mind speaking to mind should claim us. Any working in this way is electricity, and needs no wires" ("Science and Health," Vol. II., p. 8, line 22, 6th edition. Mary Baker Eddy.)

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in the image and likeness of God, has all understanding. Soul is the synonym that expresses God as the giver of all wisdom, intelligence, and knowledge. 167 12 34 22

The first step is to open the door. Everything being "non-mental," we could practically prevent any given result by realising strongly enough that such result was impossible. This is the wrong way of working, as the human consciousness cannot judge of what is best. In our endeavours to gain truth, we must not outline human events, but must keep an absolutely open mind, ready to receive more spiritual ideas. Then we shall be governed by God. 121 45 324 29 298 5 312 9 220 30

SPEECH IS MENTAL.—When one spiritual, immortal man in heaven speaks to another, he is passing on or reflecting the ideas that the action of God has caused a fellow-being previously to pass on to him. That is to say, God speaks to us by means of our fellow-men. In the material world the human being has a false sense of these thoughts of God which apparently give an impression of hearing sounds. 57 18

When in this material world, or false sense of the real world, the thought is sufficiently uplifted, we get a far clearer sense of these thoughts of God; so clear, it may even be, that they sound like a person speaking, though none be visible, and some mistakenly believe that it is a finite God speaking. This uplifted thought is the reason for the sounds heard by Moses, Samuel, Paul, and by others living to-day, who are personally known to me, and who are following in the Master's footsteps. At the same time, it must be recollected that whenever anyone speaks to you, the sounds are God's thoughts, perceived materially and therefore falsely, as everything in the material so-called world is simply a counterfeit of the real.

SMELL IS MENTAL.—Speaking of the young girl already mentioned, Professor Lombroso says: "Her sense of smell was also transposed; for ammonia or asafœtida, when thrust under her nose, did not excite the slightest reaction, while, on the other hand, a substance possessing the merest trace of odour, if held under the chin, made a vivid impression on it, and excited a quite special simulation (mimica). . . . Later, the sense of smell became transferred to the back of the foot."

PREDICTION. — He continues: "Next appeared phenomena of prediction and clairvoyance, for she foresaw with what I would call mathematical exactness. . . . She later predicted things that were to happen to her father and brother, and two years afterwards they were verified. She clairvoyantly saw from her sick bed her brother in the coulisses of a theatre (as in fact he was), distant by more than half a mile from the house." * 117 14 172 4 176 19

PSYCHOMETRY.—Sir David Brewster investigated the matter and testified to the power that man has of seeing the past. He wrote: "Not a leaf waves, not an insect crawls, not a ripple moves, but each motion is recorded by a thousand faithful scribes in infallible and indelible scripture—only waiting for a suitable application to reveal themselves to the inquiring gaze."

It is recorded in the Bible that it was not necessary for people

* The reason why any results of this description are so difficult to obtain under test conditions, is that the thought of anyone that the results cannot be obtained, as a rule is sufficient to interfere with the vibrations, so delicate is the mechanism at work.

to tell our Lord of events. For instance, he knew the past of the
115 26 woman at the well.* There are several cases recorded of his knowing what was going to happen, and often it is stated that he knew people's thoughts.

Agassiz, the famous naturalist, three times dreamed that he saw a fish, the characteristics even of which he had failed to recognise from its fossil imprint. The third time, upon awakening, he sketched and described the fish, and later found that his dream was correct.

Scientific Explanation.—"*Thoughts and images may be transferred from one mind to another without the agency of the recognised organs of sense*"† (Sir William Crookes, F.R.S.).

Directly a person thinks of anything in the material world, even
261 43 in the past or future, he is immediately in faint touch along the lines of the ether with the thoughts or lines of force that constitute
96 1 the thing thought of. The ordinary man is not conscious of these thoughts, as his human consciousness, through a belief in limitation,
172 14 works so badly. Some people have not this false belief of limitation, and the "conscious mind" vibrates in unison or synchronously with the "subconscious mind," or universal false belief, when the person
123 21 knows the thing immediately. Sometimes he sees the thing
119 10 happening, and sometimes he merely knows it intellectually.
77 30 This development is a curse or a blessing in proportion as a man
321 24 knows how to destroy evil foreseen or foreknown, and to realise the
174 14 eternal reality of good.

The Divining Rod.‡—This is a useful form of thought reading, whereby the thought reader is able to tell when he is standing over water, and to indicate it by unconscious action in various ways, such as the turning or twisting of a rod in his hands. The use of a rod is a mere limitation, and unnecessary.§

I remember a few years ago, when in conversation with a well-known scientific man, saying that before very long we should find such results as a man knowing whether he was standing over gold-bearing rock by his hair standing on end, or by some such inconsequent sign. A day or two afterwards I read an account of a man in America who, when he stood over oil in quantity, knowingly or otherwise, was at once seized with severe illness.‖

Evil Effects when Reading.—"*Passing through the brain of a Walter Scott or a Dickens such knowledge* ["of the tragic events and turpitude of life"] *becomes purified and protective, and has nothing but*

* The book called "An Adventure," recently published, to the good faith of the authors of which, Messrs. Macmillan & Co. testify, is simply a record of two people with special powers of sight, who were enabled to see the thoughts that gave the impression on the 10th of August last, of what was happening in 1879. Visitors to the spot on the same date this year, will probably be disappointed, as the general thought which has now been roused, that such a thing is impossible, will probably be sufficient to stop any sight of the thoughts even by those who are sufficiently psychic.

† Presidential Address, British Association, 1898.

‡ Professor Barrett has made an interesting report to the Psychical Research Society on his investigations, showing that results have been obtained that cannot be explained by any generally recognised theories.

§ I have recently been consulted with reference to an electro-mechanical apparatus for bringing about the same result, which is said to act perfectly. Since this was written it has been taken up and successfully used by W. Mansfield & Co., of Brunswick Street, Liverpool.

‖ Recently, a "water-diviner" from Bolton states that he has been able to locate beds of iron ore near Barrow by using a steel rod instead of the usual hazel twig. Details are given in the "Western Mail" of August 17th, 1911.

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*a wholesome effect when sown broadcast, but passing through the brain of an Aphra Behn or a Zola, it grows infective and deadly and disseminates a moral plague around. And thus ideas, like microbes, may by cultivation be attenuated and rendered harmless, or raised to a higher malignancy"** (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

It is a mistake to read books by people who are not of a satisfactory character. Directly you read them you are in ethereal touch with the individuality of the person who wrote the book, and if he is not the right class of man, wrong thoughts are more likely to affect you, unless you are protecting yourself in the right way. If a man is protecting himself thoroughly, I do not think that he would find himself reading such books. 469 16

Scientific Method of Working.—"*Jesus . . . needed not that any should testify of man: for he knew what was in man*" (John 2, ver. 24, 25).

In order to gain knowledge in the right way, we must turn to heaven and realise the truth, for instance, that God is Soul, the Principle of all knowledge, and that, therefore, man, the spiritual man, instantly knows everything necessary. The action of God as Truth then destroys the particles on the cells of the human mechanism that give the trouble, with the result that the two portions of the machine work better together, and in this way requisite and legitimate knowledge of the past, present, or future is conveyed.† It is interesting to note, however, that working thus the knowledge does not always come to your consciousness in the way above mentioned. Sometimes somebody will give you the information, or you will see it in a paper or book. 167 12 164 16 316 8 46 28 37 27 75 15 167 20

THOUGHT READING.—"*Were I now introducing for the first time these inquiries* [the results of his researches into so-called spiritualistic phenomena] *to the world of science I should choose a starting point different from that of old. It would be well to begin with telepathy‡ with the fundamental law, as I believe it to be*" (Sir William Crookes, F.R.S.)

The power of thought reading is nowadays very common. Mark Twain prided himself on his powers, and said that he often knew what people far distant were thinking, or made them know what he was thinking. He called it "mental" telegraphy. Well-known recent instances are those of Mr. Zanzig and Mr. Zomah intensifying material thoughts so that their wives could perceive them. Such intensification is not only a wrong and dangerous method of working, but very tiring, and therefore those working professionally 115 20 76 28

* "The Hygienic Uses of Imagination," p. 14.

† "When mortal man blends his thoughts of existence with the spiritual, and works only as God works, he will no longer grope in the dark" ("Science and Health," p. 263, line 7. Mary Baker Eddy).

‡ Mr. Bergson has said: "I consider," he answered after some thought, "that those experiments [those published by the Society of Psychical Research] have brought out so much evidence for telepathy as to render it so highly probable as to be practically certain. I myself have read through all the forty volumes of cases collected by the Society, and I do not think anyone could do so without feeling as convinced as I do. . . . There is a considerable amount of evidence to show that the medium is—in part at least—material . . . apparently no distance presents any difficulty to telepathic communication" (interview published in "Morning Post," June 16th, 1914).

in this way do not use this ethereal method of communication unless absolutely necessary, relying, as far as possible, upon codes and other means. What has been called brain work has always been regarded as most tiring, and truly so, not being mental in any degree, but purely physical. Mental work is spiritual and natural, and nothing is so resting. It is thinking of God and His world.

The power of reading human thoughts can be applied before they come into seeming action, whilst in action, or after they have acted.* Many instances beyond all question could be given, but the facts are so well known that I merely give in Appendix VI. some particulars of the experiences of Emanuel Swedenborg. His scientific position and the publicity of the results obtained make his experiences worth referring to.

He was able to give to a company assembled at dinner at Gothenburg all the details of a fire that was then taking place at Stockholm, over 200 miles distant. I remember well how puzzled I was as a boy to understand why people did not try to find out the reason for this. There has recently been a similar incident, where the Rev. Dr. Sanders, a distinguished Presbyterian clergyman, of the United States, who has these psychometric powers developed, vividly described a serious fire taking place 200 miles away, the details of which turned out to be accurate.

Lack of Knowledge Results in Trouble.—A lady, a friend of mine, experienced great unhappiness until she was able to cut off thoughts. She knew what ideas were coming to the people to whom she spoke, and the difference between what was said and the false thoughts that came continually distressed her, as she was of a sensitive nature. Had the truth been known to her she would not only have prevented the thoughts affecting her, but would have destroyed them, and so prevented them harming those who were intensifying them.

Early Experiences.—Anyone who is interested in the early history of thought reading will find a paper by my brother in the Transactions of the Psychical Research Society. This was reproduced in the "Daily Mail" some few years ago with a few experiences of mine in so-called thought reading, made about twelve years previously, the only time I ever tried anything of the kind.† These results merely prove that which everyone must have more or less experienced, namely, that sometimes people think the same thoughts at the same time.‡ This means that they are in ethereal touch with the same ideas along the lines of the ether, and these false thoughts cause a similar vibration in the human consciousness.§ In the reality

* "To know the past, present, and future is the office of intelligence; yea, it is the ever-present Truth" ("Science and Health," Vol. II., p. 15, line 24, 6th edition. Mary Baker Eddy).

† "We have explained to Spiritualists how their signs and wonders are wrought, and illustrated by doing some of them; but I have always said it was the result of mind in their plane of existence" ("Science and Health," p. 167, line 28, 6th edition. Mary Baker Eddy).

‡ Doubt has recently been thrown on the possibility of thought reading. This is because it is very difficult to obtain such results in front of a strong thinking critic. It is like trying to pick up electric signals when a strong alternating current machine is at work overpowering the weaker vibrations. When one knows how to think, such interfering vibrations can be destroyed by the action of God, and the limitless powers of man demonstrated.

§ In the "Daily News" of August 31st, 1911, appears an account of tests made by Professor Balfour Stuart, Mr. Edward Ward, and others, confirming the thought-reading powers of Lillian Bibby, aged eleven.

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both are fully conscious of the same ideas of God, but in their full spiritual perfection.

Work Mentally Only by Thinking of God and Heaven. An absolute rule, never to be broken, should be made; namely: *Never attempt to work mentally except by turning in thought to God and heaven.* This is the essence of the whole of what is now put before you. With the exception of a few boyish experiments at the age of 14, I have never taken any part in either spiritualistic or hypnotic experiments. It was only in the light of the knowledge of truth that the recognition came to me of the Divine protection which steers one safely past such mistaken and useless attempts to gain knowledge of truth, and I am thankful for all the seeming circumstances in the past that have led up to this.

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FORETELLING THE FUTURE. There are hundreds of well-authenticated instances of this. It is merely reading thought before it comes into apparent action, and therefore, instead of being called "second sight," should rather be called first sight.

See Note H on page 582.
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Professor Lombroso, after exhaustive experiments, declared his belief in the power of accurately foretelling the future. Professor Hulin, of the University of Ghent, gives instances of his own knowledge of prediction, and I have records of between fifty and one hundred cases filed away.

The Confederate General, John B. Gordon, whom Dr. Heysinger cites as a most capable man, both in military and civic life, devotes a whole chapter in his "Reminiscences of the Civil War," to various premonitions of death among soldiers, one of which was that of his own brother, who foretold the circumstances of his own death at the battle of Chancellorsville. This occurred as foreseen.

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Abraham Lincoln was depressed on the morning of his assassination, as he had just had the same dream as had come to him before the horrors of Bull Run and before another terrible disaster to the Northern armies.

Mr. Andrew Lang, in his introductory chapter to "The Prophecies of the Brahan Seer," gives, amongst others, the following instance of this power:—

The "Murderer" Foreseen.—"On June 15th, 1908, a lady, well-known to me, and in various fields of literature, told me that, calling on another lady the day before, she had seen a vision of a man previously unknown to her, who thrust a knife into her friend's left side. I offered to bet £100 against fulfilment. In the autumn my friend, again calling at the same house, met the man of her vision on the doorstep. Entering, she found her friend dying, as her constitution did not rally after an operation on her left side, performed by the man of the vision, who was a surgeon."

The Seaforth Prophecy.—One of the best known cases related is the following, which is called the "Seaforth Prophecy." It dates from the time of Charles II., and was said to have been uttered by one Mackenzie or Coinneach Odhan, a famous Brahan seer.* He was said to have given the prophecy before being burnt alive by the wife of the third Earl for clairvoyantly seeing and telling her that the Earl was unfaithful to her in Paris:—

"I see a chief, the last of his house, both deaf and dumb. He will be the father of four fair sons, all of whom he will follow to the tomb. He will . . . die mourning, knowing that the honours of his line are to be extinguished for ever . . . the remnant of his possessions shall be inherited by a white-coifed lassie from the

* "Lockhart's Life of Scott," III., p. 318.

144 43 East, and she is to kill her sister. And as a sign by which it may be known that these things are coming to pass, there shall be four great lairds in the days of the last deaf-and-dumb Seaforth: Gairloch, Chisholm, Grant, and Rassay—of whom one shall be buck-toothed, another hare-lipped, another half-witted, and the fourth a stammerer."

This prophecy was fulfilled to the letter, the chief being Lord Seaforth, F.R.S., the last of his house, who, through an attack of scarlet fever, became deaf and for a time dumb, and, after the death of his four sons, died heartbroken in 1815, paralysed in mind and body. His eldest daughter, Mary, who inherited, came from India, and her sister died from injuries received in an accident when the elder daughter was driving. Even the four lairds with the peculiarities mentioned were in existence when Lord Seaforth died. In an article called "Prophecy and Coincidence," in "Nation," of July 3rd, 1909, giving particulars of this case, the writer says, "The inquirer who pronounced the prophecy and its fulfilment to be a case of mere coincidence would, in all probability, declare St. Paul's Cathedral and Westminster Abbey to be purely natural formations."

Robert Nixon.—He was known as the Cheshire prophet, and foretold so many events that James I. commanded his attendance at Court. Nixon, who was a stubborn, drivelling fool, refused, on the ground that he would be starved to death there. Being made to go, his greediness made him so troublesome to the cooks that they locked him up, and, being forgotten, he was, as he had foretold, starved to death.

Swedenborg, and many others, foretold the exact time of their death, as well as that of other people.

Mr. Perceval's Murder.—One of the most remarkable dreams in English history was that related by the well-known writer, the Rev. S. Baring-Gould. A detailed account appeared in the London "Times," of August 28th, 1828.

On the evening of May 11th, 1812, John Williams, a wealthy Cornish miner, had a dream which was repeated three times, in which he saw a tall man dressed in a brown coat with yellow buttons, draw a pistol from under his coat and fire at a small man dressed in a blue coat and white waistcoat. He heard the report of the pistol, and saw the bloodstain on the waistcoat. The man fired at fell, and he saw the colour of the face change, as in death. In his dream he asked who the man was that had been shot, and was told that it was the "Chancellor."

During the day Mr. Williams went to Falmouth, where he related the details of the dream to everyone he met. One of his hearers said that the description of the man shot was not that of the "Lord Chancellor," but of Mr. Perceval, the Chancellor of the Exchequer and Prime Minister.

The following day the news of Mr. Perceval's assassination arrived. A few weeks afterwards Mr. Williams went to London and pointed out the spot where Mr. Perceval was shot by Bellingham, and it was found that the description of the dress of each of the men was exact in every detail.

123 23 **The Murderer Now Unsafe.***—One of the signs of the times is the

* In "Cassell's Saturday Journal," of September 9th, 1911, an article, entitled "The Trial of the Wrongdoer," gives some half-dozen instances of murderers that have been detected through thought reading of various kinds. Amongst them is the case of Sir Astley Cooper, the famous physician, who, when called in by the police, detected a murderer through a dog, to his amazement, apparently sniffing at a bloodstain which had escaped detection. This was after he had finished his examination. Yet there was no dog discoverable in the cell. The man was hanged, but the mystery of the dog was never solved

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description in the "Daily Mail" of March 30th, 1911, of the trial of a farmer named Strong, for murder. Miss Pauline Gerard, a clairvoyante, called as chief witness, gave evidence that on seeing the scene and describing the details to him, "He interrupted my description, crying, 'That is I! It is terrible!'" As two detectives had been hidden in the room, the accused tried to excuse his confession, which gave all the details, by saying that the psychometrist had "paralysed him with fright," and that he "seemed to be under her spell, and told her whatever she willed." *

GENIUS. So-called genius is simply the synchronous vibration of the so-called conscious human "mind" with the subconscious "no-mind," or basic false mentality—that is, the vibrations take place uniformly together—both being, as it were, different strata of the ether, so that a person becomes conscious of the material thoughts apparently causing the subconscious, lower "no-mind" to vibrate. Professor Lombroso looked upon genius as a form of insanity. F. B. Myers calls it "a subliminal uprush." True genius is the genius of Christianity, "works more than words." This genius shines with a selfless humility. 46 15 170 45 166 23

Professor Bateson, at the last British Association meeting (1914), stated that he believed that the artistic gift of mankind would prove to be due to the absence of some factors which in the normal person prevent the development of these gifts. The instrument was there, but it was "stopped down." This is quite accurate.

Calculating Boys.—There have been some half-dozen so-called calculating boys, such as the astonishing Tamil boy, and George Bidder, who became President of the Institution of Civil Engineers. When between 12 and 14, the latter could give an answer instantly to practically any mathematical question that was asked. His granddaughter told me that he never made any calculations, but as a rule seemed to see the figures in front of him, and simply read them out. One of my engineers had the same faculty partially developed. Zerah Colborn, who could not on paper do simple multiplication or division, could give instantly the square or cube or square root or cube root of practically any number. All this is ordinary thought reading. See Note D on page 562. 123 33

Trance Speaking.—Not only do people in a trance condition often say what would be considered absolutely impossible, considering their past, but they will sometimes speak in a language with which they have never been acquainted. The head of one of the religious sects in England once asked advice with reference to a man who had been his stenographer a few weeks before, and who was then speaking and writing Chinese fluently, having never known a word of that language. He wanted to know whether it was of God or of the devil, as this would make a considerable difference to his future policy. After answering a few questions, he told me that the stenographer at these times went into an ecstatic condition and was tongue-tied. By this he meant that he was unable to answer questions whilst speaking or writing Chinese. It was then easy to show him that it had nothing to do with God and equally nothing to do with any devil, but was simply an abnormal state of human consciousness, a state, however, now fairly common. 474 3

* The reason why hitherto it has always been difficult to obtain such a result in the case of well-known murders, etc., is that there is too much thought on the subject which interferes with the ethereal vibrations. When working properly such interfering thoughts can be destroyed by the action of God. 321 24

Whenever a person obtains abnormal results, he is bringing them about in the wrong way, if he at the same time loses any of his ordinary powers even for a moment or two.

There have been many instances of this nature. Professor Richet, for instance, describes a French lady, who wrote whole pages in Greek, although not even knowing the Greek alphabet. Every day results of this kind are becoming more frequent.

Gibbon writes: "The knowledge of languages was frequently communicated to the contemporaries of Irenæus. . . . The divine inspiration . . . is described as a favour very liberally bestowed on all ranks of the faithful." *

M. Ribot, the great French psychologist, says: "It is the unconscious which produces what is commonly called inspiration." It is by true prayer that a man is really inspired.

Somnambulism.—Some people frequently, whilst in an apparently unconscious state, do most wonderful things, using, however, at these times a power which all men possess. There are many instances, one of the best known being that of a man in Edinburgh, who in his sleep climbed a rock that it was impossible to mount in the ordinary state. These powers are usually exerted at times of great excitement. I remember hearing of an old lady who rushed into her burning house and carried out unaided her piano. We all know that at times we are capable of exerting phenomenal strength and phenomenal powers. A man who is hypnotised frequently does this. It must be recollected that in all cases of abnormal excitement, the man is simply hypnotised, not by any human being, but by the thoughts influencing him, and he so acts on account of the intensity of the thoughts passing over him. This is harmful. We must learn to exercise unusual powers, when required, without the slightest excitement or abnormal condition, and this can only be done by turning in thought to God and heaven, relying upon a spiritual, perfect, and ever-active unalterable law, the law of divine Mind.

GHOSTS AND VISIONS.† The material man has still greater apparent powers. The material "no mind," mistranslated in the Bible the soul, fits into the material body like a hand into a glove, or rather throughout the body like water in a sponge.‡ It is exactly the shape of the body, which grows as this "no-mind" gradually increases in size, or as some would say, it is conformed to an idea of maturity. This is the reason for what are called visions of departed spirits at the moment of death. The more ethereal form then easily leaves the more tangible body, and although the passage from place to place cannot be instantaneous,

* "Decline and Fall of the Roman Empire," p. 350.

† There have been many so called spirit appearances that hitherto have not been cleared up. That of "Jeffrey," the ghost that troubled the Wesley family in 1716, was evidenced by sight, sound, and touch. Samuel, the elder brother of John Wesley, the famous divine, a man of shrewd sense, was completely puzzled.

‡ "Matter and mortal mind are but different strata of human belief. The grosser substratum is named matter or body, the more ethereal is called mind. This so-called mind and body is the illusion called a mortal, a mind in matter. In reality and in Science, both strata, mortal mind and mortal body, are false representatives of man" ("Science and Health," p. 293, line 6. Mary Baker Eddy).

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it appears to be almost so. The human "mind" is material, bearing somewhat the same relation to ordinary matter that vapour does to water, and can only be seen by those who are what is called psychic.* This is the reason for the theosophist's belief in an astral body, which is really the individual human "mind." Under their system this so-called human mind is called the "etheric mind." 78 14 508 16

Professor W. F. Barrett, in March last, lecturing at the City Temple, gave details of a little girl, known to him, whose mother was horror-struck on finding that the child knew all about the suicide of her uncle, who, she said, had appeared before his death was known, and asked her to pray for him. It is a sign of the times to find at such a place a Professor of the Royal College of Science for Ireland lecturing as he did on occult phenomena. This is not a solitary instance, for, a little time before, I had been asked to repeat at the same place a lecture in which had been given the scientific reasons for the so-called miracles of Jesus and other hitherto unexplained phenomena. Professor Barrett stated that the living influence which projected the telepathic impact from one mind to another, often created the phantasm or image of the person, and this living impulsive power remained operative after death. This is not so, it is merely due to the thoughts intensifying themselves on the human consciousness, and there is nothing living about it except the spiritual reality that is at the back of it all, which is not under any circumstances visible to the human senses. The case given by him of Lord Combermere having been photographed as a legless man sitting in his chair in the otherwise empty library, after his death from an accident which necessitated the amputation of his legs, comes into a different class of phenomena. Had the portrait been of the human consciousness of Lord Combermere, the legs would have shown. A psychic person always can apparently see the limbs which appear to have been amputated, as he sees that portion of the "consciousness," which is in no way lessened by the more material amputation. 258 29 77 28

"Thoughts are matter of a finer grade, and thought forms are clearly visible by many who have made a speciality of this higher sense of sight" (Stenson Hooker, M.D.). 76 26 81 25

In 1889 an inquiry was undertaken by the Society for Psychical Research, when about 17,000 answers were received. The coincidences of death, when one in a normal state of health had a "death warning," was 1 in 43, whereas, if chance alone had operated the proportion mathematically was 1 in 19,000. The committee held it to be proved that "between death and apparations of the dying person a connection exists which is not due to chance alone." Sir Oliver Lodge says: "The fact of their existence has been thoroughly established."

* The American Society for Psychical Research, in its Journal of June, 1907, has given details of experiments showing that there is an unaccountable loss of weight just after death. Dr. Duncan MacDougall made most careful experiments, and found a loss of weight of from ⅜ to 1½ oz. 50 gr. at the moment of apparent death. He writes: "A loss of substance occurs at death not accounted for by known channels of loss. Is it the 'soul substance'? It would seem to me to be so." He shows that it is probably much lighter than air, which weighs about 1¼ oz. per cubic foot.

212 18 277 3 291 42 128 39 265 14 289 15

The Apparent Power of the "No-Mind" to Move Instantly.—The human so-called mind has apparently the power of almost instantaneous movement.

Professor Lombroso gives a number of instances of doubles, that is to say, of what seems to be a living person appearing at a distance. This is merely the human consciousness, or in some cases even the material "mind" and body, being seen by another person. They may also be merely ethereal, materialised forms, material thoughts made visible, which have nothing to do with the so-called living person, as shown by Dr. Reid's investigation in America.

See Note I on page 584.

The case of Mrs. Butler, given by Augustus Hare in his "Story of My Life," is well known. For many nights this lady dreamt that she visited a beautiful house. About a year later she found herself in the house of her dream, and was able to give details of it, and bought the house very cheaply owing to its reputation of being haunted. The ghost in this case was merely the "consciousness" of Mrs. Butler, temporarily freed from a belief of being bound in a solid body.* Madame Meurier twice saw at the foot of her bed her dead brother after the Chinese rebels had murdered him. This, similarly, was his human "mind," before it passed into the next state of consciousness. In fact, instances of things of this sort are so numerous that it is hardly worth giving details of them.

There have been many similar results in the past. One of the best instances is recorded by Lapponi, who, as Professor Lombroso writes, being physician to the Pope, would not be likely, except under strong conviction, to put on record matters so opposed to the Roman Catholic beliefs.

217 32

He gives the case of Alfred Pansini, who at the age of 7 spoke as a born orator, frequently in languages of which he had no knowledge, and recited whole cantos of the Divine Comedy. At the age of 10 so marvellous were the results obtained by Alfred and his brother Paul, aged 8, that it is worth while giving Professor Lombroso's account: "At the age of 10, with his brother Paul, aged 8, without knowing how or why, he was himself transported in half an hour from Ruvo to Molfetta. Another day the two children found themselves, in a scant half-hour from Ruvo, seated in a boat at sea near Barletta. Another time, in ten minutes they were at a distance from Ruvo, and in front of the house door of an uncle of theirs, before whom Alfred made the prediction that they would not be able to depart next day, not until fifteen days had elapsed. In fact, the next day the uncle's horse was taken ill. Then the aunt hired a carriage to take back her nephews to Ruvo. But no sooner had they been reconsigned to their parents than they

* "In sleep, memory and consciousness are lost from the body, and they wander whither they will, apparently with their own separate embodiment" ("Science and Health," p. 491, line 23. Mary Baker Eddy).

One of the best accounts of a psychic person seeing the human mind leave the body is given in full detail by Andrew Jackson Davis in "Great Harmonia." Vol. I., p. 157. Another, given by a medical man, is mentioned by Mr. Myers, and is reported in the Proceedings of the Society for Psychical Research, Vol. VIII., pp. 180-193. Dr. Baraduc has published some interesting photographs taken shortly after the death of his wife. In these a kind of mist is visible.

Cases of those who are psychic seeing this mist are reported. Louisa Alcott, the well-known author of "Little Women and Good Wives," relates how, at the moment of death, she saw, as it were, a thin smoke arise from her sister Bertha and vanish. The doctor told her this was not an hallucination but the life departing visibly. Dr. Patrick O'Donnell says that he has photographed this at the Mercy Hospital, Chicago.

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disappeared again, and again found themselves at Trani. Being sent back to Ruvo, they disappeared once more and found themselves at Bisceglie. Then, convinced that they were struggling in vain against superior powers, they betook themselves to Trani, to await the expiration of the fifteen days."*

Remember that this is not an impossibility at all, but a thing that before long, owing to the rapid general disappearance of man's limitations, will be recognised as a natural proceeding. Jesus not only went instantly from the centre of the Sea of Galilee, but after "walking on the sea" "about five and twenty or thirty furlongs" from the land in boisterous weather, "immediately the ship [and all the disciples] was at the land whither they went" (John 6, ver. 21). No wonder the people said: "Rabbi, when camest thou hither?" (ver. 25). 135 5

Dr. Shepley Park states that the negroes on the Gold Coast had mental means of communication at a distance which were "the monopoly of a kind of secret society." Their results were obtained very simply, and by means of continual practice. It was claimed that a few of them could materialise the entire body at a distance.

The records of travellers teem with similar instances of occult phenomena, and Professor Lombroso gives numerous instances in his book, "After Death—What?"

Nor are these results confined to modern times. History records many cases. For instance, Cicero says: "They whose minds, scorning the limitation of the body, fly and rush abroad when influenced and excited by some ardour, behold things which they predict."

It is said that Epimenides of Crete had power to send his soul (human consciousness) out of his body, and recall it at pleasure. During its absence his body was as dead, being cold and inanimate. 132 20

Of Hermatimus, a prophet of Clazomanae, it is recorded that his soul left his material body and wandered into every part of the world. While thus entranced, his wife, supposing him dead, had his body burned, according to the custom of the country. So much was his wonderful gift of divination prized by the people that they erected a temple to him and paid him "divine honours." 132 24

Of Apollonius of Tyana we are told that, after a silence of five years he understood the language of all animals and all men, and "exhibited the prodigy of being in many places at the same time."

In "Invisible Helpers," its author gives many instances of aid given by the human consciousness, apart from the body, in attempts to help those at a distance. This method of working is, however, unsatisfactory, and highly dangerous to both parties, interfering with the individuality of those influenced, and is the reason why such great precautions are taken and grades of probationary periods are

* "Ipnotismo Spiritismo, Roma," 1906.

considered necessary for those endeavouring to help their fellows in this mistaken way. When these would-be helpers learn how to think rightly, real and lasting aid can be safely and efficiently given
134 3 by almost all of them, after a few days', indeed, after a few minutes' practice, instead of only by a few persons, and that after years of study.

Amongst many others, Mrs. Besant has referred to this practice. She says: "I know of more than one person in England who
509 11 can slip out of the body, remain conscious while out of it, and return into the body" * ("Theosophy" in "Questions and Answers").

All the above are instances of the wrong way of working, and bear clearly on the face their fallacy.

DANGER AHEAD.

133 30 **Dangerous and Useless Experiments.**—One business client of mine, who for two years had been practising regularly every night in this wrong way, told me that he had given it up on account of its danger, as, although conscious, he was over two hours one day before managing to get back again into his body. The body, when left, through ignorance of how to take it along with the
130 30, 33 "consciousness," has every appearance of death, and the man is in many cases spoken of as in a trance. Irving Bishop, the well-known thought reader, frequently fell into these death-like trances. Finally, while in America, he was taken to a hospital, where, without waiting to see if he was really dead, they took out his brain in an attempt to discover to what his abnormal powers were due. This I was told by a friend of his, who was boiling over with fierce indignation at what he spoke of as "his murder."

Harmful Results.—Any endeavour to obtain in this way results of this sort, thought reading, clairvoyance,† leaving the body, etc.,
269 1 is a mistake and dangerous. All so-called miraculous results must
125 5 only come naturally, and through turning in thought to God, in the
121 8 way science demands, and without previously picturing what is about to appear. Let "good" work. If you are doing true mental work,
321 23 false, unrecognised "thoughts" will be destroyed before they take form in so-called conscious thought each day, without your worrying about the future. Then so-called good thoughts, better beliefs, will act. "Sufficient unto the day is the evil thereof," the Master said (Matt. 6, ver. 34). Each day, bringing its work, brings also the power to accomplish that work.

It is sometimes rather difficult to tell to a certainty when wrong thoughts have been destroyed. When all fear is entirely gone it will almost always be found that the wrong thoughts are destroyed. Very often before this point has been quite reached, you have done sufficient work to prevent them doing appreciable harm, and it is

* A number of attested cases are given in "Phantasms of the Living," some of them having been investigated by the London Society for Psychical Research. Col. Olcott refers to various historic cases of living beings, leaving their bodies and working at a distance, and writes: "As to living witnesses, I am one myself, for I have seen the doubles of several men acting intelligently at great distances from their bodies, and in this pamphlet that I hold in my hand ["Hints on Esoteric Theosophy"] will be found the certificates of no less than nine reputable persons—five Hindus and four Europeans—that they have seen such appearances on various occasions within the past two years. . . . And now is this double—which is nothing but what is commonly called the 'soul'—immortal? No, it is not" (Lecture delivered at Madras, 26th April, 1882).

† "If you are under a very great nervous strain, if you have overworked yourself so that you are nervously weak, if your temperature goes up beyond 102 or 103 degrees, then you will tend to become clairvoyant or clairaudient" (Mrs. Besant in "Man's Life in This and Other Worlds," p. 30).

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well to consider that if you go on working, you may waste much valuable time through leaving more important calls unheeded. If you simply work when you are conscious of the wrong thought, you will lose no time.

Karma.—"*Hence Karma may be Englished into Causation, or the Law of Causation*" * (Annie Besant). See Note E on page 566.

Occult workers will tell you of the great dangers run in (their idea of) mental working, and theosophy teaches you not to interfere with another man's "Karma," namely, the experiences it is believed he must pass through in this "state of incarnation" on account of his life in the past. The reason for this is that they merely accentuate material thoughts, rendering them still more dangerous to all concerned, instead of mentally working, and so destroying such false thoughts. It is a good thing that in the practice of Occultism and Theosophy people are warned against "mental" working, because any use of the material "no-mind" in the way taught by them is fraught with increasing danger. These systems do not teach the right, and therefore the scientific, method of prayer, although they are rapidly changing. Praying in the way that is now pointed out, by turning in thought to God, and never picturing the material man, nor even the spiritual reality of any individual, you cannot possibly harm anyone, and must do good to yourself and to those you are endeavouring to help. 258 29 144 43 147 3 147 17

According to Madame H. P. Blavatsky, "Kâma, again, is, in the 'Rig Veda' (X., 129), the personification of that feeling which leads and propels to creation. . . . 'Desire first arose in It, which was the primal germ of mind; and which sages, searching with their intellect, have discovered to be the bond which connects Entity with Non-entity.'" † This "It" is merely the human mind, which, being part of "Non-entity," forms a sense of "Entity."

Mrs. Besant writes: "Kâma is essentially the longing for active sentient existence, existence of vivid sensation, tossing turbulence of passionate life." ‡ This longing, as all of the greatest thinkers have taught, has to be got rid of. The only method of doing this is by true prayer.

Dr. Franz Hartmann, the well-known philosopher and authority on occultism, writing in the "Theosophist" of October, 1909, with reference to an article about "True and False Yoga," written by Marie Russak in the "Adyar Bulletin" of August, 1908, says: "This article has again forcibly called my attention to the disastrous results arising from meddling with occult practices without understanding their real nature. I have before my eyes a long list of friends and personal acquaintances, who, within the last few years, have become victims of their 'psychic researches,' for which they were not ripe, and in which they persisted in spite of all warning. Some of them became insane, some incurably diseased, others obsessed and morally depraved, and not a few of them ended by suicide. They were not unintelligent and uneducated people; on the contrary, one of them was a great and well-known scientist and inventor, noble-minded and generous; several were writers and poets of some distinction, and a few even public lecturers on Theosophical subjects and on Spiritualism—things, however, of which they had very little personal experience, and of which they knew only from reading." 258 29 204 31

How entirely different is this to the manifest results that accrue

* The "Theosophist," Adyar, Madras.

† "Secret Doctrine," II., 185, new edition.

‡ "Reincarnation," p. 38.

from practice of the right method of working, now known to us. Available to all seekers for truth, this is now brought to your special notice. An absolute beginner, correctly taught, can, with a proper motive, often at once, and always with absolute safety to himself and all others, get results of great variety and seemingly of the most miraculous nature,* while daily becoming more conscious of an increasing sense of peace and joy and harmony, both within and around. These results are obtained by the realisation of God.

THE SAFE WAY TO WORK.

The Appearance of Jesus when the Doors were Shut.—The miracles of Jesus were not contrary to law nor the workings of the human mechanism. He utilised a power that is available to all, the power of divine Mind, which enables humanity to cast off its limitations. When the human consciousness has left the body, it then when seen, looks like the body, and can pass without difficulty through matter. This is not the right method of working, and is dangerous. The body should be dematerialised, or at all events, taken along with the "consciousness." The best-known instances of this are the sudden appearances of Jesus to the disciples, although the doors were shut. He had scientifically dematerialised the grosser substratum of human belief, named matter, or carnal body, in the grave, and the more ethereal matter, or "consciousness," could then move instantly from place to place. In other words, he reappeared to his disciples in a less material form. Sooner or later it will be found that many men will develop their so-called powers, and, like Jesus, will apparently go ethereally from place to place without the "consciousness" leaving the body.† It is extremely dangerous to attempt anything of this nature unless a man clearly understands the spiritual science that governs this class of phenomena, and knows how to apply the rules of life, as taught by our Lord and referred to hereafter, subordinating the human limitation to the divine requirement.

Since the above was written, a most interesting article has appeared in one of the magazines, written by T. S. Baldwin, inventor of the United States dirigible airship. In the beginning, he deals with the so-called mental co-efficient in flying,‡ and ends his article as follows: "First we shall fly a step in a crude machine; we have

* "And you will have touched the hem of the garment of Jesus's idea of matter. Christ was the way, since Life and Truth were the Way that give us, through a human person, a spiritual revelation of man's possible earthly development" ("Questions and Answers," Misc. Writ., p. 75, line 1. Mary Baker Eddy).

† "Divest yourself of the thought that there can be substance in matter, and the movements and transitions now possible for mortal mind will be found to be equally possible for the body" ("Science and Health," p. 90, line 8. Mary Baker Eddy).

"Divest belief of substance in matter, and the movements and transitions possible to mind would be found just as possible to the body; and then would Spirit identify being without the loss of body, that we suppose must occur before this science of being is acknowledged" ("Science and Health," 1st edition, p. 77. Mary Baker Eddy).

‡ "Feeling versus Intellect."

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begun to do that; then in time we shall sail the air in great ships, and in some remote day man will pass through the air in his own body solely. No one who has keenly felt the joy and triumphs of flight in his own person can fail to believe in this last prediction." This prediction, soberly given in the public press by a practical man like Mr. Baldwin, says much for the advanced knowledge of the reading public on the subject of the development of mental power. Mankind cannot too quickly rise beyond this limited and dangerous sense of a false, illusory mental basis, and gain the knowledge of the only true mental power, that of Mind, God, which alone gives man perfect safety and his God-given dominion over the whole earth.

131 6
126 42
37 20
125 7
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229 31
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305 13
295 11
144 44
342 5

DIVINE POWERS.

A Scientific Remedy.—"*Were it fully understood that the emotions are the masters, and the intellect the servant, it would be seen that little could be done by improving the servant while the master remains unimproved. Improving the servant does but give the masters more power of achieving their ends*"† (Herbert Spencer).

As a rule the so-called conscious mind is only a clog on the action of the "subconscious mind," owing to our inherited belief in limitation. When, by what is called hypnotism, the "conscious mind" is quieted, abnormal powers are manifested. By right thinking, the "conscious mind" can be prevented from exercising this damning power. Fortunately, the miracles of Jesus are absolutely scientific. Anyone can do a miracle if they have sufficient knowledge and lead a good enough life; that is, one sufficiently unselfish. Jesus himself said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father" (John 14, ver. 12).

How are we to know whether what we believe is true or not? Jesus answered this question when he said: "These signs shall follow them that believe: In my name [nature] shall they cast out devils"; etc. (Mark 16, ver. 17).

By far the most important thing that mankind individually can do is to turn in thought to God in the scientific way that Jesus taught. No words can emphasise too strongly the importance of what is about to be put before you, namely, the practical method of destroying evil of every kind and of purifying the human consciousness. If you understand and put it into practice you will be well repaid. All science worthy of the name is divine.

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Thought, from a natural science point of view, theoretically exists as a high-tension electrical current external to man, and thought after thought sweeps across the "consciousness." If you see an angry man and think he is angry you increase the vibration of the thoughts making him angry, and momentarily he is worse. This, although it is only temporarily harming him, is naturally an absolutely wrong thing to do.

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The Denial, or "Michael."—"*For the grace of God that bringeth salvation hath appeared to all men, Teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world*" (Titus 2, ver. 11, 12).

321 23

When you see an angry man, if you turn in thought to heaven and realise — that is, make real to yourself — as clearly as you can, that there is no anger in heaven,

* In the "Times," of June 3rd, 1911, appears the following remark: "It is fairly obvious that in long-distance races the temperament of the airman counts more than anything else."

233 3 the action of God destroys the angry thoughts, which for the
171 30 moment are the cause of his anger, and instantly the man ceases
321 24 to be angry. This is the denial, or emptying of the human consciousness that cannot be filled with truth if already full of evil thoughts—false beliefs. Disease, sin, and death are not in God, and by knowing the unreality of evil, we demonstrate the allness of God, good. You have, however, done neither the man nor yourself any
147 33 permanent good although you have helped the world, because we are
302 7 just so many thoughts nearer the end of the material world; that is, of all troubles, including sin, sickness, death, and other forms of so-called materiality. Left alone, those thoughts might have made a number of people angry before being recognised and destroyed by someone having sufficient knowledge and love for his fellow-man.

222 17 This denial of evil is in the Bible called the Angel Michael (Hebrew,
142 10 "like unto God," Prince of Israel), which destroys "Satan" and
148 13 "Satan's angels," namely, the wrong thoughts that attack us (Rev.
142 36 12, ver. 7), giving the sublime courage that enables us to face unflinchingly odds that seem overwhelming.

321 25 **The Affirmation, or "Gabriel."**—"*Who shall stand in his holy place? . . He shall receive the blessing from the Lord, and righteousness from the God of his salvation*" (Ps. 24, ver. 3, 5).

The above-mentioned blessing is the blessing of Christianity—health, holiness, and immortality. These come into manifestation as we learn better how to realise God.

To help an angry man permanently, you have to use this other edge
251 30 of the sword of Truth and dwell upon the exact opposite, namely, the truth; thinking, for instance, of God as Love, and man, being in
58 9 heaven, as absolutely loving. This is the affirmation.* "Piety is the daily reviewing of the ideal, the steadying of our inner being"
471 8 (Amiel, from C. S. Monitor). "Wherefore my counsel is that we
534 42 hold fast to the heavenly way"† (Plato). This is not only our duty but our privilege.

222 17 The action of God then takes place (through you), purifying the
214 17 false consciousness of both, cleansing the anger cells in the sub-
233 4 conscious or lower stratum,‡ and both of you are permanently more
182 30 loving, less susceptible in the future to the deleterious action of an
148 26 angry thought, and ultimately the stage is reached when "the prince
252 44 of this world cometh, and hath nothing in me" (John 14, ver. 30).
214 33 "Stand in his holy place," and "receive the blessing from the Lord,
229 37 and righteousness from the God of his salvation" (Ps. 24, ver. 3, 5).

"Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12, ver. 2). God's will is always the bringing about of good.

"Mentally practise divine self-realisation, become conscious that the Logos, which is the mystic Christ, the image and nature of the Mother-God, is within you 'unborn.' Be receptive to its promptings, acknowledge it, recognise it, realise it"§ (Archdeacon Wilberforce).

*"Self-conscious communion with God" ("Science and Health," p. 29, line 32. Mary Baker Eddy).

"Reach up to my Eternity, otherwise you will not be able to protect the mind against the assaults of evil" (Jivanmukta).

†"The Republic," Book X.

‡"If mortals would keep proper ward over mortal mind, the brood of evils which infest it would be cleared out" ("Science and Health," p. 234, line 17. Mary Baker Eddy).

§"Mystic Immanence."

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When once the "consciousness" is thoroughly purified, the wrong thoughts coming subjectively, in moments of quiet meditation, for instance, will not bring about any response; they will only be apparent when coming objectively, namely, when we see or hear wrong things, and these we destroy by reversing them. 80 22 277 36

"The mind is the man; if that be kept pure a man signifies somewhat; if not, I would very fain see what difference there is between him and a brute" (Oliver Cromwell).

Paul says: "Finally, brethren, whatsoever things are true, . . . just, . . . pure, . . . lovely, . . . think on these things: . . . and the God of peace shall be with you" (Phil. 4, ver. 8, 9). 142 37

The affirmation of good is the sweet Gabriel thought, clear and peaceful. "Thou wilt keep him in perfect peace, whose mind is *stayed* on thee" (Is. 26, ver. 3). "The peace of God, which passeth all understanding" (Phil. 4, ver. 7). Gabriel said to Mary: "I am Gabriel, that stand in the presence of God; and am sent to speak unto thee, and to shew thee these glad tidings" (Luke 1, ver. 19). "The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee" (Luke 1, ver. 35). "I send an Angel before thee, to keep thee in the way, and to bring thee into the place which I have prepared" (Ex. 23, ver. 20). "He will guide you into all truth" (John 16, ver. 13). 221 23, 31 222 31 109 15

Constant Conscious Communion with God.—"*Bring God down into your heart. Embalm your soul in him now, make within you a temple of the Holy Spirit*"* (H. F. Amiel).

Having reversed the wrong thought, recognise that the perfection of that wonderful world of reality is due to the eternal action of God, and rest in God; dwell in thought in the reality, realise the perfect world as long as you possibly can; our thought should not dwell elsewhere. He that "shall abide in thy tabernacle, who shall dwell in thy holy hill [the secret place of the Most High] . . . walketh uprightly, and worketh righteousness, and speaketh the truth in his heart" (Ps. 15, ver. 1, 2). "There is an inward sight, which hath power to perceive the one true Good" ("Theologia Germanica"). This being "on the mountain" is "prayer without ceasing," and is absolute protection against every form of evil. "Because thou hast made the Lord, which is my refuge, even the most High, thy habitation; There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91, ver. 9-11). 500 1 221 23 222 31 308 39 310 16 308 32 222 31 142 12

> "In conflict with unholy powers
> We grasp the weapons He has given—
> The light and truth and love of heaven"
> (Rev. J. H. Whittier).

"Abide in him [realise the Christ]; that, when he shall appear [in the last days of evil], we may have confidence" (I. John 2, ver. 28), having so purified human consciousness that evil thoughts can have no effect upon it. "So then with the mind, I myself serve the law of God" (Rom. 7, ver. 25). 533 20 535 46

"Let it be your business to keep your mind in the presence of the Lord: if it sometimes wander, and withdraw itself from him, do not much disquiet yourself for that; trouble and disquiet serve rather to distract the mind than to recollect [re-collect] it" (Brother Laurence, Sixth Letter).

The effect of constant right thinking in the way pointed out, this praying "without ceasing," deep, systematic thinking, is "the

* "Journal Intime."

highway of holiness," and is beautifully illustrated in the life of our Master. Even in his early days he evidently lived constantly in conscious communion with God. This spiritual communion is our Eucharist.

The Report of Gamaliel upon Jesus.—"*The great men of the earth are but marking-stones on the road of humanity; they are the priests of Religion*" (Mazzini).

The report of Gamaliel to the Sanhedrin, after his visit to Joseph and Mary in regard to the Child Jesus, as given in "The Archko Volume," * which is most interesting, evidences this, and in other ways bears internal evidence of the correctness of the account. He writes of Jesus: "He turns nature into a great law book of illustrations, showing that every book is a flame, every rock a fountain of water, every star a pillar of fire, and every cloud the one that leads to God. . . . In his talk he brings one to feel he is very near the presence of God. . . . Thus, by beginning with a flower, he reasons upwards to the absolute . . . we learn that God is Spirit, and God is Father; and he says these are the only two things that are essential for man to know . . . the God that Jesus represented was one that the people might love and venerate; that he was a God of love, and had no bloody designs to execute on even a bad man, provided he ceased his evil ways . . . All his ideas refer to the future; like the parent helping the child with his burden of to-day by telling of the blessings of to-morrow; . . . Jesus seemed to understand the prophecy by intuition . . . no one had ever taught him to read . . . he is not a great talker, unless there is something brought up about heaven and divine things, when his tongue moves glibly and his eyes brighten up with a peculiar brilliancy; though there is this peculiarity about Jesus, he never argues a question; he never disputes. He will commence and state facts . . . he takes no pride in confuting his opponents, but always seems to be sorry for them. . . . His strongest points are in the spiritual power of the law and the intentions of the prophets."

This report alone, from its internal evidence, would satisfy one who was working along the lines that Jesus taught and demonstrated, as to the vexed question of whether he ever lived or not. Whether it is authentic or not, this is the Master we have to follow in reverence and in love. He started from a point to which we are advancing. The pure Virgin birth resulted in purity. Professor Huxley has said that "the Virgin birth presented no difficulty to him, as virgin conception was a fact of nature." Medical men have found that this is possible.† We know now that the expectant thinking of millions over a series of years as to the time of the Messiah must have had a great effect.

Reverse Every Wrong Thought Instantly.‡—"*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; While we look not at the things*

* Published by The Antiquarian Book Company, Philadelphia, U.S.A.

† See "Facts and Fallacies regarding the Bible," by Dr. W. Woods Smyth, F.M.Soc.Lond., p. 167.

‡ "Evil let alone grows more real, aggressive, and enlarges its claims; but, met with Science, it can and will be mastered by Science" (Misc. Writ., p. 284, line 24. Mary Baker Eddy).

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which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. 4, ver. 17, 18). 58 39, 40

Our thoughts must be spiritualised to apprehend Spirit. "Walk in the Spirit, and ye shall not fulfil the lust of the flesh" (Gal. 5, ver. 16). Now our progress depends *solely* upon the number of seconds in which during the twenty-four hours we are thinking of God and heaven, and we have by reversal to use every wrong thought as a sign-post to turn us to God.* In this way, also, error tends to its own destruction, for, like Moses, by handling the serpent, first recognising and then reversing the wrong thought, we turn it into a staff, something to help us in our journey from false sense to Soul. Every step must be towards spirituality. With intellectual wrestlings we must destroy the false concept of materiality. 222 31, 221 23, 308 39, 222 35, 510 22, 88 13, 342 5, 336 8, 141 37, 55 21, 157 4, 302 36

The constant reversal of the wrong thoughts in this way as they come to you throughout the day explains the meaning of the words "watch and pray." "Moral truth is divine, and whoever breathes its air and walks by its light has found the lost Paradise" (Horace Mann), that is, has gained the millennium and the perception of infinite possibilities. 272 2, 306 21, 308 41, 57 42, 452 1

"For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ" (Phil. 3, ver. 10).

Esdras was inspired with this scientific truth, as recorded in the words: "The evil is sown, but the destruction thereof is not yet come. If therefore that which is sown be not turned upside down, and if the place where the evil is sown pass not away, then cannot it come that is sown with good" (II. Esdras 4, ver. 28, 29). 101 8, 306 22, 140 34, 233 17, 342 13

One denial to about twenty affirmations is enough, as the denial is the destruction of the thoughts, and once destroyed another denial is useless; whereas you can never realise the truth too much. To take two or three denials one after the other without their following affirmations in between is not scientific.

Wrong Thoughts.—"*The wicked . . . will not seek after God: God is not in all his thoughts*" (Ps. 10, ver. 4). 251 40

A wrong thought is any thought that, carried into effect, would harm anyone; even a thought of disharmony is a wrong thought, and harms someone, although only temporarily. "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law" (Jer. 6, ver. 19)—the law of good. Fortunately, this law of good is demonstrated directly we think rightly, because the action of ever-present divine Principle then takes place. 20 25, 303 27, 106 2, 25 36, 144 43, 252 1

Any thought but one of perfection is a wrong thought. Jesus himself said, "Why callest thou me good? there is none good but one, that is, God" (Mark 10, ver. 18). If you think "there is an angry man," unless you destroy the wrong thought by reversal you are sinning, because you are helping to make the man more angry, and diminishing your own resistance to anger. You destroy the wrong thought and thereby stop the man being angry by the denial, and you lessen his liability to respond to angry thoughts, and your own liability as well, by the affirmation. This affirmation should be, if possible, the exact opposite of the evil, the existence of which has just been denied. If you can sufficiently 136 34

* Balzac said that seeing the things of the material world as those of the spiritual world in their rational and consequential ramification "opens to man his true career and the infinite dawns upon him, and he gets a glimpse of his destiny."

clearly reverse the thought in your own consciousness, by realising that there is no anger in heaven, all is love, peace, joy, harmony, bliss, etc., you will never be angry again.

If you think, "I cannot understand," you are making it more difficult to understand, clogging your powers of perception. You have to deny this wrong thought, and realise, for instance, that, as God is the Principle of wisdom and intelligence, man, the real, spiritual man, reflects that wisdom and intelligence, and therefore has all necessary knowledge. "The higher the ideal of yourself, the more rapid your spiritual growth; see yourself ideally as Divine, and you will become it"* (Archdeacon Wilberforce). The thought, "I shall never finish this work to-night," tends to prevent your finishing it; and after denying this, by realising that in the true, mental realm, the kingdom of heaven, man's work never fails to be finished in time, and the realisation that all God's ideas are finished, complete, and perfect in heaven—remember that it is here, round you—in the reality, will bring about the demonstration, and the work will be duly done.

If you think, "What a bad day, how miserable the holiday-makers will be," you are not only helping to make the day worse, but are making them more miserable. The realisation of the gloriousness of heaven and the joy therein—in His "presence is fulness of joy" (Ps. 16, ver. 11); "the sons of God shouted for joy" (Job 38, ver. 7)—will alter this, and they will receive "beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness" (Is. 61, ver. 3).

We have to uncover every root of evil and probe the trouble to the bottom in order to find out the erroneous belief, the apparent cause of the trouble; then deny this false claim and let the action of God bring about the completion of our work, instead of relying on the broken reed of human intelligence and trying to do it ourselves. This purification of all error is our baptism.

The Two-edged Sword of Truth.—"*He placed at the east of the garden of Eden Cherubims, and a flaming sword which turned every way, to keep the way of the tree of life*" (Gen. 3, ver. 24).

You have to overcome evil with good, to help throughout the day, instead of harm, by using the two-edged sword of Truth. This sharp sword, with two edges, which the saints "joyful in glory" use, is the denial of the evil, or unreal, and the affirmation of the good, by means of which the human "consciousness" is purified. "I saw . . . one like unto the Son of man: . . . and out of his mouth went a sharp, two-edged sword" (Rev. 1, ver. 12, 13, 16). "For the word of God is quick, and powerful, . . . piercing even to the dividing [as you deny the evil and affirm the good] asunder of soul [false consciousness] and spirit" (Heb. 4, ver. 12). "Who maketh his angels spirits; his ministers a flaming fire" (Ps. 104, ver. 4). You have to "look not at the things which are seen, but at the things which are not seen: . . . the things . . . eternal" (II. Cor. 4, ver. 18).

"He who the sword of heaven will bear should be as holy as

* "Mystic Immanence," p. 24.

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severe" * (Shakespeare). The holiness comes from the constant use of the sword, the constant praying, and we cannot be too severe on the error or too loving to the individual, forgiving seventy times seven. "God forgive us all." † 140 35

Jesus, the great Exemplar, said: "Let him deny himself, and take up his cross daily and follow me" (Luke 9, ver. 23). This grand statement shows the method of dealing with every wrong thought that comes to us. We have even to deny the existence of any human, mortal self. When the thought of the trouble comes before one, supposing, for instance, you have a headache, you have even to deny yourself; that is to say, deny that the material thing called you is you at all. "Take up thy cross daily," that is to say, do not simply try to forget it, but deal with it scientifically, daily handle the evil by denying its existence, and realise the opposite. In the case of headache, for instance, turn in thought to heaven and realise that there is no headache in heaven, and then think of the bliss and the peace and the joy in that wonderful world, which is here at hand, if we only realise it. This latter is the affirmation. From this may be seen the height to which we have to follow Jesus; we have to follow him in thought to God. "I, even I, am the Lord; and beside me there is no saviour" (Is. 43, ver. 11). One of the unwritten sayings of Jesus runs as follows: "If any man will come after me, let him deny himself and take up his cross daily, rejoicing, and follow me." ‡ 334 12 135 23 222 25 135 25 21 20 308 33 37 20

The two-edged sword or reversal of error, by means of which "Truth decapitates error," is not only referred to in different places, but under different types in the Bible. Not only is it the Angel Michael and the Angel Gabriel, "for he shall give his angels charge over thee, to keep thee in all thy ways" (Ps. 91, ver. 11), but the "greater light to rule the day" is the affirmation, "and the lesser light to rule the night" (Gen. 1, ver. 16) is the denial, which rules the night of ignorance and materiality, the "darkness [which] was upon the face of the deep" (Gen. 1, ver. 2), out of existence and finally destroys it. The "greater light" and the "lesser light," it may be recollected, were "to give light upon the earth, . . . to divide the light from the darkness" (Gen. 1, ver. 17, 18), and this is what the two-edged sword of Truth does. Again, it is the "rod" and the staff"§ spoken of so constantly throughout the Bible. "Thy rod and thy staff they comfort me" (Ps. 23, ver. 4). The root meaning of the word "staff" is "to make firm, to be unmoved," hence it is the affirmation. The word "rod" means "to switch or sway or bend," and signifies "to rule over." Hence it is the speaking with authority, and the "rod" or denial has to be firm and vigorous.‖ Its characteristic is spiritual strength, it is "God's thunderbolt" that ultimately brings the material world, the false sense of sin, sickness, and suffering to an end. Daniel saw this when he said: "And at the time of the end . . . shall . . . Michael stand up, the 135 36 136 19 171 30 278 14 321 23 139 12 376 26 148 8

* "Measure for Measure." † "Macbeth."

‡ Macarius, Hom. V. 6.

§ According to Cruden, the rod and staff were "the ensigns of power and government." Harris translates Psalm 110, ver. 2, as follows: "He gave me the rod of his power: that I might subdue the imaginations of the peoples." Job, speaking of the wicked, said: "Neither is the rod of God upon them" (21, ver. 9). See Is. 10, ver. 24.

‖ "Insist vehemently that God, Spirit is all, and that there is none beside Him. There is *no disease*" ("Science and Health," p. 421, line 15. Mary Baker Eddy). This covers the whole ground.

great prince: . . . and there shall be a time of trouble, such as never was: . . . and at that time thy people shall be delivered, every one . . . and [he adds] they that turn many to righteousness [shall shine] as the stars for ever and ever" (Dan. 11, ver. 40, and 12, ver. 1, 3).

Paul, speaking of the end of the world, writes: "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God" (I. Thess. 4, ver. 16). In the only other place where the word archangel occurs we are told who the archangel is, "Michael the archangel, . . . contending with the devil [evil]" (Jude, ver. 9).

Jesus pointed out, in Matt. 13, ver. 39, that the angels—Michael and Gabriel—were "the reapers" that destroyed the tares at "the end of the world." The tares are the evil "thoughts," or, as John calls them, "Satan's angels," which Michael destroys. Paul speaks of his "thorn in the flesh" as "the messenger of Satan" (II. Cor. 12, ver. 7). "The tares are the children of the wicked one [mortal mind, or false mentality, alias the devil, alias the ether]; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels" (Matt. 13, ver. 38, 39), messengers of Truth.

Another reference to the denial and affirmation is in Rev. 3, ver. 19, "As many as I love I rebuke and chasten." The word "rebuke" comes from "re" and "boucher," suggesting the idea of turning out through the mouth, *i.e.*, denying the evil. Chasten means to purify. The affirmation is the purification of the human mind.

"We have to work out our own salvation with fear [reverence] and trembling [it is error that has to tremble before you]. "For it is God which worketh in you" (Phil. 2, ver. 12, 13). "For the windows from on high [spiritual perception] are open, and the foundations of the earth [the basic false mentality] do shake, . . . the earth [the false concept of it—the real earth is spiritual] is clean dissolved" (Is. 24, ver. 18, 19).

Man, the Male and Female of God's Creation.—"*He made two cherubims . . . of one piece*" (Ex. 37, ver. 7).

The Cherubims typify the denial and affirmation, or "fulness of knowledge," male and female, from between which the Word of God comes. Knowing that God destroyed evil by means of our spiritual selves—we, not the mortals, but the real spiritual beings, individualise the power and activity of God—I could not understand how it was that He healed by means of the angels Michael and Gabriel, until I recognised that the angel Michael indicated the male element, and the angel Gabriel the female element in each real man. "So God created man in his own image, . . . male and female created he them" (Gen. 1, ver. 27). That is to say, He did not create separate males and females, but He created you, the spiritual being, with the mental characteristics of the male, namely, strength, courage, wisdom, and frankness, and the female complements of these, love, virtue, intuition and refinement. "There is neither male nor female: for ye are all one in Christ Jesus" (Gal. 3, ver. 28). There is no male and female as separated kinds of beings.

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Each and all reflect the complete capacity of Mind as its manifested reflection male and female, one complete. 244 28

Antony, speaking of Brutus, says:—

"His life was gentle, and the elements
So mix'd in him, that Nature might stand up,
And say to all the world, 'This was a man!'"*
(Shakespeare).

This shows the real strength, the invincible might of Spirit, that we all have to recognise as our own. We have to show ourselves true men, male and female complete. 295 15

Striving, a Joyous Realisation.—"*The man is praying who doth press with might out of his darkness into God's own light*" (R. C. Trench).

Do not be satisfied with merely turning to the reality in a comfortable sort of way and denying and affirming, but reverse every wrong thought as carefully as you can. "So then with the mind, I myself serve the law of God" (Rom. 7, ver. 25). Do the work exactly as if a person were on the point of dying and you had about a minute of time in which to destroy the death thoughts, alias belief in death, that would apparently snatch him away. By working in this way, soon, at least 50 per cent. of your reversals will lead to an instantaneous demonstration, either complete cure or perceptible improvement. In addition, when you really have to help a person at the point of death, you will rise to an equal extent above your usual clearness of realisation and obtain a proportionately better result. It is this striving that does the work, the trying one's very best to think of the reality, the perfect world, heaven. An advanced scientific worker—he with ten talents—has to get a much clearer realisation of God than a beginner—he with one talent—to obtain the same result. Each, in ordinary cases, will get an instantaneous demonstration, if he does his very best, and has not the slightest fear that the demonstration will not be made. Fear is the thing that would stop us. Fear that one is not good enough, fear that one does not know enough, or fear that one has not got a clear enough realisation. In fact, we have a hundred reasons why God should not be God and Truth should fail. 294 16; 138 42; 235 5; 145 26; 235 17, 25; 237 16; 235 10; 271 7

"Do that which is assigned to you, and you cannot hope too much, or dare too much" (Emerson).

Whilst the beginner, who has just learnt how to think rightly, and so to apply the remedy which science offers to all of us, will get in ordinary matters just as good a result as a more advanced worker, if he will only rely on God, the latter will be of much more use to the world in cases where the evil is hidden and the beginner cannot discern the cause of the trouble. Here the true and more advanced worker will at once discern the cause, and being uncovered (discovered) the belief in evil is easily overcome. 134 3; 319 11; 341 38

Then at last we obtain justice. "Divine Mind is the immortal law of justice," and in exact proportion as we serve God by turning to Him in thought, so do our troubles and the troubles of those for whom we are working, disappear. The realisation of the absolute justice, love, and truth in divine Mind has resulted in the dismissal of a blackmailing action in twenty minutes, which counsel had advised the defendant, a banker, could not possibly be won by him.

* "Julius Cæsar" Act V., Sc. 5.

510 15 **Scientific Working Restful.**—"*To be spiritually minded is life and peace*" (Rom. 8, ver. 6).

269 39 296 14 254 36 There is nothing troublesome about this striving, for being truly scientific, it is a joyous realisation, a glorious plunge into substantial existence, a "rest in action" of divine Love, strengthening one for the daily duties, however great the demand. Active right thinking is man's natural element and occupation. "Rejoice in the Lord alway" (Phil. 4, ver. 4).

Man Cannot Retrograde.—"*I know that, whatsoever God doeth, it shall be for ever*" (Eccles. 3, ver. 14).

136 1 321 24 The action of God is perfect, that is to say, when a wrong thought is destroyed by the denial of its existence, that destruction is permanent, and we are one thought nearer the end of the so-called material world. When the human mind is purified 80 31 by the realisation of Truth, the affirmation of the real, this purification, so far as it goes, is also fortunately permanent. "I know that whatsoever God doeth, it shall be for ever" (Ecc. 3, 308 40 ver. 14).

"Perfection . . . requires the hand of time" (Voltaire). Every time that you turn in thought to God you are nearer to the good. God's work cannot be reversed, man never retrogrades. "Ye know that your labour is not in vain in the Lord" (I. Cor. 15, ver. 58).

108 18 147 41 **Treatment.**—"*We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us*" (II. Cor. 4, ver. 7).

The term "treat" is defined by Webster as "to subject to the action of," and "treatment," he states, is "good or bad behaviour toward."

221 31 218 20 Webster defines "prayer" as "the act of earnestly asking for a favour, supplication, entreaty." Right throughout this book has it been shown that so potent is the effect of thought that it is not possible for thoughts of a person to come to you without the person being directly influenced. The same applies equally to animals and inanimate objects. Hence, with an accurate knowledge of the action of the so-called "mind," and true knowledge of God as Mind, the old method of "prayer" naturally becomes more accurately defined as treatment of the person or thing prayed for.

20 25 76 37 303 31 177 34 229 36 352 2 183 15 140 17 77 35 It is also shown how everyone, when thinking at all, must be "treating" and doing either good or evil. True "treatment" gives direct help through prayer. The false "treatment" of the charlatan, or so-called scientist, is directly harmful to the persons. If the thoughts are good, the effect is good. If they are thoughts (so-called) of evil, that is, false thoughts—for all real thoughts are God's thoughts, and true—the evil is intensified. "For whatsoever a man soweth, that shall he also reap" (Gal. 6, ver. 7). We have to bring "into captivity every thought to the obedience of Christ" (II. Cor. 10, ver. 5).

It is a fact in Science that if a man is ill, or in any trouble, and another seeing him should realise sufficiently either God or the perfection of the real spiritual man, the trouble vanishes instantly.

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Perhaps the most essential reason for the study and practice of the Science of Mind is for self-protection against the ignorant, the unintentional, and the malicious attempts of evil in these its last days. This is not selfishness, because it is only thus that the mortal can avoid prematurely passing into another state of consciousness, and so prove the Principle of Life "by living as well as healing and teaching." Thus do we help all mankind, and especially those united in true spiritual affection, to remain in even happier companionship and on the same stage of existence, to the end of evil. There can be no greater "cause for lament" than the decease of an advanced scientific worker through the attacks of the majority of human beliefs or of what is known as animal magnetism. Fortunately, Love is omnipotent, and all that is necessary for absolute peace is sufficient understanding of and practical obedience to the First Commandment, which leads to a magnificent and essential, individual and universal fulfilment of the Golden Rule of Life.

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This fulfilment is the constant reversal of any wrong thoughts concerning other persons that come into the human consciousness. To carry out this reversal there must be no human thought of the material person or even of his actual spiritual reality; any error that has been suggested as attached to the person must be denied with all the mental power* with which you are equipped through your relationship with God. What a change from the old verbal and "non-mental" method of bespattering our fellow-workers with the mud in which our human mentality wallowed. The more deadly the belief in the existence of the evil, the greater the need for the energetic denial and instantaneous affirmation. "And let none of you imagine evil in your hearts against his neighbour; . . . these are things that I hate, saith the Lord" (Zech. 8, ver. 17).

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The affirmation of truth, the opposite of the evil threatening, must follow like lightning, replacing every picture of the material, and carrying you high into the realm of celestial harmony and beauty, so that you consciously dwell with God, experiencing a restful peace of mind impossible to express in mere words, "that true eternal peace which is God Himself, as far as it is possible to a creature" ("Theologia Germanica").

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In this way, taking up, one by one, each and every difficulty, moral, intellectual, physical (so-called), or financial, with which our loved ones are troubled (and all the world are loved), we turn the light of Truth upon them, and lo! we find there is nothing to treat except our own wrong view of the trouble, and so, blessing and blessed, we go on our way rejoicing, glad witnesses to the Truth. "That man is blest who does his best, and leaves the rest."

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This is the only true treatment in the specific sense of the term,

* "Insist vehemently on the great fact which covers the whole ground, that God, Spirit, is all, and that there is none beside Him" ("Science and Health," p. 421, line 15. Mary Baker Eddy).

and the only right and radical treatment of evil. For ages the aspiration toward good, viewed only from a religious point of view, and divorced from its scientific basis, has been named "prayer." To
218 27 this unnatural separation is due the attenuated results of the earnest prayers of multitudes of religious people. Religion and
53 24, 31 science are now viewed correctly, as eternally one, and their
54 17 truth is proved in the only perfect way, namely, by practical results.

Personal Treatment.—When praying (treating) for a person, with-
180 4 out his having asked you to do so, you have no right to think of
301 31 him materially, nor even to realise his spiritual reality. This is
235 44 personal treatment, i.e., thinking of a person, and wrong. When thinking of the spiritual reality of a patient there is, as a rule, a sense of his human individuality; this is absent when thinking of the
42 17 ideal man, the Christ, the consciousness of God, of which each man
535 35, 46 is an individualisation, and yet the action of God takes place just as
229 37 much on the person that you are trying to help. The work is done
145 20 when you have reversed the existence of the wrong thoughts that make him appear to you to be in trouble.

When you treat personally, unless you are an advanced worker, and I would even say, have always worked only in the highest way, namely, by the realisation of God and heaven, you cannot help thinking a little of the material person—at all events to begin with.

When a beginner is treating, this sense of a person's mentality
77 36 may develop into an actual mechanical action upon the human consciousness of the individual thought of. This happens when the beginner, as healer, thinks of the human patient, instead of God and the ideal spiritual man, and thinks so vividly that a picture is
261 21 formed of the material face, or even of a material body. This may be called "picturing," a term that more accurately expresses what
283 24 is called "thinking." For this reason, personal treatment or mentally realising the spiritual reality of the patient is wrong, unless he
271 19 has asked for help. To form any picture of the material or
283 24 attempted outline of the spiritual, even in one's clearest realisations, is wrong.* If an individual asks for help it is a sign that his human consciousness is not very bad; that is, that the counterfeit "mind" is not easily affected by the thoughts of sin or disease, as the case may be. The mechanical action referred to above will then have no
80 21 appreciable effect. If his mechanism is in a bad state, and easily affected by the wrong class of thought, against which he has asked
76 37 for your help, then the mechanical vibration that takes place if a picture of the human person be formed by the would-be healer, will sometimes upset him, and cause an aggravation of the symptoms, and this even if you are trying to think of his spiritual self. This is sometimes wrongly called "chemicalisation,"† by

* Hence the symbolic teaching of things spiritual.

† For definition of "chemicalisation" see "Science and Health," p. 168, line 32 (Mary Baker Eddy).

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those who do not understand the position. The one who is most harmed by such mistaken working is always the would-be healer.

When you treat, it should be clearly understood that you are the person for whom, in the first instance, the error has to be destroyed. When the false belief in the disease or trouble that appears to be connected with the patient is thoroughly destroyed in your own "consciousness," and the truth realised of the perfection of man as God's image and likeness, then it is that the so-called patient is freed. You become a channel through which Truth works. It may be compared to a burning-glass, concentrating the rays of the sun on to rubbish that has to be burnt up. You merely have to hold the burning-glass in place. 302 5

Thinking of the spiritual reality of the patient is not the highest treatment. It is not possible to outline humanly Mind's spiritual idea, and there is a danger of a faint picture of a man's human individuality dimming the clear realisation of God's perfect idea. The whole work of treatment is to impersonalise the error and realise God's perfect idea as His image and likeness. If the work is done simply by the realisation of God, it is best of all. Lose every thought in the inspiring consciousness of the presence of God. 125 7 145 22 180 5 185 39

The work should be done entirely in one's own consciousness, by turning out one's own false concept of a seemingly sick or sinful person and knowing the truth about God's man. Reversing evil in this way we catch "glorious glimpses of the Messiah or Christ." 315 27 348 25 535 12 222 31

I quite admit that some of the best mental workers do not confine themselves to this method of working, but "Time makes ancient good uncouth; they must upward still, and onward, who would keep abreast of truth" (Lowell).

Impersonal Treatment.—We have nothing to do with anything except our own thoughts of things. If, when we think wrongly of our fellow-man or his troubles, we clearly enough correct our human ideas by turning in thought to the reality, denying the existence of such troubles in heaven and affirming the truth, the evil, of which we have been humanly conscious, disappears, not only to ourselves, but to all others. The action of God has taken place on the person we are trying to help. The reason for this is that there is only one basic false mentality, only one suppositional opposite of God and the Christ. For this reason, when the counterfeit thoughts are destroyed in what is miscalled your "mind," they are destroyed in the one universal, material consciousness, the basic false mentality called mortal "mind," and thus are destroyed for the whole of humanity. 525 20 301 3 334 14 229 37 171 30 302 2 76 10, 15 79 39 136 8

The difference in the patient is seen by all onlookers, he being a part of the one mortal "mind," their false consciousness. The fight is one solely with the thoughts as they enter our human consciousness. If we can keep them out by turning in thought to God, as shown, they cannot act, as they are destroyed, and the so-called miracle is done. The only power an evil thought has, and that is only apparent, is when we give it a temporary but false sense of life or power, by letting it enter our so-called consciousness. 79 38

One is often asked, Why does not impersonal treatment then help the whole world? Naturally it will, if that be the intention. On the other hand, when you think, "Now I am going to help So-and-so," you have, as it were, switched on to the particular person, and are in ethereal touch only with him. You must not then think of him again. Think only of the ideal world. Then the action of God takes place through you chiefly upon that portion of his mind that is the cause of the trouble. It is just as if you turned on a polished 79 38 144 23

mirror so that the reflected rays of the sun would fall on a dark spot and light it up. We have to keep this mirror, our "consciousness," pure and holy, so that it reflects all the light possible, and each one's work is individual or collective, as occasion demands.*

Working in this way, there is no mental clashing, and we can utilise to the full the statement of our Master, "Where two or three are gathered together in my name, there I am in the midst of them" (Matt. 18, ver. 20).

311 26 **The Rod of Iron.**—When you have realised what it is to hold clearly in thought to the divine spiritual reality of what humanly appears, for instance, as a raving madman, and to have the feeling of defying hell to do its worst, driving out of your human consciousness
141 40 all suggestion even of the seeming existence of evil, with the denial of its power and the denial of its reality, wringing lying thoughts out of the human false consciousness, like the last drops of water out
78 16 of a sponge; and when you then see the "legion of devils" disappear, and the sweet child thought change the demoniacal countenance before you, then you will understand what Daniel meant
136 14 when he said: "At that time shall Michael stand up, . . . and at that time thy people shall be delivered" (Dan. 12, ver. 1). You will then also know what it is to "rule . . . with a rod of iron ['tend as a shepherd with irresistible power'†]; as the vessels of a potter shall they [false thoughts] be broken to shivers: even as I received of my Father" (Rev. 2, ver. 27).
142 35 "The Son of man shall send forth his angels" (Matt. 13, ver. 41).
295 11 "Thou madest him to have dominion over the works of thy hands;
467 7 thou hast put all things under his feet" (Ps. 8, ver. 6). "The Son
6 38, 41 of man hath power on earth to forgive sins, . . . the multitudes
296 33 . . . glorified God, which had given such power unto men" (Matt. 9, ver. 6, 8). "He that believeth on me the works that I do shall he do also; and greater works than these shall he do" (John 14, ver. 12).

135 28 **The Healer.**—It is not difficult to see how such scientific
136 34 destruction of sin, disease, and death must always benefit the healer, and it is this constant denial of all reality or power in evil and
222 32 realisation of Life, Truth, and Love, for the benefit of patients that
145 33 gives such a wonderful sense of refreshment, peace, and rest to the
269 42 true physician. How widely different to the exhaustion following
269 38 all attempts to heal with what is wrongly called the human "mind," or through other physical efforts attending material methods.

Dematerialisation.—After Enoch, Melchisedec, Elijah, and Jesus understood paradise, in other words, had succeeded in habitually
55 24 obtaining a glorious sense of the reality, they dematerialised, that is, rose above the sense of matter, and so disappeared from the view of those still under the belief of material laws. At the last moment, before this happened, they must have seen what is spoken
55 22 of as the new heaven and the new earth, and as the last error of their material consciousness disappeared, and the vista opened up, the
58 34 glorious world appeared, and they seemed to find themselves in heaven, **where they really always had been.**

* The foregoing are merely indications of the scientific method of working and are in no sense a formula for "treatment." The full understanding of the rules and practice of Mind healing are only to be gained by deep and unprejudiced study of Mrs. Eddy's writings, and more especially of "Science and Health, with Key to the Scriptures," the systematic reading of which is necessary to any student intending to become proficient in the Science of Life.

† Grant's "Translation of the Bible."

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It may be recollected that the purified human consciousness of Stephen "being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, . . . And said, Behold I see the heavens opened" (Acts 7, ver. 55, 56).

Possibly many, of whom we have no record, dematerialised. How was it that "the Lord . . . buried him [Moses]: . . . but no man knoweth of his sepulchre," and yet "his eye was not dim, nor his natural force abated" (Deut. 34, ver. 5, 7). Why did that wonderful philosopher, Lao-Tze, leave his home where he was venerated, and go up to the mountain, and then (about 500 B.C.) entirely disappear? Why is it said that the same thing happened to Buddha after he gave up his kingdom? Why is nothing known of the death of John, the beloved disciple, whose writings show such a knowledge of the fact that there is no death? It is recorded that he was immersed in boiling oil by the Emperor Domitian without being killed. Jesus, the third time that he appeared to his disciples, after his so-called death, speaking to Peter of the "loved" disciple, said: "If I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die" (John 21, ver. 22, 23). All these men knew the truth. They knew what Jesus, the Messiah, endeavoured to teach to the world, but they did not sacrifice themselves to the same extent. None of them was pure enough to be the Saviour of mankind. To Jesus, the Christ, was reserved this honour. Him must we love and reverence. I have had far more love and reverence for the Master since the right understanding of his life and mission came to me, than I ever had when I tried to look upon his material self as the only Son of God. 534 9

In these last days the age seems too material and too much under the control of false laws to allow of an individual ascension above material limitations until the tide of false mental activity rises and works in an opposite direction. To change the hearts of mankind to this essential, right mental activity, and so stem the great tide of mortality that has so far appeared to devastate the kingdom of heaven that is within the reach of all, is the noblest, because the God-appointed task of the scientist of to-day. Jesus, foretelling the events attending the "end of the evil world of matter," said: "Therefore every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." * And the Bible record of those times adds, in simple but strangely significant sequence, these words: "When Jesus had finished these parables, he departed thence" (Matt. 13, ver. 52, 53). Alas! that even to this hour, nearly 1,900 years after the departure of the

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* "Let them bring them forth, and shew us what shall happen: let them shew the former things, what they be, then we may consider them, and know the latter end of them; or declare us things for to come" (Is. 41, ver. 22).

great Prophet, the symbolism of even the latter-day scribes has not
510 6 been properly understood, and because this is so, the same gospel of Matthew records the prophecy of these "scribes'" reception by those who do not understand (see Dan. 12, ver. 10): "Behold, I send
353 15 unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you [at the end of the world] may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar" (Matt. 23, ver. 34, 35). Throughout the world's
354 21 history, the greatest evil is found in the highest spiritual centres, which, of all other places, should be the surest haven of refuge for mankind. The record continues: "Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate" * (ver. 36-38).

The immense importance of the prophecy of Jesus concerning the
239 17 latter-day scribes, about to be fulfilled, can be fully appreciated
107 43 now that the scientific fact has been established that the whole
550 19 world has to be reached and the thought changed. "Go ye there-
328 25 fore, and teach all nations" (Matt. 28, ver. 19).

"Our life in the midst of the world," St. Francis of Assisi said, "ought to be such that, on hearing and seeing us, everyone shall feel constrained to praise our Heavenly Father." Yet his latter days were darkened. At the end he rose above the mist, and it was with a glad heart and outstretched arms that instead of overcoming, he welcomed "Sister Death."

> "Life is the test of love, and love, of life;
> Godlike endeavour is the way of God. . . .
> The only sin is not to try, the only good,
> To live courageously, for life supreme
> Is love, and going is the goal" (Albert D. Watson).

* Since the above was written the world's greatest latter-day prophetess has passed from our sight. A messenger of the Spirit of Truth, a scribe of God's appointing to this last age, of her writings Daniel's prophetic utterance may well be re-echoed: "None of the wicked shall understand; but the wise shall understand" (Dan. 12, ver. 10), but this great messenger's written statement of Truth, which is demonstrable by all, will continue to be poured into the ears of the waiting world in "translated messages" by those who do "understand" in response to her irresistible appeal to mankind for the manifestation of the Love that is its God, its Life, the Life of the world. "I
34 20 long and live to see this love demonstrated. I am seeking and praying for it to
41 21 inhabit my own heart and to be made manifest in my life. Who will unite with me in this pure purpose and faithfully struggle till it be accomplished? Let this be our Christian Endeavour Society, which Christ organises and blesses" ("Pulpit and Press," p. 21. Mary Baker Eddy). The night that Mrs. Eddy passed on, and on the following night, I was discussing with a fellow-student what the trouble could be which was foreshown, both in the Bible and Great Pyramid, as taking place in 1910 A.D., in the religious centres of the latter days. It was clear that none of the troubles that had taken place was of sufficient importance, and it was hoped that as so little time was left, some mistake had been made. On the next day the sad news of her death, on the 3rd of December, 1910, was received. Pastor Russell, in "Thy Kingdom Come," over 600,000 copies of which have been sold, refers to the prophecy of great trouble upon the Church in 1910 A.D. Little does the world recognise its irreparable loss. (See Note J page 586.)

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PHILOSOPHIC THEORIES.

According to Plato, a philosopher is one who apprehends the essence or reality of things in contradistinction to the man who dwells in appearances and the "shows" of sense. He speaks of him as a man who grasps the eternal and immutable and insists upon seeing things together, viewing them as a whole, setting his affections upon that which really exists. 44 10 484 30

The views of philosophers have been greatly misunderstood through ignorance on the part of those referring to them. Some people have so material an outlook that they fail for a time either to take in or lay to heart even the teaching of this advancing great school of thought, which for years has been endeavouring to get at the truth, and melt frozen dogma with moonbeams. 477 17

Take Hume's philosophy, for instance. In Huxley's "Life of Hume" he says: "It is hardly necessary to point out that the doctrine just laid down is what is commonly called materialism. But it is nevertheless true that the doctrine contains nothing inconsistent with the purest idealism." So in the present day the highest teachings are largely misunderstood, and even when partially understood are not often carried out in life practice. 491 27 327 19 328 2 333 29

It is indeed this partial misunderstanding of truth that makes life practice difficult; while a clear understanding makes life natural, simple, and joyous. 246 32

The office of philosophy, which has been called the hand-maid of religion, is the same as that of natural science, namely, to correct mistakes. Every man is a scientist, if in disguise, and every scientist a philosopher, although he may be a poor one, and the two must be combined to elicit truth. Divine philosophy is saving the world. It is, to use Plato's words, the apprehension of the reality of things; in other words, a knowledge of God, knowledge of good, that is saving us and all mankind. 43 28 51 12 59 5 34 34 46 23

"Yet I doubt not through the ages one increasing purpose runs,
And the thoughts of men are widen'd with the process of the suns"
(Tennyson).

That eminent scholar, Dr. Westcott, who was Bishop of Durham, and who prepared the text which was the basis of the revision of the King James version of the Bible, writing of the Gospel of St. John, shows that by the use of the definite article the absolute is distinguished from the relative. The knowledge of absolute Truth is what we require, not the relative truth that Pilate demanded in the words, "What is truth?" This absolute truth is scientific. It is the truth about God, "with whom there is no variableness, neither shadow of turning" (James 1, ver. 17). Chambers's Dictionary defines "truth" as "agreement with reality," and "relative" as "not absolute." 153 46

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34 17 **Evil is of No Value.**—If God is Mind and this Mind knows of evil, then all in that Mind cannot be good. How can Truth know a lie? Many people, seeing the logical difficulty, that if evil is real, God
23 17 knows of it, and allows it, if He did not even create it, try to get out of the difficulty by saying that evil is of value and therefore good, as it turns man to God. This does not make evil good,
135 23 as it would be far better if man turned to God, good, infinite Mind, to
153 40 destroy the evil concepts and false sense of limitation, without the incentive of trouble, whether in a lesser or in a worse form. If people would only do this in the first instance, before the wrong thoughts came, they could not be affected by them. Evil cannot be the medium for good. The only outcome of evil is sin, which annihilates itself.

253 11 That evil, sooner or later, compels man to turn in thought to God, is one of the many proofs of its non-reality; as this very turning in
495 6 thought to God leads to the destruction of the evil, and therefore
145 38 its disappearance. We can only overcome evil with good, intelligent good, God. Anything that is real must have always existed and must always continue to exist, and evil could never have always existed, because of its self-destructive nature.

33 32 A false view arises out of a false concept of God as a person altogether apart from man, instead of the true God, whose mani-
34 18 festation is the true man. Then it is seen that God and man are
42 40 not two, but eternally co-existent as Principle and its idea.

71 15 So long as a lie is kept quiet, or safeguarded by public opinion, it has a chance of being believed, but directly it is brought out into
343 26 the open, the daylight of Truth is brought to bear upon it, when it is seen to be a lie, and loses its power because no one believes it; known to be a lie, it fades away into its native nothingness.
153 7 Evil in the form of sin destroys itself, because it is continually bring-
251 20 ing such punishment upon man, in the form of disease, etc., that ultimately he cannot stand it and gives it up, when the punishment ceases. If, knowing how to pray scientifically, he sets to work at
25 6 once to free himself, freedom is easily gained. Similarly, with sickness, a man will try all sorts of methods of getting well before he turns to God. Ultimately, when every other help fails, he turns to Principle as a last resort, thinking it cannot do much harm and may possibly do a little good. Then he finds out the truth of being, and is amazed to see how blind he has been, and how illogical his previous ideas were; "how great man is, and how good God is."

Jesus hardly ever mentions sin, except in connection with repentance and forgiveness. As Dr. Inge says: "Our Lord's teaching is very severe and exacting, but fundamentally happy and
323 32 joyous. . . . No war is declared against the ordinary sources of
58 33 human happiness."*

The less we think of ourselves the happier we are. To overcome pride and its twin sister, self-consciousness, we have to deny their existence, and to realise that in heaven man never thinks of himself, but thinks only of God and God's ideas. The spiritual man is never self-conscious. God only is self-conscious. "To make an end of selfishness is happiness. This is the greatest happiness, to subdue the selfish thought of 'I'" (Buddha).

* "The Paddock Lectures," for 1906, p. 167.

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We have to gain every bit of good, every bit of happiness out of life that we can, and if we have sufficient knowledge of Truth, continual joy will come to us without harming others or ourselves. This is our birthright. We are entitled to be happy, and if we are not continually happy then something is wrong; we cannot be praying properly or sufficiently. 494 45 246 32 246 20

Process of Self-Destruction.—"*For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory*" (II. Cor. 4, ver. 17).

Evil, although it does no good, appears to do good, for it is caused to destroy itself; as when we see something that is wrong, it reminds us to turn to God and reverse the thought, when the evil, whatever it is, instantly disappears. So any seeming evil can always be reversed, and in this way turned to good account by those who know the necessity for right thinking, and how to pray scientifically. If there were no suffering or trouble in the world, it is a question whether evil would come to an end for ages. People would go on dreaming out their lives, and enjoying what they called good, continuing apparently to die, and be born. They would never work mentally in order to steadily improve upon the so-called good; that is, to get rid of limitations, and to obtain a higher sense of unlimited spiritual perfection. We have to do this before we can find ourselves in heaven, with nothing left but absolute good, God. Evil crieth out: "Let us alone; what have we to do with thee . . . art thou come to destroy us?" (Mark 1, ver. 24). We must not therefore fear when we see troubles gathering round us cinematographic pictures posing as dangerous realities. It is only a sign that the end is near, and an incentive to work and rejoice at the approaching end of the sin and ignorance that are the only cause of these false troubles.

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A Present Devil and a Future God!—"*Ignorance is the only real evil*" * (Annie Besant).

According to old, indeed, many present theories, the devil, if not more powerful, is at least on a par with God. The first sends us good to do us harm; the second sends us evil to do us good. The inconsistency of these ideas is illustrated by the remark of the child as it killed the fly, "Go to God, little fly."

All sin and subsequent suffering are the result of ignorance, which Shakespeare speaks of as "the curse of God." All evils are destroyed by a knowledge of truth. "Know the truth,† and the truth shall set you free" (John 8, ver. 32). "Truth . . . liveth and conquereth for evermore . . . she is the strength, kingdom, power, and majesty of all ages. Blessed be the God of truth" (I. Esdras 4, ver. 38, 40).

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"When from the lips of Truth one mighty breath
Shall, like a whirlwind, scatter in its breeze
The whole dark pile of human mockeries;
Then shall the reign of Mind commence on earth,
And starting fresh, as from a second birth,
Man, in the sunshine of the world's new spring,
Shall walk transparent, like some holy thing" ‡ (Moore).

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What is Truth?—"*Truth is a mighty instrument, whatsoever hand may wield it*" (Rev. J. Caird).

* Interview with Mrs. Besant in "Hearth and Home." August 29th, 1912.

† The Greek words are *he aletheia*, meaning "the absolute truth," as opposed to *aletheia*, used elsewhere and meaning merely "a relative sense of truth," namely, what is correct in the material world. 171 19

‡ "Lalla Rookh."

Since Truth is God, one of the three following statements must be true:—

(1.) That all is matter. This is most logically put forward by Haeckel, if his premises are granted;

(2.) That everything is partly spiritual and partly material, as so illogically held by many people;

(3.) That all is Spirit, as we are told in the Bible.

With regard to the first, if matter is real or permanent (the two mean practically the same thing), Haeckel and the first proposition must be correct. None of the Churches or religious bodies agree with this view.

23 41 If God created evil, then the second is true, but not otherwise.

If the third is true, then we have a glorious religion, absolutely practical and scientific, available to all, at this moment and always. It is the religion of absolute and universal good and divinely true.

250 16 The following shortly indicates the ultimate conclusion which regenerated philosophy has brought to light, now that all human philosophy is overshadowed, and is dropping its mere speculative theories under the correction of Truth. It is as follows:—

34 22, 25 477 7 45 9 25 13 30 23 95 1 **The Truth of Being.**—God is cause, Spirit, the Principle of all good. There can be only one cause and that cause must be good. A bad cause as the essence of everything is unthinkable, for the one fundamental basis of all evil is that it is self-destructive. Cause cannot exist without its manifestation. Therefore cause, God, and His manifestation, the spiritual beings,* and other spiritual ideas, 95 7 must exist, and must always have existed, absolutely perfect, 55 7 making an absolutely perfect world, which is called heaven. This 487 4 is the truth of being.

34 17 God is infinite Mind, and whatever Mind knows is the mani-155 27 festation of Truth, namely, the spiritual universe, including the individual intelligent idea, man, the image and likeness of good.

Two Horns of a Dilemma.—You have the two horns of a dilemma now before you:—

(1.) Would you prefer to believe in—

24 15 (A) A God that even if he is not evil himself, not only made evil and the awful horrors in this 29 31 material world, but made human beings so badly that they could not help doing evil, and suffered punishment because they did it? and—

28 15 156 8, 28, 34 (B) A God that, knowing our troubles, is either unwilling or unable to remove them;† or—

(2.) Would you prefer to believe in and prove the existence of—

* "The universe of Spirit is peopled with spiritual beings" ("Science and Health," p. 264, line 32. Mary Baker Eddy).

490 37 † Leibnitz thought this material world the best possible world.

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(A) A God that is All-in-all, that is absolute good, that created the universe, including man, spiritual and perfect, a divine universe, which always was and is now (though hidden to mortals by material illusion) perfect and complete, governed by the Principle of good, and that— 34 7 156 21

(B) The whole of this material world, with all its sin, sickness, and suffering, is an absolute delusion with no reality of any kind or description, that never was created, and is not even a dream. 21 18, 35 155 40 22 45

Either (1) or (2) must be true.

Sin, sickness, death, and all evils of every sort are neither Truth, nor manifestations of Truth, and therefore cannot possibly be true. Being untrue, they are lies, and necessarily unreal. 23 4 21 41

Man's Better Understanding of God. — To make clearer the truth and dispose of the above-mentioned dilemma, it may be stated that you can find to-day thousands, probably millions, of human beings who are rapidly getting rid of sin, sickness, or suffering by merely knowing that it is a lie, that all in reality is God, Mind, and its manifestation, spiritual, perfect, and All. 234 17 144 44

With this additional evidence, can there be the slightest doubt which of these two statements is true, or which you are going to believe from to-day?

"For those who have eyes to see and minds accustomed to reflect, . . . throughout the stellar universe—our own little universe, as one may call it—there is intelligent and conscious direction; in a word, there is Mind" * (Professor Alfred Russel Wallace, O.M., F.R.S.). 154 29 34 17 25 13

Two Impossibilities.—Scholastic theology correctly teaches us that God is Spirit and God is infinite, and yet it even still states that evil is real. If the latter were true, then there would be either evil in God or else evil exists outside what is infinite. Both are evident impossibilities. Habbakuk recognised this when he wrote, "O mighty God . . . Thou art of purer eyes than to behold evil, and canst not look upon iniquity" (chap. 1, ver. 12, 13). There is only one logical solution, however difficult it is for poor material, ill-taught, illogical humanity to understand properly, namely, that evil is not real. I challenge anyone to produce any other either logical or demonstrable explanation of the difficulty. 34 22 21 38 154 35

God is Truth. It follows that evil cannot be Truth, and must therefore be untrue. What is untrue must be unreal. Therefore, to believe evil real must be a mistake of ignorance, and obviously sin, a failure to obey the First Commandment to have only one God.

To prevent this sin we must "Watch and pray" and guard our consciousness, the city of the Holy Ghost, as we would guard our

* Interview by Harold Begbie ("Daily Chronicle," November 4th, 1910).

children against all evil. Man is not a material thing liable to sin. Man is divine, spiritual and perfect. Evil can have no authority from God, good. Exercise man's divine right and exorcise evil by knowing its unreality. Deprived of its prestige and divested of its self-imposed, false authority, it collapses of its own nature, and man is free. Glorious freedom, infinite possibilities, continual happiness, eternal, perfect existence, belong to each of us.

God Finite, if not Omnipotent.—All great logical thinkers have felt the difficulty arising out of the supposed reality of sin and matter.

John Stuart Mill said that God could not be omnipotent.

Professor James, in "A Pluralistic Universe," says: "I believe that the only God worthy of the name must be finite."

Benjamin Jowett, in "Predestination and Freewill," wrote: "God is greater by being finite than being infinite."

Warschauer tries to prove that God is not All-in-all. He says, in "Problems of Immanence," p. 25: "If God is all, *then what are we?* Granted the basal axiom of this type of immanentism, it follows with irresistible cogency that our separate existence, consciousness, volitions, and so forth, are merely illusions." That is so, for there is no "separate existence" from God. It is the material belief of evil as real and necessary, that alone is responsible for any supposed separation between God and man or man and his fellow-man. "There is no real Divine Immanence which does not imply the allness of God"* (Rev. R. J. Campbell), and, it may be added, the goodness of man as image and likeness of and co-existent with omnipresent good.

Is God Unwilling or Unable to Abolish Evil?—W. R. Inge, M.A., D.D., Margaret Professor of Divinity in the University of Cambridge,† and an exponent of the latest views of theology, in "The Paddock Lectures for 1906" (p. 184), delivered at the General Seminary, New York, referring to the religious problem of evil, spoke as follows: "That problem has been stated once for all in the words of Augustine: 'Either God is unwilling to abolish evil, or He is unable; if He is not willing, He is not good; if He is unable, He is not omnipotent!' No Christian can consent to impale himself on either horn of this dilemma. If God is not perfectly good and also perfectly powerful, He is not God. . . . The only other alternative, if we refuse St. Augustine's dilemma, is to deny, to some degree, the absolute existence of evil, regarding it as an appearance incidental to the actualisation of moral purpose as vital activity. And in spite of the powerful objections which have been brought against this view, in spite of the real risk of seeming to attenuate, in theory, the malignant potency of sin, I believe that this is the theory which presents the fewest difficulties."

* "Divine Immanence and Pantheism."

† Now Dean of St. Paul's Cathedral.

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Now the difficulty is solved. Light is pouring in upon the world. We retain our perfect God, infinite and omnipotent, and hurl all sin and trouble for ever from its self-erected pedestal into its native nothingness, the dust of materiality from which the false belief in it arose. "The Lord God formed man of the dust of the ground" (Gen. 2, ver. 7). What a parody upon man created in the "image" and "likeness," of God "in his own image" (Gen. 1, ver. 27). 43 28 21 35 22 41 156 4

"Then came that voice as soundless as the light. . . .
I saw no phantom shape, no sound I heard,
But life unveiled itself in vivid thought,
Distinct, imperative, and luminous. . . .
For now mine eyes had seen Eternity,
The source, the truth, the work and urge of all;
The soul of things, the light ineffable
That all the wide star-spaces floods with life;
This, *this* was God, and there was none beside"
(Albert D. Watson).

THE EVOLUTION OF PHILOSOPHY.

A rough summary of the conclusions arrived at by the leaders of the different schools of thought in the past may be of interest, showing how, although some have been quite close to the truth, they have failed to grasp it, or to give us any reasonable explanation of the universe, or practical method of how to get out of our difficulties. (See Appendix VII.) 476 1

It is not of importance that we should recognise the gradual evolution of philosophy until it agreed with religion and science,* but it is of interest to see how this evolution was gradually brought about, and it is of value to understand it when talking with those who have studied philosophy and look at life from this point of view, so as to be able to help them.

New Theology.—This movement, the theologian's latest attempt to amalgamate religion and philosophy on a semi-metaphysical basis, is a sign of the awakening of the world to the glorious news, the Second Coming of Christ, namely, the knowledge that we are all spiritual beings in heaven now, each an individualisation of the Christ, God's consciousness. Some of those who partially see the truth are trying to fit it in with their old ideas. This is impossible. New wine cannot be put into old bottles. Consequently they are continually finding themselves in an absolutely illogical position. 47 8 91 16 43 4 523 13 279 21

Many, for instance, believe that God made the material world for some good reason, and that the spiritual man, the perfect, divine likeness of God, which always has existed and always will exist perfect, is, in some way impossible to explain, improved by the troubles to which the material man, whom they do not recognise as merely a counterfeit, is being subjected. Others doubt the miracles of Jesus, failing to perceive that matter being a false concept of "thought," appears and disappears in accordance with the thought held. New Theology is simply an attempt on the part of the more spiritual workers to break through the chains of old theology that have hitherto fettered them, and they are getting closer and closer every day to Truth, lifting the human thought heavenwards. 21 34 68 7 83 7 48 11

"If Christianity is anything at all, it is the teaching of absolute Truth; and if absolute Truth is not scientific, then there is no science in the world"† (Frederick Dixon).

* "Christian Scientists are not concerned with philosophy: Divine Science is all they need, or can have in reality" ("Take Notice," "Christian Science Sentinel," June 27th, 1908. Mary Baker Eddy).

† "Newcastle Illustrated Chronicle."

Theosophy.—This movement, which has appeared in the Western World of recent years, owes its vitality to the human attempt to 506 33 live an altruistic life. A few details are given in Appendix VIII.

501 2 **Socialism and Women's Rights.**—In Appendix VIII. will also be 503 23 found allusions to Socialism and Women's Rights, inserted with the hope that they may be of use to those interested in these movements.

HOW TO UNDERSTAND ADVANCED WRITINGS.

A difficulty that has, unfortunately, prevented many able thinkers in the past from trying to understand the Bible is, that they have 164 15 316 8 123 16 167 12 168 18 not apprehended the real meaning of inspiration, which is due to the normal action of God on a human being, that causes him to exceed his usual capacity, and enables him in a scientific way to obtain otherwise hidden knowledge, by thinking of God.

"We are, indeed, more than we know, and occasionally hear ourselves utter things we know not" (Emerson).

Misinterpretations of Truth.—It has been often said that you can prove anything to be true from the Bible, and that all sorts of meanings can be "read into it," attributing to writers statements of facts that never entered into their calculations. The same accusations have been levelled by some against correct interpretations of spiritually scientific writings.

There is only one permanent scientific basis of all truth, and upon this foundation all true statements must rest. This being so, they do not admit of any possible final mistranslation, because truth 60 12 understood can always be demonstrated in visible proof of its right reading. Every true statement thus proves itself consistent all through the degrees of our understanding of its meaning up to infinity.

The correct reading of any statement will always be demonstrable if true, and will also be found consistent with progress in all its degrees upwards. These degrees are absolutely independent of any direct intention on the part of the writer, who can never change the original root meaning, and therefore infinite significance of the words used to express even the simplest statement of truth. 222 40 All discoverers of truth will tell of the continual unfoldment of their own early written expressions, as they rise to the higher understanding of Truth.

328 2 Nothing is so dangerous as to judge mistaken any interpre- 336 43 tations of scientific writings not as yet tested by those judging. Misjudgment by such critics would place them under a serious 356 37 disadvantage until the right interpretation is proved by demonstration.

Definition of "The Scriptures" or "Canonical Writings."—"*The charter of our inheritance and the security of our standing*" (Charnock).

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That "the scripture cannot be broken" (John 10, ver. 35) is a scientific fact of deepest moment, but to apprehend it fully, necessitates a clear understanding of the real meaning of the word "Scripture." There has been attached to the term a specific significance as applying to the written record of the Bible or Canon of Scripture. This, while allowable, should not be wrongly supposed to narrow in the very least its fuller meaning, which can only be discerned in the light of absolute Science.

A knowledge of Science is required in order that "the thirty thousand different readings in the Old Testament, and the three hundred thousand in the New" should not confuse one.

The dictionary defines "Scripture" as "primarily a writing," while it defines "writing" as "the act of forming letters with a pen; any written composition." "Letter" is defined as "a mark or character." What a vast flood of light is thus thrown upon the word "Scripture," now that absolute Science has revealed to us the truth that the whole spiritual universe and man in reality is the graphic expression of Mind, a perfect image and likeness of God, and from its minutest details to its infinite All, "unbreakable," and eternal, because mental, spiritual. The very fact of the "breakableness" of all material phenomena proves their illusive nature as being wholly foundationless.

The word "Scripture" is absolutely consistent throughout the entire human grades or shades and degrees of its meaning. It is applied by the infant thought to the Bible as the truest writings, and the law of God as there set forth is final and unalterable. Thought outlined by God is eternal. None can interfere to prevent the action of this law of God. Any and all thoughts *not* outlined by Life, Truth, and Love, as God, are illusions, breakable, and eventually bound to disappear.

The Bible itself contains its own proof, because it answers to this standard of demonstrable truth. The original, actual, and eternal Canonical writings are in the original sense of those words, the living realities, the *spiritual manifest effects of God's law.*

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Fear of Criticism Betrays Doubt of Truth. — Truth does not shirk or fear the strongest light that may be thrown upon it. Indeed, the intelligent criticism of honest inquirers leads to the elucidation of partially understood facts when based upon Truth, and such inquiry is welcomed by every scientific and therefore true religionist. The difference between the truly wholesome agitation of honest inquiry and a mute, stolid, unquestioning acceptance is as great as that between a keenly active circulation in the human organism and the torpidity which ultimates in atrophy and death.

Harnack describes the critical science of the present day as "a dance of death," and the higher critics as "men who live for a

time on the smell of an empty bottle." This is because they take away what they think is poisonous mental food, without giving us anything in exchange.

The spirit of modern criticism, which many have feared was undermining the authority of the Bible, is merely a sign of the
335 31 dawning intelligence of the age. Although it may appear to some churches to shake the very foundation upon which they thought religion to be built, it should be wisely welcomed by them, as it is
375 22 merely the removal of the false ideas which hitherto have, in
552 3 places, hidden the real value of the precious stone that is within.
552 12 This removal of encrusted theories enables it now to be cut and
335 34 polished, so that the whole world may view and understand its beauties, when, like the diamond, it will be found that each facet but reflects new light.

This is equally true, both of the Old Testament and of the New. Romanes, one of the leading scientific men of the age, has stated that there is not one of the doctrines and teachings of Jesus, "whether in natural science, ethics, political economy, or elsewhere, which the subsequent growth of human knowledge has had to discount."

The Bible, the Book of Books.—"*The regulator of the rights and duties of all; a universal charter*" (Lacordaire).

Our Bible is a wonderful and indeed priceless treasury and collection of writings, by far the finest and most valuable that have ever been gathered together.* It is always an interesting book; and when understood, its deeper meanings become awe-inspiring. It is difficult to imagine ever getting tired of studying it. D. L. Moody has said: "I believe the Bible to be an inspired book because it inspires me." A mine of wealth, it contains jewels of every kind and pearls of great price, which can be found directly you have the
329 35 "Key"† that opens up the spiritual and scientific inter-
401 4 pretation, in which lies its real value. The truth it teaches being demonstrable, stills all distress over doubtful interpretations, "lights the fires of the Holy Ghost, and floods the world with the baptism of Jesus." Not only is the history of the world given in detail, but although "of that day and that

*"The Bible is the learned man's masterpiece, the ignorant man's dictionary, the wise man's directory" (Misc. Writ., p. 364, line 1. Mary Baker Eddy). At the same time "The Sermon on the Mount, read each Sunday without comment, and obeyed throughout the week, would be enough for Christian practice. The Word of God is a powerful preacher, and it is not too spiritual to be practical, nor too transcendental to be heard and understood" ("Message to the Mother Church," June, 1901, p. 11. Mary Baker Eddy).

I was once consulted about a code that had been discovered in the Bible, which, amongst other things, disclosed the burial place of the hidden treasures of the Jews. I have just heard that another code has been recently discovered in the Hebrew letters of the Pentateuch, whereby many chemical secrets have been temporarily hidden away.

†"Science and Health, with Key to the Scriptures" (Mary Baker Eddy).

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hour knoweth no man," the approximate time of the end of 108 19
all evil, the way in which that end is coming about, and the 550 9
important accompanying details are given. All the important
particulars of future international relations, for instance, can be found 359 9
therein. It may be added that, in view of facts thus brought to
light, it is obvious that any time spent in such research for material
details would be better employed in mitigating impending evil by
scientifically destroying the wrong thoughts which are laid open in 321 24
the Bible for the benefit of the world.

Difficulties in Understanding the Bible.—"*Now we have received, not the spirit of the world, but the spirit which is of God; that we might know the things that are freely given to us of God*" (I. Cor. 2, ver. 12).

The surface reading of the Bible is historical and full of inspirational types. Until you have the "Key," you will continue to find it difficult to understand, as our knowledge and 159 9
interpretation of it have hitherto been so very limited. A 329 36
portion of it is inspirational in the highest possible sense, 164 6
such as Revelation, Genesis, Isaiah, Jeremiah, Daniel, and
that wonderful but little-studied book of Esdras. Even the
grouping of the books, chapters, and verses has unquestionably
been governed by the same Principle; a knowledge of
the meaning of numbers shows this clearly. Possibly there 446 32
have been mistakes made in compiling it, and naturally
there are many mistranslations, now, in the light of Truth, easily
discernible, and so no longer misleading. Taken as a whole, when
even partially understood, it is an unfailing guide to man. 329 36
It is being found of practical use in every department of life;
for confirming one's work, and for enabling one to understand what
is happening and is going to happen, and so seeing what should be 179 3
done to minimise the troubles coming upon the world. In fact, 132 37
it contains almost everything that one wants to know, and
proofs of this are being received daily. This is now being
recognised in differing degrees by a rapidly increasing number of
earnest students, who have recognised the "little book" of the
Apocalypse (Rev. 10, ver. 9).

When understood in its true meaning, the Bible will be found to be a safe and scientific guide to Truth. The basic facts of God and 154 1.20
creation, as there set forth, educate the student to wisely discern 302 19
between good and evil. Professor Sealy has said that "Comparing 304 1
any other book with the Bible was like comparing a mud-pie with
the Peak of Teneriffe."

As one advances it will be found the most fascinating book possible; indeed, it is most difficult at times to tear oneself away from it. The world is now finding this out.

In 1895 it was estimated that during the last three years there had been more Bibles sold than in all the previous 1,892 years. This increase must have continued steadily since. In 1909 there were

over 13,000,000 copies issued by the Bible Societies alone, of which over 3,000,000 went to China. When it is realised that since its foundation in 1804, the British and Foreign Bible Society alone has issued over 220,000,000 copies of the Scriptures, 72,000,000 in English, and that the Bible is translated into 350 other languages, some idea of the numbers now studying this book of books can be obtained.*

44 4 One difficulty in understanding the Bible is that each passage
284 4 has a threefold significance, and needs to be interpreted from the three points of view from which human consciousness has viewed existence, before its fullest meaning can be gained. Of these three
531 2 points of view—the material, the intellectual, and the spiritual—
401 2, 46 the latter alone is of deepest import.† It is partly owing to this that there is such a difference of opinion with regard to the Bible. One man will take the spiritual interpretation, another the material. The third will sometimes take the spiritual and sometimes the intellectual, and often two men will lose their tempers over differing interpretations of a certain passage, and part with the reverse of Christian feelings towards each other, instead of being
314 31 absolutely loving, and helping each other to a better understanding, by calmly and intelligently submitting their different points of view,
245A 20 as would be the case if they knew how to think scientifically and therefore rightly. When endeavouring to gain or to express the
318 8, 24 spiritual meaning, if you continuously try to think of God as Truth, and man as knowing and speaking truth, as clearly as you can, you
465 3 will find it to be of the highest possible value.

The real difficulty and real value of the Bible lies in its spiritual interpretation. Dr. Rudolf Steiner, a German scholar of repute, writes: "No man can rightly understand the historical truths of such documents as the Gospels, unless he has first experienced within himself the mystical meaning which they contain." This understanding can be obtained when the meaning of the words "The kingdom of God is within" is grasped.

To study the Bible properly, not only such books as Cruden's Concordance, Smith's Dictionary of the Bible, and various translations are useful for reference, but also a dictionary such as Webster's; so altered has the meaning of Biblical words become through the endeavour to make their significance suit our late theological ideas. Young's Analytical Concordance is useful, as it gives the original Hebrew and Greek words used, with their literal meanings.

We cannot pretend to have a real knowledge of the Bible until we know far more than presents itself on the surface. We cannot

* "The Book above every Book," pp. 12, 14. Published by the British and Foreign Bible Society. The total number is now, September, 1914, 253,000,000, in 456 different languages, of which over 88,000,000 have been in English. Last year 8,958,233 copies were issued, upwards of a million more than in the previous year, and this the work of one Society alone. The Bible, or some part of it, has now been published in quite 600 distinct forms of human speech.

† Since writing the above I have found that in the fourth Book of De Principiis, Origen, one of the ablest of men, and well versed in occult matters, explains at length his views on the interpretation of the Bible. It has (he says) a "body," which is the common and historical sense; a "soul," a figurative meaning to be discovered by the exercise of the intellect, and a "spirit," an inner and divine sense, to be known only by those who have "the mind of Christ."

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even know how to study it properly until we gain the understanding of the principle of its numerical structure through unfoldment of the meaning of its numbers and names.* 450 23

Professor Huxley writes of the Bible as follows: "Twenty-two years ago I pleaded for the use of the Bible as an instrument of popular education. . . . By the study of what other book could children be so much humanised" (See Note M on page 592).

Numbers and Names.—"*There is something divine in the science of numbers*" (Longfellow).†

Appendix II. shows the immense gain of even a slight knowledge of the deep significance attached to every number and to their groupings. All matter is vibration, and can be reduced to its numerical value. No one can pretend to have a scientific knowledge until he understands the principle underlying the science of numbers. 445 1 446 30 81 26 448 45

Lord Kelvin writes: "I often say that if you can measure that of which you speak, and can express it by a number, you know something of your subject; but if you cannot measure it your knowledge is meagre and unsatisfactory."

This significance naturally attaches to names. These are only groupings of numerical vibrations to convey certain definite meanings. Important historical events are constantly recorded in a mere name, and handed down to all generations. 448 5

So universal was this method that if you look up the meanings of names in Cruden's "Concordance," and follow each as it appears in the Bible record, a mere novice studying the Bible will rapidly arrive at an excellent bird's-eye view of the material history and its spiritual interpretation. In fact, a beginner, paying also due attention to the meaning of numbers, would speedily outdistance the most experienced Bible scholar who has failed to explore this mine of wealth.

Anglo-Israelites.—We need also to understand the references to the Anglo-Israelitish race,‡ opening up as they do the accuracy of the prophecies with the details of the history of these latter days and the necessary steps to be taken to bring about the end of materiality. 550 9

Some helpful and important particulars are given in Appendix I., which show that this subject is well worth investigation, and disclose facts which have an important bearing on the great changes shortly about to take place. 357 1

Symbols.—It is also necessary to appreciate the usual meanings attached in the East to the symbols so freely used by the writers. Some particulars are given in Appendix II. 452 12

Before the end of evil, it is essential that all these meanings must be openly declared to the world by those who understand them, so helping to make clearer the vital and scientific teaching of the Bible. Not a moment need be wasted in studying these subjects apart from the Bible record, as all knowledge of necessary

* As an instance see I. Sam. 23, ver. 28.

† "Kavanagh."

‡ Professor C. A. L. Totten, of Yale University, says: "I cannot state too strongly that the man who has not seen that Israel of the Scripture is totally different from the Jewish people, is yet in the very infancy, the mere alphabet, of Biblical study, and that to this day the meaning of seven-eighths of the Bible is shut to his understanding." Remember that this is seven-eighths of the material meaning. 162 7

316 8 references, etc., comes naturally to those who pray in the right
123 16 way, and rely upon prayer to obtain such knowledge. Valuable
164 16 time may be saved, and far deeper meanings discovered, by utilising
167 12 the power of gaining knowledge through inspiration. "God . . . giveth wisdom . . . and knowledge. . . . He revealeth the deep and secret things" (Dan. 2, ver. 20, 21, 22). Paul said: "When it pleased God . . . to reveal his Son in me, . . . immediately I conferred not with flesh and blood . . . but I went into Arabia. . . . Then after three years I went up to Jerusalem" (Gal. 1, ver. 15-18).

INSPIRATION.

"What else have science and religion ever had to fight about, save on the basis of this common hypothesis, and hence as to whether the causation of such or such a phenomenon has been 'natural' or 'supernatural'? For even the disputes as to science contradicting scripture, ultimately turn on the assumption of inspiration (supposing it genuine)
168 12 *being 'supernatural' as to its causation. Once grant that it is 'natural' and all possible ground of dispute is removed"* (Romanes).

Inspiration has been much misunderstood. You can always do anything better than usual by utilising the power of God, of good. Inspiration is natural and scientific and you can obtain any know-
123 16 ledge desired for a good purpose. In the past we have based our
46 28 views of God and His power, the Christ, not upon inspiration and
316 8 revelation, our God-given powers, but upon "the sand of human
534 3 reason."
467 14

The question is, How is this action to be brought about when
138 25 required? It is by the realisation of God, of the Christ, through
167 12 the practical understanding "of the mystery of God, and of the Father, and of Christ; In whom are hid all the treasures of wisdom and knowledge" (Col. 2, ver. 2, 3).

167 16 "There is a spirit in man: and the inspiration of the Almighty giveth them understanding" (Job 32, ver. 8).

Plato noted that poets "utter great and wise things that they do not themselves understand."

Great writers nearly all believe in inspiration, but they have believed it necessary to wait until the inspired moment comes. Many, such as Horace, Ibsen, George Eliot, and George Sand, have written of it.

George Eliot, for instance, said that in all her best writing there
76 32 was a "not herself" which took possession of her, and that she
77 14 felt her own personality to be merely the instrument through which this spirit, as she expressed it, was acting.

Hawthorn recognised this action, and once thought of making it the subject of a story.

Thackeray told his children that the story of "The Newcomes," probably his masterpiece, had been revealed to him somehow as in a dream

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Coleridge says the same of his "Kubla Khan."

Wordsworth has described his inspired state in his "Prelude." This "lamp of genius," as Schiller calls it, died away gradually in his early life.

George Sand said she wrote continuously and without plan, and literally without knowing whither she was going—even without being aware of the social problem she was elaborating.

Robert Louis Stevenson, in his "Chapter on Dreams," confesses that portions of his most original novels were composed in the dreaming state, and speaks of the talent of the "little people who manage man's internal theatre."

Mozart, who at the age of 4 could play minuets and understood the theory of music, began to compose at the age of 5. He not only had a taste for melody but his productions broke none of the complicated laws of harmony that take an ordinary mortal years of patient study to master.

He said: "If you think how you are to write (music) you will never write anything worth hearing. I write because I cannot help it!" He heard his music in a dream before he wrote it out.

Schubert, who composed the "Erl King" when only eighteen, was another genius. One of his masters said: "I cannot teach Franz Schubert anything; he must have learned music directly from heaven." Directly he read Shakespeare's verses "Who is Sylvia?" and "Hark, hark, the lark," the melodious tunes to which he put them flashed into his mind. 13 8

Beethoven said: "Inspiration is for me that mysterious state in which the entire world seems to form a vast harmony, when every sentiment, every thought, re-echoes within me, when my whole body shivers and my hair stands on end."

Jacob Boehme, 1574-1624 A.D., the great mystic, and father of German philosophy, who was only a working shoemaker, but whose whole time was spent in deep and original thought, expressed in some of his writings a wonderful knowledge of the truth. He wrote: "Blessed art thou therefore if thou canst stand still from Self-thinking and Self-willing, and canst stop the Wheel of thy Imagination and Senses; forasmuch as hereby thou mayest arrive at length to see the great salvation of God, being made capable of all manner of Divine sensations and heavenly communications. Since it is nought indeed but thine own Hearing and Willing that do hinder thee, so that thou dost not see and hear God. This thy Willing moreover stops thy Hearing. And having brought thee hither, it overshadows thee with that which thou willest; it binds thee with thine own Chains, and it keeps thee in thine own dark Prison which thou makest for thyself; so that thou canst not go out thence, or come to that State which is Supernatural and Supersensual." Had such a man only been shown the practical method of working—praying—what a change would have taken place in the world. 473 34 490 6 148 41 148 39 297 34 21 32

Professor Lombroso speaks of "numerous men of genius who at some period of their lives were subject to hallucinations," and exclaims, "How many great thinkers have shown themselves all their lives subject to monomania or hallucinations!" Many of the contemporaries of Swedenborg believed him to be, if not insane, 127 13 472 4

at least a monomaniac, and Professor Lombroso, who was a great specialist on such matters, concurs in this opinion, and amongst others, places Loyola, George Fox, Savonarola, and Luther in the same category. Socrates thought he was guided through life by an
484 9 inner voice. I believe Lord Beaconsfield drew attention to the narrow dividing line there is between what is called genius and what is called madness. "Great wits are sure to madness near allied"* (Dryden). Gladstone was an example of this. At the same time, as Lord Salisbury said: "He was a great Christian," to use his own words, he was constantly "dwelling in the inner court of the sanctuary, whereof the walls are not built with hands."

What splendid results would have followed if these individuals had understood the scientific method of working.

Madness.—According to Dr. Forbes Winslow, insanity is rapidly increasing, the ratio now being 1 in 277, and the average annual increase during the last decade being 2,394. He also says that there are at present 149,000 mentally defective persons at large, uncertified, unprotected, and uncontrolled.†

All this trouble is simply caused by wrong thinking, not only on the part of those afflicted, but on the part of those responsible for them. Thousands have become insane through the constant wrong
77 37 thinking of those who love them.

41 14 **Inspiration Scientific.**—"*Incredulity is based wholly upon supposed personal experience, and will believe nothing else. Hence, it cannot be reasoned with, as it is always scornful in its reliance on this often most fallacious testimony*" ‡ (Professor William H. Hudson).

For the last thirty years I have been responsible for numberless
7 3 experiments and investigations of every kind, electrical, mechanical,
167 6 and chemical. Trained as an electrician in my earlier days, I spent many evenings in the local hospital whilst serving my time as an engineer. Since then I have often been required to investigate and advise on new medical discoveries, and acted, during its existence, as electrical expert to the Institute of Medical Electricity, founded under the auspices of the chief scientific men of the day. This institute, which was almost entirely due to the work of Colonel Wallace, was, practically without remuneration, doing most valuable advanced experimental work under Mr. Carpenter, years before X-rays and Finsen rays were even thought of by the ordinary medical profession. Suddenly, I think in 1888, a circular was received by all medical men, including those on the Council and connected with it, some of whom were of European reputation,

* "Absalom and Achitophel," Part I., line 163.

† Lecture at Caxton Hall, February 27th, 1911.

‡ "Materialism and Modern Physiology of the Nervous System."

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saying that, if retaining any connection with it, their names would be struck off the rolls of the leading medical institution. The institute was immediately closed. 187 1 50 2

My work during the last seventeen years has been the professional elucidation of difficult business problems, the examination and reporting upon new inventions and discoveries of every kind, and, to a lesser extent, advising upon and assisting in their early development. Whilst there has therefore been but little difficulty in understanding the details of the material world, it would have been absolutely impossible to account for the apparent action and interaction of matter had I not learned: (1) that inspiration is scientific, and (2) that the secret of obtaining requisite knowledge is the recognition and realisation of God, of the one Mind, and the spiritual or real man's unity with God, and his consequent possession of any knowledge directly it is needed. "If any of you lack wisdom, let him ask of God, that giveth to all men liberally . . . and it shall be given" (James 1, ver. 5). "For God speaketh once, yea twice, yet man perceiveth it not" (Job 33, ver. 14). 166 28 7 3 70 2 120 38 115 18 168 34 164 16 123 16 40 5 172 6, 43 46 28 39 44 316 8 123 16 164 27 168 16 79 31

The basic false mentality—that has been called the "subconscious mind," "mortal mind," and the "ether"—includes everything in the material world, past, present, and future. If, when a mortal is dwelling on an idea, his human sense, miscalled conscious mind, vibrates synchronously with this basic false mentality, he is then brought into touch with any details that he requires to know. True prayer destroys the mist of matter that prevents this desired action of material mechanism. "If there be a prophet among you, I the Lord will make myself known unto him" (Num. 12, ver. 6). 25 6, 14, 23 123 24 75 15 80 12 115 20 491 29

Proofs of Its Truth.—"*They that seek the Lord understand all things*" (Prov. 28, ver. 5).

Out of the hundreds of cases where knowledge has been gained in this way by the realisation of God and His manifestation, not once, as far as I am aware, has it turned out to be wrong. "There is a God in heaven that revealeth secrets" (Dan. 2, ver. 28). "Wherefore, brethren, covet [desire eagerly] to prophesy" (I. Cor. 14, ver. 39). Knowledge can be in this way gained by anyone, and what has been stated cannot be true unless each can prove it. "For ye may all prophesy" (I. Cor. 14, ver. 31). Jesus, the most scientific man that ever lived, was the greatest example, "And the Jews marvelled, saying, How knoweth this man letters, having never learned?" (John 7, ver. 15). The disciples said to him: "Now are we sure that thou knowest all things" (John 16, ver. 30). "God . . . hath determined the times before appointed" (Acts 17, ver. 26). 178, 18, 44

It may be said: How can you obtain a greater knowledge of that which does not exist? You cannot. All that you gain is a further and better (less bad) knowledge of God and God's ideas, the reality, which is hidden by the mist of matter.

"He hath given me certain knowledge of the things that are,

namely, to know how the world was made, and the operation of the elements: The beginning, ending, and midst of the times: . . . And all such things as are either secret or manifest, them I know. For wisdom, which is the worker of all things, taught me: for in her is an understanding spirit, holy, one only, manifold, subtil, lively, clear, undefiled, plain, not subject to hurt, . . . She is the breath of the power of God, and a pure influence flowing from the glory of the Almighty: . . . I perceived that I could not otherwise obtain her,* except God gave her me; and that was a point of wisdom also to know whose gift she was; I prayed unto the Lord, and besought him" (Wisdom of Solomon 7, ver. 17, 18, 21, 22, 25, and 8, ver. 21).

PRACTICAL DEMONSTRATIONS.

The Ether and Matter.—"*Knowledge may enter the human mind without being communicated in any hitherto known or recognised ways*"† (Sir William Crookes, F.R.S.). "*Of a truth it is, that your God is a God of gods, and a Lord of kings, and a revealer of secrets*" (Dan. 2, ver. 47).

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It has already been stated that material knowledge not only sometimes flashes into one's consciousness, but comes in all sorts of ways, and a few instances may be given. "Let the specimen suffice to those who have ears. For it is not required to unfold the mystery, but only to indicate what is sufficient" (St. Clement of Alexandria).

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I had been satisfied that matter is electricity and a non-reality, and that the ether—only another name for material or cosmic consciousness,‡ or mortal "mind," the basic false mentality—consists of lines of force, high-tension electrical currents at right angles to each other, and that matter can be caused to appear and disappear instantly in two ways, scientifically different. In one of these the electrical tension in the ether is increased or released, in the other the lines of force are short-circuited and so destroyed, leaving better thoughts to be manifested.§ The "riddle of the ether" and the relationship between the ether and matter had still to be solved. I accordingly one day prayed, realising that in the real world, God, being the Principle of all true knowledge, man, the divine

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* "Howbeit when he, the Spirit of truth, is come, he will guide you into all truth: for he shall not speak of himself, but whatsoever he shall hear, that shall he speak: and he will shew you things to come. . . . All things that the Father hath are mine: therefore said I, that he shall take of mine, and shall shew it unto you" (John 16, ver. 13, 15).

† Presidential Address, British Association, 1898.

‡ "Electricity is not a vital fluid, but the least material form of illusive consciousness" ("Science and Health," p. 293, line 3. Mary Baker Eddy).

113 20 Illusive consciousness, the ether, devil, mortal mind, cosmic consciousness, unconscious mind, sub-conscious mind, subjective mind, subliminal self, better consciousness, communal soul and basic false mentality, are all different names for the same thing.

§ "This so-called mind is self-destroyed. The manifestations of evil . . . show the self-destruction of error or matter, and point to matter's opposite, the strength and permanency of Spirit" ("Science and Health." p. 293, line 23. Mary Baker Eddy).

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man is instantly conscious of what he needs to know. Immediately afterwards a scientific man came for advice on an interesting point. He said that, amongst the ultra rays of light, there were some which, thrown upon an object, would cause it to disappear from sight, although it was still in its position, and asked how he could best localise the rays.

Disappearance of Matter.—"*We are living in an extraordinary age . . . it is a time for the open mind and the open vision in all departments of thought*" (Sir Oliver Lodge).

In the course of conversation he told me of an important experiment. He had taken 1 lb. of oxygen and 1 lb. of potassium, and placed them in an exhausted glass tube, which was then hermetically sealed. On passing a high-tension current through the tube, $1\frac{3}{4}$ lb. of the contents instantly disappeared, the chemical balance upon which the apparatus stood registering the loss of weight as the current was turned on. He then told me that he had proved mathematically (200 pages of equations were required) that the electron was created by the action at right angles of two lines of force of definite length upon each other, and he thought that the action of the high-tension current had resolved the electrons into the original lines of force, which then passed easily through the glass and disappeared. As a matter of fact, these lines of force are not finite in length, but, as beliefs, extend indefinitely in false space. It took two years before Dr. Romocki, then the chemist on my staff, was able to confirm the mathematical proof. 81 18 213 34 88 5

A few days afterwards, a friend of mine, one of the leading chemical authorities in England, confidentially gave me details of somewhat similar chemical experiments which had just been carried out under test conditions before a selected body of leading scientific men, and had been pronounced by them as wholly inconsistent with any conceivable theory of matter. These experiments were shown to them, to establish priority of date for the discoverer, who did not care to publish them until he had found the reason for the results. 5 7

"The Earth Helped the Woman."—"*The whole history of science shows us that, whenever the educated and scientific men of any age have denied the facts of other investigators on 'a priori' grounds of absurdity or impossibility, the deniers have always been wrong*"* (Professor Alfred Russel Wallace). 237 35

It was then that I recognised that we were on the eve of the great intellectual revolution that must attend the scientific recognition of the non-reality of matter, and I understood 54 10 289 28 103 12

* Speech at the Grand Hotel, Birmingham, June 25th, 1910.

the meaning of the words in Rev. 12, ver. 16,* "And the earth [the leading scientific thought of the day] helped the woman, and the earth opened her mouth [by stating the truth], and swallowed
268 7 up the flood which the dragon cast out of his mouth" [the wrong
263 5 use of this newly gained mental freedom].
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Crookes's Berlin Lecture.—"*For we know in part, and we prophesy in part*" (I. Cor. 13, ver. 9).

The following finale in Sir William Crookes's Berlin lecture, which was shortly afterwards delivered, then showed me that already the
554 5 leaven was at work: "This fatal quality of atomic dissociation appears to be universal . . . the whole range of human experience is all too short to afford a parallax whereby the date of the
108 19 extinction of matter can be calculated."† This knowledge is now available.

88 36 **Non-Reality of Matter.**—Another case of knowledge gained inspirationally in a seemingly indirect manner may be given. I tried for some time by ordinary means, during the first eighteen months of my examination into "mental" phenomena for the "Daily Express," to obtain mathematical proof of the non-reality of electricity, but without success. Although in the application of
167 30 the method of scientific and true prayer I had as yet experienced practically no failure of any importance, doubt seized hold of me in this matter of obtaining knowledge that apparently must include abstruse mathematical calculations. I shrank from possible failure, but gained some courage through remembering that it was equally scientific for the information to reach me through the channel of my head engineer or chemist, both of whom were first-class mathematicians. Recognising that hesitation was not reliance on Principle, and that fear had the upper hand, I prayed five times during two days for the required knowledge, so requisite for the clearing up of the mystery of evil. The following morning I
89 39 received from Mr. Wake-Cook a copy of the Rede Lecture given by Professor Osborne Reynolds, referring to his mathematical proof of the non-reality of matter already mentioned. "And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labour: other men laboured, and ye are entered into their labours" (John 4, ver. 37, 38). Mr. Wake-Cook wrote: "Here he has proved mathematically what you have been telling us for some time." In this way the twenty years' life-work of one of the most advanced mathematicians of the day, until then entirely unknown to me, was rendered available by a few minutes' prayer.

8 6 This instance also illustrates the necessity of keeping an open

* Rotherham's translation of ver. 15 is significant. It is as follows: "And the serpent cast out of his mouth *behind* the woman, water as a river, that he might cause her to be river-borne" (see Misc. Writ., p. 373, line 14. Mary Baker Eddy).

† "Modern Views of Matter." An Address delivered before the Congress of Applied Chemistry, at Berlin, June 5th, 1903.

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mind as to the channel through which information may reach you. 200 29
To look for help through any special channel is more or less to 312 9
close the door to all others. We must leave Principle to decide 23 14
what is best. God's way is always perfect, the way of good.

Thought Germs.—A third example may be given. Having found that the ether consists of lines of force, high-tension electrical 74 15
currents, I had the same difficulty as other investigators in not being able to find out what was believed to exist,* namely, the positive electron, although the negative electron was easily discoverable. Neither was it clear how these lines of force or material thoughts were destroyed by the action of God. I therefore prayed 168 31
for knowledge two or three times in two days. The next day a well-known inventor called upon me for advice with regard to a system of wireless telephony. In the course of conversation a remark of his led me to put my difficulty before him. He at once gave me two solutions, one of which I knew must be accurate because it fitted in with all the other basic theories of the material universe 71 20
already found to be correct.

["Correct" and "Accurate."—The words "correct" and 73 12
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"accurate" do not mean "true" when applied to the theories of 292 4
matter now advanced. They merely denote accordance with the final 265 17
beliefs of material so-called science. The only true statement that 151 36
can be made with reference to matter is that it has no reality. 152 18
Reality means permanence.] 153 46

Short-circuiting.—The inventor then explained that each seeming 214 15
line of force or so-called thought consisted of innumerable adjacent small particles,† oval or egg-shaped, not touching each other, and lying with the longer axis at right angles to the general trend of the line of force. The greatest diameter is just equal to the distance apart of their centres. One of their ends is positive and the other negative. Now, when a man denies the reality of sin or sickness in heaven the 153 8
action of God causes the seeming sin or sickness to disappear. 136 1
What then takes place, from a theoretical point of view, is that 214 18
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one of these particles, or thought germs, is slightly turned. The positive ends of adjacent particles then repel each other, and the dissimilar ends attract each other until each adjacent particle is slightly turned. The positive end of each particle having thus come nearer the negative end of the adjacent particle, the turning action is increased by these portions attracting each other until each particle has been turned at right angles. Being oval, the positive end of each particle then touches the negative end of the adjacent particle, 83 12, 34
and the whole line of force is short-circuited and finally ceases to have 320 32
even its temporal or material sense of existence, and there is in 323 40
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* "In the chemical theory of electricity, over and above the known elements there should be two others—the positive and negative electrons" (Dr. Nernst, Professor of Chemistry, Göttingen University).

† "Thought germs" ("Science and Health," p. 164, line 16. Mary Baker Eddy).

214 18 its place what even material scientists admit to be NOTHING*—
554 11, 35 nothing cognisable under any circumstances by the material senses
323 6 with any aid whatever, and nothing that can even be logically made apparent to the so-called intellect. God's real and perfect world, is, however, present everywhere and always discernible by the true senses.

PROPHESYING.†

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384 26 *"And every course of self-discipline thus steadily and honestly pursued tends, not merely to clear the mental vision of the individual, but to enable the race, by developing that power of immediate insight which, in man's highest phase of existence, will not only supersede the laborious operations of his intellect, but will reveal to him truths and glories of the unseen, which the intellect alone can see but as through a glass darkly"* (Dr. W. B. Carpenter).

One of the facts that have made it a little difficult to understand the prophecies in the Bible is that each recorded stage of human experience, in obedience to the action of material thought, imitating the reality, foreshadows what is to appear in subsequent

* "The only power of evil is to destroy itself" ("Science and Health," p. 186, line 19. Mary Baker Eddy).

As in the case of the healing of sin and disease, results are not always obtained immediately, especially when trying to find out details in connection with the spiritual world.

For instance, Mrs. Eddy says: "Few persons comprehend what Christian
57 14 Science means by the word *reflection*" ("Science and Health," p. 301, line 5). Seeing that here was some important knowledge to be gained, I set to work to find the real meaning. To do this took me two and a-half years, and I had to pray specifically over 20,000 times for it, more than twenty times a day, before I found
55 7 it out. The information was well worth obtaining. It opened up to me through
464 2 reversal a knowledge of the spiritual world that was wonderful, indicating that which is happening in heaven, and showing how to work out logically the details indicative of what is there taking place. These logical deductions have
60 12 been demonstrated by thousands of results in the so-called material world, and can be proved by anyone with sufficient understanding and enough humility to subordinate material so-called knowledge.

I once lost a pair of gloves, and in order to find out whether I had properly understood the Principle that underlay the action of good in the materialisation of what is called matter, I treated every day for over a year before they were found, and the right understanding of Truth demonstrated. In another important case I treated every day for three and a-half years before succeeding in my demonstration, and destroying aggressive evil that was a menace to humanity. Treatment is the name given to true prayer, in order to differentiate it from the old limited method of prayer by asking.

Mrs. Eddy says: "Self-denial, sincerity, Christianity, and persistence alone win the prize" ("Science and Health," p. 462, line 17).

167 12 In working for material knowledge I realise that God being the Principle of all knowledge, man—the spiritual man—knows instantly anything he needs. When trying to obtain a better knowledge of God and the spiritual world, I found that my most efficient method was simply to try and realise God as
318 9 Truth to the best of my ability. It seemed then to be easier to lose the false sense of self in the realisation of God. You must remember, however, that you can build up in your own consciousness mistaken ideas as to the best method of working, which then become so-called laws, as far as you are concerned. No difficulties on this point can possibly happen, however, to the consistent worker who obtains his knowledge from the right source, as all true knowledge is demonstrable here and now.

† It must not be forgotten that prophesying is only reading thought. Although those in the past who lived in thought close to God, and did not limit their powers by wrong thinking, were able often to prophesy accurately, in most cases they were liable to make mistakes and only partially to read the thoughts that later were about to act. It is through want of knowledge of the material world that lovers of God and the Bible have claimed too much, and so alienated scientific men, who should have been, and now will be, their strongest supporters.

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ages. This continues until the material counterfeit is destroyed by the action of Truth. Consequently each prophecy may foretell a series of events liable to happen in their predetermined order at different periods throughout the Bible history, each series of events being simply a repetition of what has happened before, but conforming in details to the improved normal conditions of each period. Further, a prophecy often refers to entirely different events, such as the history of a certain period, and events in the life of an individual. This will be dealt with more fully later on. The importance of scientific and therefore accurate interpretation of prophecy is that we can begin sooner to destroy the groups of thoughts that might later give trouble if left to be dealt with at any given moment. So we purify and lift up the remaining human experience, and ensure painless instead of painful progress.

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Predestination Correct.*—"*Whom he did predestinate, them he also called: and whom he called, . . . them he also glorified*" (Rom. 8, ver. 30). "*Having predestinated us . . . being predestinated according to the purpose of him who worketh all things after the counsel of his own will*" (Eph. 1, ver. 5, 11).

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Predestination is correct as far as anything can be said to be so in the material world, that is to say, it is a fundamental false belief. It is not long ago that the predestination of a few human beings to be saved was taught by the Church. "No man can come to me, except the Father which hath sent me draw him" (John 6, ver. 44).

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Dr. Inge, Professor of Divinity at Cambridge, writes: "The motive power is not in ourselves. We cannot even will to please God without the help of His will. The experiences of the saints, as recorded by themselves, offer no support to a voluntaristic psychology of religion." †

"Blessed is the man whom thou choosest, and causest to approach unto thee, that he may dwell in thy courts" (Ps. 65, ver. 4). "God; Who hath saved us, and called us with a holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began" (II. Tim. 1, ver. 8, 9). "For by grace are ye saved . . . it is the gift of God" (Eph. 2, ver. 8). Grace is the action of God on you that makes you treat. This action of God is known as the Holy Ghost or Holy Spirit.

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Dr. G. Thompson, in his "System of Psychology," says: "I have had a feeling of the uselessness of all voluntary effort, and also that the matter was working itself clear in my mind. It has many times seemed to me that I was really a passive instrument in the hands of a person not myself."

"When I watch that flowing river which, out of regions I see not, pours for a season its stream into me, I see that I am not . . . a cause, but a surprised spectator of this ethereal water" (Emerson).

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Dr. Franz Hartmann, in his "Life of Paracelsus," says: "Men do not think what they choose, but that which comes into their mind. If they could control the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded." This can now be, and is being done.

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"There's a divinity that shapes our ends,
Rough-hew them how we will" ‡ (Shakespeare).

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* Henri Bergson, in "Creative Evolution," says that the doctrine of teleology, set out by Leibnitz, "implies that things and beings merely realise a programme previously arranged."

† "Personal Idealism and Mysticism," p. 145. ‡ "Hamlet"

Solomon, with his great human knowledge, showed his recognition of the fact that everything happening in the material world has its appointed time: "To every thing there is a season, and a time
282 1 to every purpose under the heaven: A time to be born, and a time to die" (Eccles. 3, ver. 1, 2).*

269 34 **"Appointments" not to be Kept.**—In this enlightened age, having found out how to pray, it is our privilege to break such time-
282 22 honoured but disastrous "appointments," the result of human
254 11 ignorance, binding each succeeding generation by preconceived links
88 25 of iron fate.

217 30 We have been slaves to the false thoughts that, as chains welded
295 18 by false teachings and false theories, are bound about us by false
176 9 fears. We now can gain the dominion that is our birthright.

321 24 Every material thought, unless destroyed by true prayer, comes
222 15 into seeming action at its predetermined time. "The thing that
220 43 hath been, it is that which shall be; . . . Is there any thing whereof it may be said, See, this is new? it hath been already of old time, which was before us" (Eccles. 1, ver. 9, 10). It is even possible to
457 4, 21 calculate out mathematically a thought that will come to a mortal
458 1 at any given time. This is done by calculations based upon the vibrations acting upon the world and upon the individual at
458 15 the moment of birth and at the moment when he appears to be brought into contact with certain vibrations or ethereal things,
135 36 wrongly called "thoughts."† You can, however, destroy any unsatis-
285 27 factory "thought" by true prayer, either beforehand or at the moment that it commences to act. Other "thoughts" that were equally pre-
483 22 destined will then be manifested. Man has therefore no free will whatsoever until he learns how to think rightly,‡ and even then he
171 3 cannot tell the form in which the improved condition, the better
312 13 belief, is going to be manifested. The difficulty of Socrates is thus solved.

The Cartesian doctrine that animals are walking automata is not only true as far as the material animals are concerned, but is equally true as regards mortals, which are only the highest material animals. Every so-called mental quality that man possesses is found in animals in differing degrees. Even with the smallest animals one sees this. Sir William Dawson says: "An amœba shows volition, appetite, and passion." Professor Schmidt states
204 7, 15 that unconscious mind is in plants, consciousness in animals, and self-consciousness in man.

Sir Oliver Lodge writes: "Many great and universally recognised thinkers: Plato, Virgil, Kant, I think, and Wordsworth, all had room for an idea more or less of the kind; . . . Whatever it is that controls our physiological mechanism, it is certainly not our consciousness; nor is it any part of our recognised and obvious personality."

Descartes looked upon animals as merely machines, and many

* There are many references in the Bible to matters being pre-ordained. (See Job 7, ver. 1, and 14, ver. 5; Dan. 8, ver. 13, 14, 19; 10, ver. 1; 11, ver. 17, 35; and 12, ver. 11; Hab. 2, ver. 3; Acts 17, ver. 26, 31; Gal. 4, ver. 4; 2 Esdras 4, ver. 33-37.

Augustine (354–430 A.D.), the great Christian philosopher, taught that salvation or damnation were pre-determined by God, and that man could alter nothing, the whole history of the world being definitely settled beforehand.

† An Arab Sheik once showed me how this could be done, and proved to me, conclusively, that it was not mere thought reading.

‡ "The motion of the arm is no more dependent upon the direction of mortal mind, than are the organic action and secretion of the viscera" ("Science and Health," p. 160. line 9. Mary Baker Eddy).

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others consider all vital phenomena below what has been generally recognised as consciousness, as being merely mechanical. Darwin called this "instinct," and said that, begun "in chance," it acts favourably 290 10
to the perpetuation of species. Animals, and therefore human beings, certainly do not require their brain to actuate their limbs in apparently an orderly and conscious manner. There are many experiments that prove this. For instance, Pflüger touched the thigh of a decapitated frog with acetic acid, which it wiped off with the foot of the same side. He then cut off the foot and re-applied the acid. The headless frog tried to wipe it off with the stump but failed. After some fruitless efforts it ceased, but seemed unquiet, and at last made use of the foot of the other leg and wiped off the acid. These results have been confirmed by many.

Vivisection.—"*As a medical man I know something of human suffering, but never have I seen depicted on the face of man or woman the horror and pain of suffering which I have seen presented in the limited power of expression possessed by the lower animals*"* (Dr. W. Woods Smythe, F.M.Soc.Lond.).

Although, in the case of these experiments, it is claimed that no pain could have been experienced, what cold-blooded cruelties 22 2
have been carried out in the name of science! Inability to help 267 16
humanity out of its troubles drives man to cause fresh trouble in 21 37
a vain attempt to gain a knowledge of how to palliate them.

The Hopeless Injustice of the Material World.—How can 22 31
man help doing evil until he knows how to pray? Sin is simply moral madness. A human being never made his own "consciousness," and he never made the thoughts that attack him. According to the famous declaration of the American Republic, "Man is born free," whereas human birth is obviously an entrance into the most abject slavery, wherein, compelled to do wrongly by an inexorable, 27 13
temporary, so-called law, we are punished for every wrong thought 76 37
and its consequent wrong word and wrong deed. What shameful in- See Note N on page 592.
justice! Surely no further proof of this material world being hell 22 19
is required. From this state of imagined slavery we only start to free 100 38
ourselves when we learn how to think rightly.

Professor Lombroso, a specialist on criminology, came to the 118 27
conclusion, from the examination of numerous criminals, that their 265 14
actions were caused by degeneracy, not by volition. He consequently was an opponent of our punitive system. Fear of punishment has never really made man honest; the only way is through 80 30
purification of the human consciousness. This is certain and 81 2
permanent.

Mr. Arthur Balfour, ex-Prime Minister of Great Britain, and a deep thinker, writes of man: "Whether it be proper to call him free or not, he at least lacks freedom in the sense in which freedom is necessary in order to establish responsibility. It is

* "Facts and Fallacies regarding the Bible," p. 140.

impossible to say of him that he 'ought,' and therefore he 'can,' for at any given moment of his life his next action is by hypothesis strictly determined." *

This is true in the case of all labouring under a mistaken belief of God's law and government. But it is not the case when a man knows how to think scientifically. This theory only becomes an apparent law when it is given its temporary seeming power through either the consent of an individual, or even an apathetic assent thereto. It then enchains man. *Universal assent to fallacious hypotheses results in the present chaotic condition of the material world.*

Fatalism Untrue.—Fatalism is not true, as there are two things that a man can do to protect himself:

(1.) He can destroy a disharmonious thought by the denial of its reality or existence as spiritual fact.

(2.) He can purify his human consciousness through the affirmation of the truth until no wrong thought can have any effect upon him.

Years ago, as just stated, the whole of the material thoughts or beliefs that were going to be manifested in the material world were fixed in relation to each other, one may call it "in position," in this material false consciousness, and were bound to appear at the predetermined time, unless destroyed scientifically by true prayer. We have been merely seeing them piecemeal owing to our limited sense. Philosophers are right when they say that, in fact, there is no such thing as time, and equally right when they say that there is no such thing as space. There is, however, true time and space in heaven.

See Note V on page 606.

The easiest way of looking at the material world is as a series of cinematographic pictures, fixed in position, and hiding heaven from us. When you treat, you destroy the evil in the pictures; that is, you thin the mist of matter, when we see heaven a little more like what it really is. The film, representing these pictures, can be looked upon as cut into lengths and placed one behind the other; each one, as they recede from you, being of a shorter length. Then, the one next you being gradually lifted, as time goes on, you see heaven more clearly, until the last disappears, and you appear to gain a knowledge of heaven as it really is.

The Prophecies of Moses.—"*We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts*" (II. Peter 1, ver. 19).

There are many wonderful prophecies in the Bible, marvellous examples of thought reading. Amongst the most important are those of the great prophet and leader, Moses, in Deuteronomy, where is given the covenant with the children of Israel. In chapters 28-30 Moses foretells the future of the Israelites. He proclaims the laws which these children of Israel had to obey, and follows with the blessings that would come on them if they should "hearken unto the voice of the Lord" (28, ver. 2), and all the curses that "shall come upon" them if they did not hearken (28, ver. 15). He gives in detail that which would happen, and in verse 15 shows the punishment that would befall them on account of the sins that they would commit, which sins are clearly set out in II. Kings 17, ver. 7-18. This punishment is "the curse" referred to in Daniel 9, ver. 11. In that wonderful 30th chapter, where he lays down distinctly the covenant and the principle upon which

* "Mind," Oct., 1893.

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it is based, the law of good, Moses says: "It shall come to pass, when all these things are come upon thee, the blessing and the curse, . . . That then the Lord thy God will turn thy captivity, and have compassion, . . . And thou shalt return and obey the voice of the Lord, and do all his commandments. . . . The Lord will again rejoice over thee for good" (Deut. 30, ver. 1, 3, 8, 9). This good is now being enjoyed by the descendants of the children of Israel. Moses pointed out that "This commandment . . . is not hidden from thee, neither is it far off. It is not in heaven, . . . Neither is it beyond the sea, . . . But the word is very nigh unto thee, in thy mouth, and in thy heart" (30, ver. 11-14), showing that what should happen would be the result of right thinking, with its resultant right speaking and right acting. 410 28 190 14 360 39

This has already been materially fulfilled in the experiences of the Israelités. It has still to be fulfilled intellectually, and the curse threatens to "come upon" them who do "not hearken" (Deut. 28, ver. 15) to the truth now set forth. 547 8

Appendix I. gives the evidence that the English-speaking races are the descendants of the ten lost tribes and Benjamin, and that the Jews generally so-called, are in the main the descendants of Judah. 357 1

The Covenant.—The above prophecies deal with the history of the Israelites from that time up to the present, when the final blessings are being fulfilled; but they have been partially fulfilled, in period after period, by the children of Israel leaving the worship of the one God, good, and being forced back by the necessarily resulting trouble and disappointments, until finally they see the truth, and the truth sets them free. "The secret of the Lord is with them that fear him; and he will shew them his covenant" (Ps. 25, ver. 14). This covenant is referred to over and over again throughout the Bible, and cannot be broken, because it is the everlasting covenant between God, the Principle of good, a living, all-inclusive, ever-active Principle, and man, His manifestation. This covenant involves the invariable manifestation of good in response to right thinking. *If you think of perfection, good must ensue.* If you think evil, this evil will be manifested more or less. "My covenant will I not break, nor alter the thing that is gone out of my lips" (Ps. 89, ver. 34). The spiritual meaning of these prophecies has an individual significance to those who are striving to order their lives by the inner teachings of the Bible, and so catch its higher meanings. 305 25 408 43 409 20 398 39 229 36 275 20 423 32 144 38 173 8 329 36

The importance of this covenant is shown by the fact that the word translated "testament" should be translated "covenant." The Old Testament is "the book of the covenant," from which Moses "read in the audience of the people" (Ex. 24, ver. 7). The "ark of his testament," to be "seen in his temple" in the latter days (Rev. 11, ver. 19), should be translated "ark of his covenant." 370 7

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"And now I stand and am judged for the hope of the promise made of God unto our fathers: Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26, ver. 6, 7).

The Book of Revelation.—"*The Revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass*" (Rev. 1, ver. 1).

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Even the sceptical John Stuart Mill conceded that revelation is ordinary, normal, and to be expected if the existence of God could be proved. The existence of God can now be demonstrated.

The best instance of consecutive prophecy, or thought reading, is probably the Book of Revelation.

Jesus, speaking of the Comforter, said: "He will show you things to come," and in II. Peter 1, ver. 19, we are told that there is "A more

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sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place." It is foretold that at the end of the world we shall be able to prophesy, "Your sons and your daughters shall prophesy" (Joel 2, ver. 28). Jesus also pointed out that responsibilities were incurred by the disciples knowing things not yet fulfilled, and we have to act so as to make the fullest use of the knowledge so gained, for the benefit of the world. In view of the undeviating law of justice, it is useless, when the knowledge is gained, to shirk responsibility, unless you

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are prepared to take the punishment that such a throwing over of your fellow-men entails.

The Apocalypse is believed by many to have been written about 97 A.D. by John, when about 96 years of age. In addition to its deeper significance, it is a political and religious history of the countries then forming the Roman Empire—the determining factor in the world's history—from the time in which it was written, up to

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what is wrongly called "the end of the world." It is given in detail, but in symbolic language, and many men, even such as Luther, thinking chiefly on a material level, objected to its use.

To give the different meanings of Revelation would take many

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hours, but a few points will be found in Appendix X.

Although, as pointed out (Rev. 1, ver. 3), the time of which he was prophesying was just about to begin, "keep those things which are written therein: for the time is at hand," this book has been difficult to understand partly because the same period of time is dealt with from differing points of view in successive portions of the book. In the same way historians deal in successive chapters with the same period from the point of view of politics, art, science, etc.

Value of Revelation.—"*Quench not the Spirit. Despise not prophesyings. Prove all things*" (I. Thess. 5, ver. 19–21).

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The object of the elucidation of its historical meaning is that it proves incontestably the use of the Bible as a help in foretelling what is about to take place, and, by inference, the absolute necessity of working scientifically, as the only method of escape from the horrors that are coming upon material false workers amongst mankind in the latter days, which, as all prophecy shows, are now right upon us. The Apocalyptic fore-vision, by inference, proves the value of the Bible, as giving us the scientific understanding of God that alone points us to the way of escape that has been provided, as shown throughout this lecture. This will be readily acknowledged by all students who can demonstrably prove the scientific basis upon which this revelation rests. Forewarned is forearmed; and when the method and result of the enemy's attack are known, as they are when the Book of Revelation is understood, all danger is over for the individuals who through open-minded search after truth become seers. The whole of their energies can then be devoted to watching and working to save their fellow-men by destroying the wrong thoughts before they come into seeming action. This is our work.

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The Book of Revelation in one important significance describes the history of the persecution of mankind by thoughts of pride, tyranny, Pharisaism, and criticism; the attempted control of the one over the many, and the ultimate triumph of good. These thoughts are now attacking mankind, but in a more subtle, and therefore more dangerous form than in any former period.

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In the past, the history of religion has openly shown the deplorable results of this ignorant though, in most cases, well-intentioned control of the strong over the weak, both in the case of individuals and communities. We have now learned that no individual has any power over another. The apparent control is due to the seeming action of "thoughts," which equally attack the strong and the weak, the controller and the controlled, the seeming hypnotist and the seeming victim, harming all until they know how to protect themselves, individually and collectively, and so find that they are in reality controlled only by God, good.

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FELLOW-SOLDIERS.

We have to recognise these unfortunate individuals as people fighting on our side in the same battle and against the common foe, and our duty and privilege is to protect them. We have to "love all Christian Churches for the Gospel's sake." The passages referred to in Appendix X. are therefore directed, not against individuals, but against the devilish beliefs that attack mankind. There is far worse trouble coming upon the world through those who to-day personalise the thoughts of criticism, jealousy, cruelty, and Pharisaism, imagining that they are exponents of the highest truth, than ever came from those whom these thoughts attacked in the past.* "For we wrestle not against flesh and blood,

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* Leading commentators have drawn attention to this unknown trouble now threatening the most advanced spiritual Church.

but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places" (Eph. 6, ver. 12).

146 9 We must not allow ourselves to think of them, not even to think
147 21 of their spiritual reality. The work must be entirely impersonal, as far as others are concerned. We must clear our human consciousness
347 28 from the guilt of believing in the lie about our fellow-men, and so
349 21 adding to their burdens. Thus we help them. Until a thought of a person
144 38 calls forth a feeling of love towards him the work is not properly done.
147 17 It is our own human consciousness that requires purification, so
315 17 that, when the lying thoughts come to tempt us to believe in the
348 23 existence of evil, our realisation of Truth is so clear that the particular evil ceases to exist, not only in our own "consciousness,"
147 29 but in that of every other human being, namely, in the universal, basic, false mentality.

Impersonality of Evil.—As we grow in the understanding of God, and man and his relations with his fellow-man, so obvious does the impersonality of evil, even in its most dangerous forms, become, that we can measure our growth in the understanding of God
351 34 by our ability to really love those who may seem to be the most violent in attacking us. Our safety lies in the love that wells from
356 23 our hearts, resulting from our realisation of God as Love. Then
348 33 Love surrounding us, forms an absolutely impervious citadel, a sure refuge into which not one poisoned arrow can find its way.

To those not really understanding the position, it is well to repeat that, as a rule, those through whom these thoughts attack, are
353 26 trying their hardest to be of use in the world. They are acting under a mistaken sense of duty, not knowing how to protect themselves, and it is they who are harmed by such wrong thinking, not those whom they attack. There should be no contests with
179 36 individuals, the contest is with ethereal thoughts, grouped together
315 27 under the name of false systems, human, and illusive. We have
356 23 therefore to be as loving as we possibly can towards those who attack us, and to take every opportunity of helping them indirectly
147 17 by clearing our human mechanism or "consciousness" of the wrong thoughts, the wrong concept of the true thoughts. It is that which requires alteration.

48 5 One way in which the impersonality of evil is clearly shown all through the Bible, will be found in the meanings of the names attached to its individuals, cities, and places. These all express differing conditions reached in the stages of the human consciousness in its progress towards the mortal's final sense of God. These conditions are represented in every succeeding generation, and
179 3 serve as valuable waymarks, in truly intelligent efforts to help our fellow-men.*

* "The substitution of the spiritual for the material definition of a Scriptural word often elucidates the meaning of the inspired writer" ("Science and Health," p. 579, line 1. Mary Baker Eddy).

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In considering the best battleground in which to destroy error in the final fight now started, we have to follow in the steps of our great leader, Jesus the Christ. The essential difference between his method of warfare with evil and those of other advanced spiritual workers, such as Buddha and Lao-Tze, was that, after he had once attained the necessary wisdom, he went actively into the thick of the fight, only going away for as short periods as possible, to gain the necessary clearness of thought and peace of mind, solely obtainable by dwelling in deep, conscious communion with God.

Jesus never relied upon material steps, never threatened force, never gave instructions to his followers to use material means, but depended solely on his realisation of God and the force of his super- 222 13
human example. Let us follow this example with all humility and with such holiness as is vouchsafed to us, relying upon the purification of our own so-called "mind" and the casting out of evil ideas 147 14, 23
about our fellow-men, to raise the standard of Christ so that the 356 6
glorious protection of Mind is utilised by our fellow-men. Jesus easily, in fact, with far greater ease, could, like those teachers above mentioned, have contented himself with announcing great truths, supporting them with irresistible logic, until he rose above material consciousness; but a more scientific and more unselfish love for his fellow-men led him to continue in the fight to the extreme limits of his human powers, leaving instructions to his disciples in all ages as follows: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. . . . As thou hast sent me into the world, even so have I also sent them into the world" (John 17, ver. 15, 18).

We likewise should not choose the position where we can most peacefully do our mental work, whilst the so-called world seethes 144 37
and boils with inhuman, so-called mental strife, which throws the 373 6
scum to the surface, enabling it to be cast away. We should be 341 38
actively at work, safeguarded, in our allotted posts, above all 14 28
material strife, helping writhing humanity, holding the citadel of 21 37
God, allowing no thought of evil into our "consciousness," lifting all 356 13
mortals who come in touch with us, radiating out divine love. 356 23
With our knowledge of God, we should offer to others the shield of faith in God, good; and when, through unfortunate past bringing-up, it is not taken, we should hold it over those attacking us until they themselves have escaped the toils of venomous evil, and are able to grasp their weapons of offence and defence, man's God-given power over evil, and come with radiating joy into the noble 317 34
band of workers, sons of God, the saviours of mankind. 319 22
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Then will we find our agreement with the following words of Kwanyin: "Never will I seek, nor receive private individual salvation—never enter into final peace alone; but for ever, and everywhere, will I live and strive for the universal redemption of every creature throughout the world." *

"Our life in the midst of the world ought to be such that, on hearing or seeing us, everyone should feel constrained to praise our Heavenly Father" (St. Francis of Assisi).

* Quoted on p. 233 of "Sacred Anthology," by M. D. Conway.

SECTION V.

"Chisel in hand stood a sculptor-boy,
With his marble block before him;
And his face lit up with a smile of joy
As an angel dream passed o'er him.

"He carved the dream on that shapeless stone
With many a sharp incision,
With Heaven's own light the sculptor shone—
He had caught the angel-vision.

"Sculptors of life are we as we stand,
With our lives uncarved before us,
Waiting the hour when at God's command,
Our life-dream passes o'er us.

"If we carve it then on the yielding stone
With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives that angel-vision."

SO-CALLED MENTAL EFFECT.

237 39 **Medical Needs.**—"*What we need and want in medicine, is something corresponding to those splendid flashes of imagination which yielded the heliocentric theory of the planetary system, the theory of gravitation, the undulatory theory of light, the theory of evolution, and the germ theory of infectious disease—some fundamental and far-reaching generalisations in pathology and physiology which would vivify and vitalise some part at least of the mass of dead material facts which have been accumulated*" (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

The Effect of So-called Thought. All great thinkers have recognised to some extent of effect of "thoughts," while few have discovered that these are ethereal vibrations, and that we do not
136 33 create them, but that they come to us, the condition of the "no-
76 37 mind" determining those to which we respond. None of these early
77 20 searchers after truth reached the height from which was made
80 20 in our own day the discovery that there is no real mind or conscious-
496 20 ness, except that which is a reflection of the one Mind, which is
25 5 God, good, All-in-all.

A good instance of the power of thought, well-verified, is given in a careful, detailed report on the subject made by Professor Langley. In the Philippine Islands he saw the priests walk barefoot over a bed of stones, heated red-hot by fire. When an acolyte was able to pass over the stones he qualified and became a priest. Those who have seen the novices attempt the test say that it is quite easy to tell from the look on their faces whether there was sufficient belief to pass unharmed.

In the Fiji Islands the same rite is carried out, and it is stated that one of the Government meteorologists held a thermometer 6 ft. above the heated stones, when it registered 282 degrees. It took about half a minute to walk across the stones, and no signs of burning or blistering were seen on the men's feet. In New Zealand, Professor Bickerton tells me that he exposed a "show" of this kind, where it was done by trickery.

153 38 Not only are we affected by our so-called thoughts, but everyone
34 15 upon whom our thoughts rest is likewise affected, either for good or for evil. Carlyle wrote: "Man is what we call a miraculous creature, with miraculous power over man."* We must learn how to think so that this power is the power of good, and not human will-power which is devilish.

* "The French Revolution."

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Listening to the still small voice, we hear the voice of God. The power is not the blind force we see in the material universe. Elijah recognised that God, good, was not in the great and strong wind that rent the mountains, and broke in pieces the rocks in front of him, nor was "good" in the earthquake or the fire (I. Kings 19, ver. 11, 12). Real power is the expression or manifestation of God, good, "the Son of God," that is, the true nature of each of us. Paul speaks of the Christ as the wisdom and power of God. Understanding the power of Mind over matter, the spiritual power divinely directed gives us absolute dominion over all matter and every possible form of evil. This dominion can be utilised by each one of us, here and now. "Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ" (Rev. 12, ver. 10). 534 3 467 23 295 11 467 21 397 45

Until forty years ago, no one of modern times ever showed us how to think rightly in a scientific manner, and how with unfailing certainty to stop ourselves thinking wrong and harmful "thoughts," nor even made clear that ideals of a mortal become manifested, whether heavenly or devilish, if the intensification be sufficient to manifest them. "How few think justly of the thinking few. How many never think who think they do" (Schopenhauer). 134 37

The following will be of value to those who have not recognised that the essence of right doing is right thinking.

"Give me a thought in your prayers, which will comfort and sustain me in all I have still to go through.—Alexandra" (Queen Alexandra's letter to the British Nation on the death of King Edward).

"As he thinketh in his heart, so is he" (Prov. 23, ver. 7). 215 23

"Behold, I will bring evil upon this people, even the fruit of their thoughts" (Jer. 6, ver. 19).

"What a man thinks, that he is; this is the old secret" (The Maitrâzana Upanishad).

"There is nothing either good or bad, but thinking makes it so" (Shakespeare).

"Think well! Do well will follow thought"* (Tennyson).

"It is the thought of man; the true thaumaturgic virtue, by which man works all things whatsoever. All that he does, and brings to pass is the vesture of a thought" (Carlyle).

"All that we are is the result of what we have thought; it is founded on our thoughts, it is made up of our thoughts" (Dhammapada).

"What a man thinks, that he becomes" (Hindu Upanishad).

"What a man thinks, that he is" (King Solomon).

"The happiness of your life depends upon the quality of your thoughts; therefore guard accordingly" (Marcus Aurelius).

"My mind is myself. To take care of myself is to take care of my mind" (Plato). 484 30

"A thought that has taken root is like a living plant, and plant-like will grow" (Clifford Harrison). 215 21

"Ainsi toute notre dignité consiste dans la pensée. . . . Travaillons donc à bien penser; voilà le principe de la morale"† (Pascal).

"La pensée humaine, comme Dieu, fait le monde à son image"‡ (Lamartine).

* "The Ancient Sage."

† "Thus all our worth exists in thought. . . . Endeavour, therefore, to think well; herein lies the principle of goodness" ("Pensées," Pascal).

‡ "Human thought, like God, makes the world in its image" ("Histoire des Girondin," Lamartine).

"On earth there is nothing great but man. In man there is nothing great but mind" (Sir William Hamilton).

25 4 "Life . . . is the product and presence of mind" (Professor
95 19 Bascorn).

"Do not think that what your thoughts dwell upon is of no matter. Your thoughts are making you" (Bishop Steere).

"The power of the will and the intention of the soul is the main point in magic as a medicine. A man who wishes everybody well will produce good effects. One who grudges everybody all that is good, and who hates himself, may experience on his own person the effects of his poisonous thoughts" (Paracelsus).

"Thy bonds and thy beliefs are one in kind,
And of thy fears thine irons wrought,
Having weights upon thee, fashioned
Out of thine own thought" (Swinburne).

"Disease of the body is so much influenced by the mind that in
237 43 each case we have to understand the patient quite as much as the malady" ("British Medical Journal," January 18th, 1896).

223 27 "Faith and hope . . . are but two of the many mental medi-
239 6 cines which a judicious physician may use" ("Lancet," January, 1883).

223 34 "Faith is as powerful an influence for good or evil now, as it has
240 2 ever been" ("Lancet," February 28th, 1888).

"It [the secular imagination] is one of the most effectual of those psychical agencies by which we may modify the conditions of health and disease" (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

238 35 "It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognising the agency of states and conditions of minds, often in producing and always in modifying them" (Sir Andrew Clark).

238 27 "The mental cortex has to be reckoned with, more or less, as a factor for good or evil in all diseases of every organ, in all operations, and in all injuries"* (Dr. Clouston).

"Most people recognise that there are rare and striking effects of
20 25 mind on body—few fully recognise its every-day effects. I trust I
536 2 have established that the mental factor is present in some way or other in all diseases" (A. T. Schofield, M.D., F.R.C.S.).

239 34 "Means acting directly on the mind . . . fully as powerful and effective in disease of a purely bodily character as in mental disease" (Sir John Forbes).

"It never rains but it pours," and "Troubles never come singly," are amongst the many evidences of the harmful effects of wrong
459 1 thoughts.
536 1 In Appendices III. and XI. will be found convincing evidence of
215 21 the danger of wrong thinking, and the vital need of a clear under-
176 6 standing of how to think scientifically, and therefore safely.

Confidence.—"*Strive thou to win, but win with the help of God*" (Sophocles).

We have all experienced the effect of confidence and want of confidence, but only a few have recognised that this is only a
144 38 question of right thinking or wrong so-called "thinking." Still fewer have consciously tried to correct such wrong working, and hardly
222 24 any systematically do this in a scientific way. T. S. Baldwin, the well-known American, writes: "After years of practice as gymnast, I was never able to turn a double somersault without definitely willing the act and drawing in my mind a clear picture of the revolutions of my body in the air before rising from the leaping-board. Every difficult gymnastic feat requires mental deliberation in advance, for the mind cannot suddenly and radically divert its course of action on a plane where it has, because of the force of

* Inaugural Address to the Royal Medical Society, 1896.

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gravity, not learned to feel at home. This mental handicap has, until very recently, blocked the path to the discovery of the law of flight." Now that we understand the laws of Mind such miscalled mental deliberation is not required. One right thought at any given instant is sufficient if our understanding of God is adequate. 135 17 229 33

I once accepted an offer of £100 from one of the leading papers to write eight articles on "How to Learn Golf," and in these articles pointed out the great gain through what may be wrongly called "mentally" playing the shot before actually moving the limbs. Attention was also drawn to many other points, such as the undesirability of straining the eyes by reading a newspaper before playing any important match. Just as these articles were finished, I found that the whole effect was "non-mental," and the articles were based upon an entirely wrong foundation. Even where I had found out the so-called "mental" effect, I had failed to grasp the difference between the true mental action of the Mind that is divine Principle, and the counterfeit human mechanism. I therefore rightly estimated my articles as valueless, not being based upon true Science, and they were never published. 25 27 25 9, 14 326 32

The following year, having learnt the scientific method of thinking, I was never beaten at golf, although not playing very often. On the last day of the year, to prevent defeat I had to do the last three holes of a well-known London course in 2, 2, and 3; bogey being 3, 4, and 5. The subsequent remark of the winner of that year's Open Golf Championship to me was: "I should think it is an absolute record!"

On another occasion, after judging in the kite and parachute competitions at the Alexandra Palace, a gold medal was being competed for by a number of experienced shots, volunteers, regulars, and others. Although I had not touched a gun for ten years, and was inexperienced in the use of a rifle, having never even fired a rifle in a competition, I entered. The shooting was arranged to be of a most difficult character, and up to my last shot I had obtained nothing better than an "inner," as I was combining material means [taking aim] with the treatment. At my last shot, knowing that I had done all I could when combining matter and Mind, and that I had to get a bull to win, I resolved to rely solely on Principle. Having to stand erect and fire from the shoulder, I looked right away from the target, and directly I had realised God to the very highest of my ability, pulled the trigger, with the result that I obtained a bull, and won. A friend of mine, who similarly knew nothing of rifle shooting, but who had learnt the power of the one Mind, was bracketed second, having failed to rely solely on his realisation of Truth, but having aimed as well as having treated at the same time, so combining material means. Another friend, a well-known Naval man, when firing in his Admiralty test, obtained a bull's-eye every 314 3 147 16 34 17

shot. This was believed to be a record. In his case, even at the 1,000 yards distance, directly he treated, the target seemed only to be a few feet away, and he merely had to fire at a bull's-eye apparently the size of a hat.

The above two examples are given, out of a personal experience of some hundreds of the kind, as showing that the unfailing reliance 229 33 on God at all times will enable you to do so-called miracles. The constant working in this way for small things not only enables the greater works to be done, but has been of value to many who have been convinced by the uniformity of the results obtained. As 37 19 we advance in our knowledge of God and divine law, we also rise naturally to higher planes of action.

"Think often on God, by day, by night, in your business and even in your diversions. He is always near you and with you; leave Him not alone" (Brother Lawrence, Tenth Letter).

195 17 **Psychotherapy.**—Ever since we have had historical records, 225 23 so-called healing with the human "no-mind" has been practised under different forms, sometimes intentionally, often unconsciously, 224 12 and always more or less ignorantly, and with more or less harm.

In olden times the magicians were the medical men. Sophocles said: "For it is not the way of a wise surgeon to waste tears and enchantments on a disease that needs the knife." *

255 35 "It would appear that in all ages hypnotism has been known, though not under that name, as a means of curing diseases. It is also known that amongst the Greeks and Romans, and in many Oriental nations in olden times, priests performed cures by throwing people into deep sleep; and that in England in the seventeenth century several individuals claimed to have power of healing the sick by stroking with their hands. Such influences were pretty 219 5 generally held to be supernatural and connected with religion" † (Sir Henry Morris, Bart., M.D., F.R.C.S.).

In the middle of the seventeenth century a man called Kelmont said that there was a kind of magnetic attraction 74 11 and repulsion connected with an ethereal element which penetrated all bodies, and kept them in motion. Through it he stated that 83 16 men, by means of their imagination, could work on each other. Their will could also be asserted on drugs, which obtained through it a special therapeutic power.‡

Maxwell, a Scotch physician (1581-1640) said that disease was a reduction of this ether in a man, and as it was possible to influence this ether in another man, cures at a distance could be thus produced.

Mesmer, who thought it was due to a magnetic fluid, and Braid, who thought that the action was mental, were amongst the first in modern times to bring into prominence direct conscious healing with the human "mind," and they, fortunately for mankind, were 167 2 discredited by regular physicians, who have hitherto objected to any encroachments upon what they considered their domain.

* "Ajax," line 582.

† "Suggestion in the Treatment of Disease" ("British Medical Journal," June 18th, 1910).

‡ "Psychotherapy" (Hugo Münsterberg).

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In 1851, Dr. Gregory, Professor of Chemistry in Edinburgh, and Dr. Hughes Bennett described the phenomena as due to suggestion. 226 44

A third revival took place in 1866 with the publication of Liébeault's book, when Bernheim, Dumont, and Beaunis joined the movement, thinking mistakenly that it was of use. Liébeault, who was a man of high character, advocated suggestion, as Sir Francis Cruise, the well-known Dublin doctor, has stated, "when the personality of the subject is partially or almost completely extinguished" by hypnosis. This Sir Francis, who is an authority on hypnotism, states "is the essence of modern hypnotism" * and is only another form of making a person do what you want him to do, and which you may or may not think is good for him. As a matter of fact, suggestion is wrong with or without hypnosis.

Later Charcot, Richet, and Janet followed. In other countries Forel, Moll and Vogt, Wetterstrand, Dubois, Bechterew, Beard, Hammond, Osgood, Prince, Peterson, Putnam, Sidis, Kraepelin, Zeihen, Sommer, Van Reuterghem, Von Schrenk-Notzing, Ladame, Van Eeden, Tokarsky, Hamilton, Creed, Brauch, and in England, Bramwell, Carpenter, Cruise, Hack-Tuck, Lloyd Tuckey, Wingfield, and Woods, gave serious attention to the matter.

Through Charcot's great name and fame, the Nancy doctors employed hypnotism in every class of disease, but Charcot abandoned it because, as he said, it did more harm than good, and added to the disorder of already disordered systems.† 227 39

More recently Freud, Breuer, and Münsterberg have developed the ordinary method of hypnotising by giving human suggestions with the object of removing so-called "mental" causes, invisible because ethereal, and in England we have a few well-known men, some most unselfish and pure minded, working more or less in the same mistaken way. 226 44

"Though hypnotism has from time to time been revived, and there have been periods when it excited great interest on account of its constant effects, it has invariably fallen back again into disfavour, owing to the uncertainty of its action, and its failure on a large scale as a therapeutical agent. Moreover, it has been found too dangerous for general use in medical practice" ‡ (Sir Henry Morris, Bart., M.D., F.R.C.S.). 77 36

From the earliest times, and with all nationalities, we have evidences of different forms of non-mental, ethereal working which, with the object of retaining individual power, have been kept more or less secret. Amongst the savages in Africa we have special castes; in Australia we have the Koonkie; in Siberia we have the Shamon, who are supposed to mediate between man and the gods; in the Antilles the Bohuti heal diseases, which are regarded as punishment from the gods; the Indians have their Piachas, who live in lonely spots for years whilst they learn from the priests the necessary ceremonies; in China the priests of one school of medicine frighten away diseases by mystical writings pasted upon the walls of the sick room, while believers in another school drink water into which the freshly written sacred writing has been dipped; the Mohammedan swallows pieces of paper containing texts from the Koran; in Japan monks remove diseases which are supposed to have magical origin or to be induced by the devil; in India they have many grades; in Assyria and Babylonia medicine was exclusively

See Note O on page 593.

* Introductory chapter to "Treatment by Hypnotism and Suggestion."

† A doctor writing in the *Times* of January 8th, 1914, on hypnotism, says: "Charcot gave up the practice in his wards, as he told me himself, because he found that it was liable to increase the disorder of disordered nerves and do more harm than good."

‡ "The Law of Mental Medicine."

in the hands of priests; among the old Egyptians Isis was supposed to reveal to worshippers in her temples the right remedies, through the medium of dreams; in the same way the Greeks attached medical influence to temples,* sacred springs, rivers, and tombs, and it is no wonder many people have thought that the miracles of Jesus the Christ were in some way merely a modification of these many different forms of so-called healing, failing to see the essential
213 3 difference, namely, that Jesus worked by the realisation of Truth, God, the others by different forms of hypnotism, namely, thinking of material people and things.

St. Patrick, the Irish Apostle, healed the blind by laying his hands upon them. St. Bernard is said to have healed eleven blind and eighteen lame people in one day at Constance. At Cologne, it is stated, he healed twelve lame, three dumb, and ten deaf people.

Bede, the great historian, tells us of cures performed by St. John of Beverley during the eighth century. Many biographers testified as to the healing done by Bernard of Clairvaux at the beginning of the eleventh century. J. C. Morison† says that thirty-six miraculous cures in one day seemed to have been the maximum.

Martin Luther, the leader of the Reformation, and St. Francis Xavier, the leader of the Counter-Reformation, in the sixteenth century, were both said to be healers; Luther, whose cure of Melanchthon by prayer is well known, wrote: "Therefore there must exist a higher medicine, namely, the religious belief and the prayer through which the spiritual medicine can be found in the word of God."

In the seventeenth century the Irishman, Valentine Greatrakes, felt himself to be the bearer of a divine mission and healed numerous sick. He cured king's evil by laying on of hands at first; later, fever, wounds, tumours, gout, and at length all diseases.

267 28 Cagliostro, in the eighteenth century (about 1780), owed part of his fame to his healing powers. Farmer-General Laborde states that Cagliostro attended over 15,000 sick people during the three years he was at Strasburg, and that only three of them died. Many circumstantial details have been testified to, such as the instantaneous healing of the Prince de Soubise, after having been given up by the doctors. It is stated that crowds used to besiege his house, leaving numerous sticks and crutches as "marks of gratitude." His demoniacal power is referred to on page 267, line 28.

About the same date John Wesley healed the sick by prayer. ‡ George Fox the Greater, also healed.§

In the nineteenth century Prince Hohenlohe-Waldenburg-Schillensfürst, Canon of Grosswardein, was a healer of world renown. In one year, 1848-9, over 18,000 came from all over the world for treatment. The ex king of Bavaria wrote to Count von Sinsheim, testifying to his cure by the Prince, and Professor Onymus, of Wurzburg, reported a number of cases that he had seen cured.

Richter, an innkeeper, at Royen, in Silesia, apparently cured, in the years 1817-18, many thousands of sick persons in the open fields, by touching them with his hands.

Thousands also flocked to Pastor Grassner in Germany for healing, as thousands now make a pilgrimage to Lourdes, and have gone to Treves, with its Holy Coat, St. Winifred's Well in Flintshire, the tombs of St. Louis, Francis of Assisi, Catherine of Siena, and to any place that sufficiently appealed to the imagination.

* "Strange healings do take place under religious influences; and this is true. And at no time in history were such miraculous cures more frequent and wonderful than in the temples of Æsculapius or of Serapis" (Sir Clifford Allbutt).

† "Life and Times of St. Bernard."

‡ John Wesley's "Journal."

§ "Annals of the Early Friends," by Jane Budge.

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Details of the healing at Lourdes will be found in Appendix XI. 543 14

As I write, particulars are received of a petition to the Belgian Government, signed by nearly 200,000 persons, for permission to erect churches for a creed called "Antoinisme." Antoin is a coal-miner, who heals, it is claimed, by "mere spiritual means." He "has become so immensely popular that he is now considered as being gifted with divine power." Results of this sort are continually being obtained by different people. They are a nine days' wonder, and sooner or later the so-called power is lost, leaving the individual intellectually and physically deteriorated, and in some cases a mere wreck of humanity.

Father Ignatius not only cured,* but gave diseases to people, and claimed to have raised from the dead. I know the man who was sent by one of the leading daily papers to investigate into one instance of the latter. He gave me details of his investigation, and was satisfied that it was a correct claim.

The stories related of the healing done by Francis Schlatter, Dupuis, and others in modern times have been even hardly referred to by the European daily newspapers, the results being so wonderful as to make editors fear to state them lest they should be thought to be drawing too much upon the credulity of their readers.

I once offered to go abroad for one of the leading daily newspapers, for which I was doing some investigation work at the time, and to supply for publication details of the healing that was then being done publicly. Several hundred people a day were being healed. In thanking me for the offer, they said that the 14 44
general public were so ignorant that even if it were inserted as a 15 14
definite fact many would think that it was only "another newspaper lie."

T. J. Hudson, Ph.D., LL.D., gives many cases of mental healing in "The Law of Mental Medicine."

The King's Touch. — Pyrrhus, King of Epirus, had the apparent power of assuaging colic and affections of the spleen by laying the patients on their backs and passing his great toe over them. The Emperor Vespasian cured nervous affections, lameness and blindness, solely by the laying on of hands (Suelin, Vita, Vespas.). According to Coelius Spartianus, Hadrian cured those afflicted with dropsy by touching them with the points of his fingers, and himself recovered from a violent fever by similar treatment. King Olaf healed Egill on the spot by merely laying his hands upon him and singing proverbs (Edda, p. 216). The formula used on such occasions was, "Le roi te touche, allez et guerrissez," † so that the word was connected with the act of touching—physical contact. In England a disease cured by the kings was called the King's Evil; and in France the power of so-called healing was retained by the kings until within the memory of men now living. Amongst the German princes this curative power was ascribed to the Counts of Hapsburg, and they were also said to cure stammering by a kiss. 12 22 See Note P on page 599. 12 21

Lecky, the historian, says that the efficacy of the king's touch "was asserted by the Privy Council, by bishops of two religions, by the general voice of the clergy in the palmiest days of the English Church, by the University of Oxford, and by the enthusiastic assent of the people."

The "Daily Mail" of October 22nd, 1909, contained an account of another form of the attempt to relieve suffering, referred to by them as "the King's touch." At 4 p.m., on the 21st, the doors of the Royal Edward Tuberculosis Institute in Montreal were electrically opened, the flag hoisted, and the building lit up throughout, by the late King Edward

* "Life of Father Ignatius," by Baroness de Bertouch.

† "The king touches you, go and recover."

touching a button in England. His Majesty then despatched the following telegram: "I have much pleasure in declaring the Royal Edward Institute at Montreal now open. The means by which I make this declaration testifies to the power of modern science, and I am
135 16 confident that the future history of the institute will afford equally instructive testimony to the beneficent results of that power when applied to the conquest of disease and the relief of human suffering I shall always take a lively interest in the institute, and I pray that the blessing of the Almighty may rest upon all those who work in and for it, and also upon those for whom it works."

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There is reserved for England's King and Queen, types of a united understanding, the inestimable privilege of the application of the healing touch, in yet more magnificent form.

Recognising their inherited responsibility, as heads of a royal race, and rejoicing now in the possession of the most advanced scientific truth, they can exercise "the power of modern [divine] science," and applying it to "the conquest of the disease" of warring nations, can steer the British nation safely through the perilous times of the coming seven years, and so, as of old, "relieve the human suffering" so clearly foretold in the Bible as shortly about to take place. This can now be done in a scientific way.

This spiritual touch is no less than the same exercised by Jesus, but in response to the mental call of an awakened world, gathering round the spiritually uplifted individual kingdom, upon whose "shoulder" rests "the government" of the so-called world of matter. This is an event foreshadowed when, in days of old, the waiting multitude gathered close around the central solitary figure of the man Jesus Christ—born, let us not forget, of our own Hebrew race. So closely pressed was he, and so little understood, that the question, Who "touched me"? was ruled unpractical by even the student disciple.

But again, as of old, it will be demonstrated that as the crowd thronged physically and mentally round that central figure, so the mental pressure on England's (Ephraim's) central governing power will make more effective the "touch," so effective that it will be felt throughout the world, flinging wide, not merely the doors of an architectural institution for the few, but the gates of heaven itself to in-streaming millions, and gaining thus a crown of imperishable glory. There is surely no human triumph that can compare with the winning of such a crown of rejoicing; and no demonstration of healing can exceed or equal the results of that royally mental touch.

The results of the exercise of Israel's kingly prerogative appear prefigured in the Apocalyptic vision of the Holy City: "And the nations of them which are saved shall walk in the light of it: and the kings of the earth do bring their glory and honour into it" (Rev. 21, ver. 24).

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"When I have bent Judah for me, filled the bow with Ephraim, . . . And the Lord shall be seen over them, and his arrow shall go forth as the lightning: . . . they shall be as the stones of a crown, lifted up as an ensign upon his land" (Zech. 9, ver. 13, 14, 16). 397 46 440 18

The healing message of truth shot from Judah's bow is surely Ephraim's royal touch on the thought of the material world, destroying the Apocalyptic dragon, and bringing the "tens of thousands" of Ephraim into the Kingdom of Christ on earth. 398 16

MODERN VIEWS.

Thoughts in action admittedly appear to control the muscles, as in the playing of music, the forming of a letter with a pen, the strokes of an artist's brush upon his canvas. If the human consciousness has apparently complete control over muscular action, why does it not equally control all other functions of the body? It has this apparent control, and this is now being admitted by scientific men. 76 37 78 16

Lord Kelvin, in "The Fortnightly Review," March, 1892, says: "The influence of animal or vegetable life on matter is infinitely beyond the range of any scientific inquiry hitherto entered on."

Martin Crane, in "Right and Wrong Thinking," from which some half-dozen of the following quotations are taken, deals very fully with "mental" effect.

President Hall, of Clark University, is reported as saying, before a session of the American Medico-Psychological Society in Boston, that "the relations between the body and the emotions are of the closest" and "there can be no change of thought without a change of muscle." He also suggests the possibility that the right course in thinking might develop the muscle as well as the right course of exercise. 193 13 201 30

Professor C. A. Strong, of Columbia University, says, "Recent psychologists tell us that all mental states are followed by bodily changes. . . . This is true of desires, of emotions, of pleasures and pains, and even of such seemingly non-impulsive states as sensations and ideas. It is true, in a word, of the entire range of our mental life. The bodily effects in question are, of course, not limited to the voluntary muscles, but consist in large part, of less patent changes in the action of heart, lungs, stomach, and other viscera."

Professor James, of Harvard University, has said: "All mental states . . . lead to inconspicuous changes in breathing circulation, general muscular tension, and glandular or other visceral

activity, even if they do not lead to conspicuous movements of the muscles of voluntary life . . . all states of mind, even mere thoughts and feelings, are motor in their consequences."

Professor Ladd, of Yale, says: "Even the most purely vegetative of the bodily processes are dependent for their character upon antecedent states of mind."

Professor Münsterberg, of Harvard, said, in his Lowell Institute lectures, that the slightest thought influences the whole body, and, further: "There is never a particle of an idea in our mind which is not the starting point for external discharge," or in less technical language, the starting-point for some bodily action. In illustration, he said that thinking increases the activity of the minute perspiration glands of the skin. This has been measured so accurately by the proper apparatus that it is possible to determine the activity or intensity of a person's thinking by its effects upon these glands.

Dr. W. G. Anderson, of the Yale Gymnasium, has made similar observations upon the athletes of that University, with like results. A man perfectly balanced on a table would find his feet sinking if he went through mental leg gymnastics, thinking about moving his legs without making the movements. This shows that it is thought which sends the blood to the legs even when they are entirely at rest. Dr. Anderson says, "Pleasurable thoughts send blood to the brain; disagreeable ones drive it away."

How important the above statements are in the light of our present demonstrable knowledge that all the phenomena of human life are ethereal illusions, the body equally with the so-called "mind."

Professor Barrett, Professor of Physics of the Royal College of Science, Dublin, says: "A red scar or a painful burn, or even a figure of a definite shape such as a cross, or an initial, can be caused to appear on the body of the entranced subject, solely through suggesting the idea."* A friend of mine once saw, to her astonishment, what appeared to be a great red scar right across the face of her brother, who was asleep. On waking up he told her that he
139 27 had dreamt that he had been fighting, and had had a sabre-cut,
195 5 exactly where the scar appeared. The appearance passed off in a short time.

St. Francis of Assisi furnishes an early historical case of this kind. His contemplation of the wounds of Jesus was of such an
77 29 intense character and so long continued, that his own body finally presented appearances similar to the vivid picture which he had so long entertained. Not only were there similar wounds in his hands, in his feet, and side, but the appearance of nails in the

* "The Humanitarian," 1895.

wounds was so realistic that after his death an attempt was made to draw them out, supposing them to be really nails. There have been something like ninety or a hundred well-authenticated cases of a similar character since the time of St. Francis.

Professor Elmer Gates, of the Laboratory of Psychology and Psychurgy, Washington, D.C., plunged his arm into a jar filled with water up to the point of overflow. Keeping his position without moving, he directed his "thinking" to the arm, with the result that the blood entered the arm in such quantities as to enlarge it and cause the water in the jar to overflow.

The Professor went even further than this. By directing the "thoughts" to his arm for a certain length of time each day, for many days, he permanently increased both its size and strength, and he instructed others so that they could produce the same effect on various organs of the body, thus demonstrating the accuracy of the suggestion of President Hall, of Clark University, that muscle can be developed by thinking (so-called), as well as by exercise. Sandow, the teacher of physical culture, has found the same thing. 201 27

Changed Mental Conditions Create Chemical Changes.—Professor Gates has dealt fully with the results of thinking in a long series of most comprehensive and convincing experiments. He found that change of the mental state changed the chemical character of the perspiration. When treated with the same chemical reagent, the perspiration of an angry man showed one colour, that of a man in grief another, and so on through the long list of emotions, each mental state persistently exhibiting its own peculiar result every time the experiment was repeated. These experiments show clearly, as indicated by Professor James's statements, that each kind of thinking is followed by changes in glandular or visceral activity, and the production of different chemical substances which were being thrown out of the system by the perspiration.

When the breath of Professor Gates's subject was first passed through a tube cooled with ice so as to condense its volatile constituents, a colourless liquid resulted. He kept the man breathing through the tube, but made him angry, and five minutes after, a sediment appeared in the tube. Anger gave a brownish material; sorrow, grey; remorse, pink, etc.; showing, as in the experiments with the perspiration, that each kind of thinking had produced its own peculiar material, which the system was expelling.

Hate Producing Poison.—Professor Gates continued his experiments, collecting the brownish material until he obtained sufficient of that substance to be able to administer it in the form of medicine to men and animals. In every case it produced nervous excitability or irritability. In his experiments with another class of thought

he obtained another substance from the breath, which he injected in the veins of a guinea pig, when the pig died in a few minutes. After saying that hate is accompanied by the greatest expenditure of vital energy, he enumerates several of its chemical products, all poisonous, and concludes by saying: "Enough would be eliminated in one hour of intense hate, by a man of average strength, to cause the death of perhaps four score persons, as these ptomaines are the deadliest poisons known to science."

Only one specific case from ordinary life is cited by Mr. Crane, the authenticity of which, he says, cannot be questioned. Many similar incidents are recorded in medical books.

A mother was strong, healthy, vigorous, muscularly well developed, and not especially sensitive, nor nervously organised. Her young babe was in perfect health. Something occurred which threw the mother into a fit of violent anger. Shortly afterwards, her infant was hungry, and she gave it her breast. The little one was soon after attacked with spasms, and died in convulsions within a few hours. It is acknowledged by the highest authority that this was the direct result of the mother's anger.* It does not need Professor Gates's experiments to show that she had poisoned the child. The mental state of anger produced an active poison, which found its way to the mother's milk and killed the more sensitive infant.

Professor Gates's conclusions are very definite: "Every mental activity creates a definite chemical change and a definite anatomical change in the animal which exercises the mental activity." And again, he says: "The mind of the human organism can, by an effort of will, properly directed, produce measurable changes of the chemistry of the secretions and excretions." He also says: "If mind activities create chemical and anatomical changes in the cells and tissues of the animal body, it follows that all physiological processes of health or disease are psychological processes, and that the only way to inhibit, accelerate, or change these processes, is to resort to methods, properly altering the psychologic or mental processes." That is, he has clearly shown and states that the most effective and best way to change these physical processes is to change the thinking. And again, he says: "All there is of health and disease is mind activity." And once more: "If we can know how to regulate mind processes, then we can cure diseases — 230 9 all disease." In another place he says: "Mind activity creates organic structure, and organisms are mind embodiments."

He gives his conclusions with definiteness and precision: "Every emotion of a false and disagreeable nature produces a poison in the blood and cell tissues." He sums up his results in the statement, "My experiments show that irascible, malevolent, and depressing emotions generate in the system injurious compounds, some of which are extremely poisonous; also that agreeable, happy emotions

* I think that this case is one given by Dr. Hack Tuke.

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generate chemical compounds of nutritious value, which stimulate the cells to manufacture energy."

His results go to swell the weight of demonstrable proof of the entirely ethereal character of what is called material organisation. 17 26 192 34

As to the effects of erroneous thoughts on the body, we have the authoritative utterances of acknowledged scientific observers.

Professor Hall says: "The hair and beard grow slower, it has been proved by experiment, when a business man has been subjected to several months of anxiety. To be happy is essential. To be alive, and well, and contented is the end of life, the highest science and the purest religion." As a matter of fact, these four states are a manifestation of the condition of the "consciousness," and neither causes nor even conditions to be aimed for. 314 29

T. J. Hudson, Ph.D., LL.D., says of disease induced by erroneous suggestion, that it is safe to say nine-tenths of all the ailments of the human race may be traced to this source.

He also writes: "For untold ages suggestion was the only therapeutic agency available to man. Medicine, if we date its advent from Hippocrates, 'the father of medicine,' who flourished about 400 B.C., is a modern institution when compared with this long line of healers who wrought their therapeutic wonders by the aid of suggestion in its myriad forms." 226 44 186 14

"The North American Indian believes that evil spirits are responsible for all his diseases; and his medicine man tells him that he can frighten away such evil spirits my making hideous noises, supplemented by a diabolical make-up. He prepares himself accordingly, and seating himself before the wigwam door, in full view of the patient, proceeds to make things unpleasant for all concerned, and positively unendurable for the evil spirits. The latter generally flee in the course of a day or two, leaving the patient to recover. I have authentic information from educated Indians, who assure me that for 'the poor Indian, whose untutored mind sees God in clouds or hears him in the wind,' this method of healing is generally more effective than are the material remedies of the educated physician." *

Again, he writes: "Dr. Hack Tuke's great work† contains a voluminous record of the observations of cases of medical men, of both ancient and modern times, demonstrating the control of the mind over the body in health and disease."

Albert Moll, a well-known scientific authority on this topic, who cannot be accused of exaggeration, says in his work on hypnotism: "There are few people who are not injured when they are assured

* "The Law of Mental Medicine," p. 40.
† "The Influence of Mind upon the Body."

on all sides that they look ill, and I think many have been as much injured by this cumulative process as if they had been poisoned."

Dr. Still, an American osteopath, writing of osteopathy (cure by manipulation to restore the normal condition of nerve control), says: "With this thought in view I began to ask myself, What is fever? Is it an effect, or is it a cause, as commonly described by medical authors? I concluded it was only an effect, and on that line I have experimented and proven the position I then took to be the truth, wonderfully sustained by nature responding every time in the affirmative. I have concluded, after twenty-five years of close observation and experiment, that there is no such disease as fever, flux, diphtheria, typhus, typhoid, lung-fever, or any other fever classed under the common head of fever or rheumatism, sciatica, gout, colic, liver-disease, nettle-rash, or croup. On to the end of the list, they do not exist as diseases. All these, separate and combined, are only effects. The cause can be found and does exist in the limited or excited action of the nerves [remember that the nerves are the name used by the medical faculty to denote what is practically the human consciousness] which control the fluids of part or the whole of the body. It appears perfectly reasonable to any person . . . who has familiarised himself with anatomy and its working with the machinery of life, that all diseases are mere effects, the cause being a partial or complete failure of the nerves to properly conduct the fluids of life." Mercifully we are rapidly awakening from this form of insanity.

Professor Münsterberg, speaking of the remedy for modern diseases, says: "We need more training in self-discipline, in continuous effort, in voluntary attention, and in thoroughness . . . the fault is in ourselves, in our prejudices, in our training, in our habits, and in our fanciful fear of nervousness."

Perhaps one of the most striking instances of the change of thought on the subject of mental healing is the discussion that took place recently in the Reichstag, on a Bill to suppress medical quackery in Germany. One member spoke of "innumerable instances of animals being cured in this way," and so many members testified of their own knowledge of physical healing, that a daily paper the following day commented as follows: "The debate proves once more what extraordinary progress occultism has made in this country of recent years." *

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The above is quite sufficient to show how necessary it is to turn out every wrong thought that comes into one's mind. It has been shown also that there is only one right, because scientific, method of doing this, which is certain in its results and beneficial to all concerned.

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* "Curious Reichstag Debate" ("Daily Telegraph," March 10th, 1911).

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A Purely Metaphysical Basis Requisite. — The quotations herein given clearly show how the advanced workers in the scientific world are recognising the fact that all is mental. It only remains for them to advance from their semi-metaphysical reasoning to a purely metaphysical basis and find that all is Mind and its manifestation. They will then begin to think in a scientific way, if only for the purpose of self-protection, as they recognise the enormous power let loose in the world. This so-called power, although illusionary and not permanent, must appear in a series of unparalleled disasters in these latter days, unless the belief in material power disappears, being destroyed through a right understanding of its false claims. "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time" (Rev. 12, ver. 12).

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"Of all the dangerous mental habits that which schoolboys call 'cocksureness' is probably the most perilous; and the inestimable value of metaphysical discipline is that it furnishes an effectual counterpoise to this evil proclivity" (Huxley).

MEDICAL RECOGNITION.

In Appendix XI. a number of statements from well-known medical men are given which are worth glancing through, if there is any doubt as to the action of thought in disease. The following few quotations from leading medical authorities are significant:— 536 1

Sir Andrew Clark says: "It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognising the agency of states and conditions of minds, often in producing and always in modifying them." * 77 29

Dr. Clouston, in his inaugural address to the Royal Medical Society in 1896, says: "I could have related remarkable cases to you from my own experience, and out of books, of functional disease being brought on, and being cured, by mental impressions only, of functions being suspended and altered from the same cause — nay, of actual organic lesions being directly caused and cured by mental impressions.

"Warts have been 'charmed' away; scurvy among sailors has been cured by the prospect of a naval fight; gouty swellings have disappeared when 'Mad dog' or 'Fire' was cried out suddenly to the sufferers. All these things have happened, but they occur only really while some influence or other for good or evil is taking place. This, however, must be sufficiently powerful to usurp the supreme post of government." †

Dr. J. H. Sealy writes: "I shall now consider the mind as a source of cure, and as an agent equally potent, and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production." ‡ 224 5

* "Lancet," 1855, II., p. 315.
† "British Medical Journal," January 18th, 1896.
‡ "Medical Essays," II., p. 76.

195 38 **Sir John Forbes** writes: "Means acting directly on the mind, and influencing other parts of the body through it, form an important class of remedies, and occupy a much larger space in actual therapeutics than is commonly believed, and deserve to occupy a still larger. Their occupation is fully as powerful and effective in disease of a purely bodily character as in mental disease." *

Sir Clifford Allbutt, K.C.B., M.D., F.R.S., Regius Professor of Physic, University of Cambridge, writes: "In many a severe functional malady, to arouse latent reserves by a rekindling of hope and courage may compass a marvellous cure, and a lively rally even in some by nature incurable . . . in many instances the new position is maintained permanently. The annals of our own times, the annals of our churches and religious 'Armies,' are rich in such witness." †

The "**Lancet**" records a case of Dr. Barkas, of a woman of 28 years of age, who, with supposed disease of every organ and pains everywhere, was cured by doses of pure distilled water.‡ Dr. Schofield, referring to the case, says: "This is a valuable experiment as excluding every material remedy whatever, and proving that it is the mental factor alone that cures, however it may be generally associated with material remedies." § Burnt sugar was a common prescription of Sir William Gull.

Dr. Hack Tuke says that mental therapeutics without hypnotism can cure toothache, sciatica, painful joints, rheumatism, gout, pleurodynia, colic, epilepsy, whooping cough, contracted limbs, paralyses, headaches, neuralgias, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, and typhoid fever: and avert impending death.

Dr. Schofield says: "Does any practical medical man, after all, really doubt these mental powers? If, then, this power is so well known, why in the name of common-sense should it be pooh-
200 29 poohed and ignored as it is?"

"For although these drugs are still administered, but few medical men now believe that they are the entire cause of the cure; for very gradually it is beginning to dawn upon us that most nervous diseases at any rate are easily and naturally treated by mental therapeutics, and that the still persistent efforts to cure them by the stomach are neither reliable nor rational."

Sir Frederick Treves, the well-known surgeon, writes: "I look forward to the time when people will leave off the extraordinary habit of taking medicine when they are sick, and when it will be as anomalous for persons to die of scarlet fever, typhoid, cholera, and diphtheria, as it would be for a man to die of a wolf's bite in England."

Functional and Organic Disease.—About this much-misunderstood question, Dr. Schofield says: "We have seen that the powers of the

* "Nature and Art in Disease," p. 193.
† "British Medical Journal," June 18th, 1910, p. 1455.
‡ "The Lancet," 1894, II., 1246.
§ "The Force of Mind," p. 163

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conscious mind over the body are well-nigh immeasurable; and knowing, as we now do, that our old division into functional and organic diseases is merely the expression of our ignorance, and that all diseases, even hysterical, involve organic disturbance somewhere, we are prepared to believe that faith and other unorthodox cures, putting into operation such a powerful agent as the unconscious mind, or, if you prefer the formula, 'the forces of nature,' are not necessarily limited to so-called functional diseases at all."

Dr. Buzzard's presidential address to the Neurological Society, 1891, shows how fine are the differences between functional and organic diseases of the nervous system. As a matter of fact, there is no definite line of demarcation.

At the end of a long list of medical opinions, quoted by him on this subject, Dr. Schofield says: "I trust I have succeeded by the mouths of many witnesses in fully establishing my thesis that there is, after all, a large and weighty body of testimony to the presence and importance of the 'vis medicatrix naturæ' and to the general power of mind over disease."

As is the case with many other leading thinkers and practical workers, Dr. Schofield has been unable to write all he thinks, or even to put forward all he knows, on account of the general ignorance, and therefore scornful scepticism, on the subject. 109 40 189 17 334 21

ADMITTED IGNORANCE.

"*An unlimited scepticism is the part of a contracted mind, which reasons upon imperfect data, or makes its own knowledge and extent of observation the standard and test of probability. In receiving upon testimony statements which are rejected by the vulgar as totally incredible, a man of cultivated mind is influenced by the recollection that many things at one time appeared to him marvellous, which he now knows to be true, and he thence concludes that there may still be in nature many phenomena and many principles with which he is entirely unacquainted. In other words, he has learned from experience not to make his own knowledge his test of probability*"* (Abercrombie).

De Fleury, observing that the medical treatment of mind is yet a science in its infancy, says: "There can be no doubt that the fields of psycho-physiology, psycho-pathology, and psycho-therapeutics are as yet almost untouched."

Dr. Schofield says: "The point to be decided is whether the force of mind in disease is a real and important subject for study—whether it is one of practical value to medical men. I think I have said enough, and quoted enough, to show that the opinion of a large number in the profession, who are worthy of our highest respect, agree that it is. It is a subject alluded to everywhere, and 15 3

* "Intellectual Powers."

taught nowhere; and no single day passes in a medical man's life but he and his patients must suffer consciously from it. Is it, then, a subject that could be taught with advantage in our schools? Emphatically, yes; and one, too, which, if properly taught, would
511 35 be found of absorbing interest." *

An editorial in the "**Medical Times**" for 1872 says: "The question how mental influences may be practically applied, controlled, and directed for therapeutical purposes is certainly one well worthy the pursuit of the scientific physician."

Why is it that medical men have not sooner recognised the mental factor in disease and codified the laws relating thereto?

Dr. Schofield suggests "The limitation of the human mind, which, when it has spent a term of years in the steady study of one class of phenomena presented in medicine, finds it both painful and difficult to consider another." †

The "**British Medical Journal**," of April 12th, 1890, suggests as another reason, the inherent difficulty of the subject itself: "The influence of the mind on the body is a subject whose study involves so many of the fundamental and difficult problems in Nature, that it would be strange if it were popular amongst men whose first aim is to be practical.

"Yet another authority suggests that the ignorance of the medical man of the period as to the mental factors in medicine is due to four reasons:—

324 37 "1. Want of instruction on the subject in medical schools.
240 45 "2. The difficulty of the study without teachers or text-books.
329 32
327 6 "3. The uncertainty of the utility of the knowledge when acquired.
"4. The dread of being thought singular or old-fashioned." ‡
198 30 "I would add a fifth, namely, Prejudice," says Dr. Schofield.

Pereira's "Materia Medica" devotes three pages out of 2,360 to "psychic therapeutics."

Dr. Shoemaker, of Philadelphia, in the "System of Medicine," spares one page out of about 1,200; but most of the other authorities, including far larger works, devote none, and it is only during the last few years that men like Dr. Schofield are beginning to write openly on the subject and give us the benefit of their experience.

"That which is ignored in physiology is not likely to be admitted in pathology; what is never taught in the clinique is not often practised in the sick-room."

* "The Force of Mind," p. 273.
† Ibid.
‡ Ibid., p. 12.

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Dr. S. Weir Mitchell writes in "The Physician":—

"There are among us those who haply please
To think our business is to treat disease,
And all unknowing lack this lesson still,
'Tis not the body, but the man is ill."

Hitherto many important statements as to so-called mental action have not been appreciated, because, having no practical result, they led to nothing. Now, in the light of the vital discovery that "all is Mind and its infinite manifestation," we find them invested with new importance and value, as they show the necessity of each man learning the scientific method of thinking, whereby he can protect himself and others against the troubles to which attention has hitherto uselessly, and indeed dangerously, been drawn.

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PRACTICAL EXPERIENCE.

"We are so far from knowing all the agents of nature, and their various modes of action, that it would not be philosophical to deny any phenomena merely because in the actual state of our knowledge they are inexplicable. This only we ought to do: in proportion to the difficulty there seems to be in admitting them should be the scrupulous attention we bestow on their examination" * (Laplace).

It has been said that a grain of proof is worth a pound of argument, and before I knew anything of mental healing, the so-called mental results obtained by people who had come to me for advice on other matters had often greatly puzzled me, showing me that our existing theories were insufficient to account for the results obtainable.

On Muscles.—Mr. Eugen Sandow, for instance, when consulting me once, asked why it was that he could influence a muscle never consciously used, and cause it to grow.† He said that a short time before, for five minutes every day for a fortnight, he steadily thought that a muscle in the middle of his back was growing, and at the end of the fortnight it stood out as big as his fist, although never used. He attributes the success of his treatment largely to the fact of mental concentration upon the area and particular organs exercised, and tells me he has found that concentration has a dual effect, as the mind is developing in an almost corresponding degree to the muscles. This development is ethereal and not truly mental.

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The leading trainer of women's muscles, chiefly the internal ones, consulting me about her business some little time ago, asked me how

* "Analytic Theory of Probabilities."

† The growth of muscle is an example given by Mrs. Eddy, of matter caused to appear by thought (see "Science and Health," p. 198, line 29).

she could teach her teachers to "teach in the same way as she taught," because she could get results in a week that they could not get in a month. I did not then know that it was simply the direct and indirect action of her human mind upon the internal muscles of the pupils, and although I looked carefully into the matter, could not be of any use.

Professor Arthur Keith, Hunterian Professor, Royal College of Surgeons, speaking of the growth of human beings, says: "This problem of growth is most marvellous, and things which we hardly deem credible are coming to light."*

On Animals. — Major Wood, again, wanted me to show him how to teach his son to break horses as successfully as he could. His method was simply to pull them over on to his knee by muscular force, and quietly let them down to the ground. He then turned them on to their backs helpless with their legs up in the air, when in a minute or two they were perfectly broken, however savage they had been before. I could not help him at all, not having then
289 14 learned that the results obtained were solely due to the action of the human "mind." It is now clear why Rarey's secret of training horses died with him—namely, because he never knew it himself.

The difference in the success of one fancier and another in producing new varieties, either of animal or of vegetable so-called life, is largely a question of the way in which they think.

On Human Beings.—"*For none of us liveth to himself*" (Rom. 14, ver. 7).

204 32 Professor Alex, who could paralyse or blind a man instantly, and
25 36 as instantly release him, as you will see if you look up the account of various tests of his powers in the "Daily News" about six years ago, came to me twice for advice. This was after my examination into mental healing had commenced, and, being a thoroughly well-intentioned man, he was delighted when it was pointed out that the cause of the many personal difficulties he had had in the past had been this wrong use of his human "mind." He said that he had long thought that the results must be due to the action of his human
77 35 "mind" on the subconscious "mind" of the person acted upon, and he would never so use it again. Even when a person tries to do good in this way he can neither do any real good to others, nor can he have a happy life himself. Professor Alex recognised the reason for this.

On Inert Matter.—I was asked by the "Daily Mail" to look into the results of Mr. Hart, who claimed to be able to move matter with his mind. Details of his experiments were published in the "Review of Reviews." It did not take very long to discover that all

* Lecture at Royal Institution, March 16th, 1911.

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his results were purely physical, the motion of air being the cause of the movement, which had nothing to do with the action of the mind, and it was possible to reproduce them by ordinary physical means. Without telling him this, I asked him why he did not get the same results when the article he moved was entirely covered by glass; and he said that it seemed to insulate his thought, which he recognised was an electrical current. I then told him to what his results were really due. A few days afterwards, under test conditions, he moved in any required direction an aluminium needle, 67 47
entirely closed in by a glass shade. At the end of a quarter of an hour perspiration was streaming down his face, he was dead tired, 269 39
and could not cause the slightest movement. This convinced him of the truth of what had been explained. On seeing the results, he quite recognised that one could not work in this way at all 197 1
without harming himself, and admitted that the right method was 135 23
by turning in thought to God and heaven, so avoiding the evil that resulted from moving matter in the way he had done.

Recently, being consulted with reference to a novel and interesting discovery in aerial flight, the inventor, an experienced business man, told me that he had been experimenting with friends for some time, and they had been able to cause a match-box to rise several feet from a table by the use of their "minds" alone. He told me that it was extremely tiring, and was delighted to understand the reasons, and the proper way of working, as they so entirely agreed with his own experiences and ideas.

Still more wonderful results have been obtained by many other people. Some, hearing of my investigation, have come to me at various times for help or advice, and told of their different experiences and troubles. I myself have had many striking and wonderful results, proving the power of prayer both in entirely destroying matter and in enabling it to be seen, and also in altering it for the better.

On Watches.—There are many instances of how the hypothetical, ethereal force called the human mind affects matter, both visible 78 28
and invisible, without such direct action being recognised. For example, a common experience is that a watch will go well on one person and badly on another. With some people, no watch will keep regular time at all. A new watch, with a Kew certificate, went perfectly on a friend of mine, but always gained when worn by his sister-in-law. A relation of mine has had the same experience, although all the conditions, as far as could be told, were the same.

On Vegetable Life.—"*He that would grow roses in his garden must first have roses in his heart*" (Dean Hole).

It is well known that some people can wear cut flowers on their person for a long time; on others they die in a few hours. This is solely an ethereal or miscalled mental effect, and varies according 77 30
to the subconscious belief on the point, and the effect thereof on the individual and those around who may be acted upon. Plant life

255 18 is very susceptible to "thought," and all trees and plants can be hypnotised. For a long time we have known that plants and animals get on better under one who loves them, and is therefore constantly dwelling upon their good qualities, and, until recently, the main reason for this had not been discovered.

Dr. Ward, the paleobotanist of the United States Geological Survey, in his Memorial Address on Charles Darwin, says: "Darwin looked upon plants as living things. He did not study their forms so much as their actions. He interrogated them to learn what they were doing. The central truth, towards which his botanical investigations constantly tended, was that of the universal activity of the vegetable kingdom—that all plants move and act."

Professor Francis Darwin pointed out, in his opening address at the British Association meeting in 1908, that plants appear to have memory, and that "in plants there exists a faint copy of what we 174 38 know as consciousness in ourselves."*

"I hold you here, root and all, in my hand,
Little flower—but if I could understand
What you are, root and all, and all in all,
Then I should know what God and man is"
(Tennyson).

Platform Displays.—It will be a surprise to many when they awake to the fact that intentionally to become a witness to platform 77 35 displays of the abnormal action of human thoughts is to participate 255 21 in that action, and to share in the inevitable evil results therefrom, unless one is steadily working to protect oneself. Only one motive renders such a course allowable—namely, to attend with the express purpose of destroying the wrong thoughts in connection with the display. The world's stage provides us with ample work in getting rid of evil without adding to our dangers and difficulties by going out of our way to meet them.

A Warning.—I cannot too emphatically repeat that any method of 255 25 producing results through the effect of human thoughts, as above 133 30 shown, is absolutely wrong and harmful to the worker and all parties concerned.

230 11 ## MENTAL HEALING.

159 31 **The Bible Testimony.**—"*If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples*" (John 15, ver. 7, 8). "*Heal the sick, cleanse the lepers, raise the dead, cast out devils*" (Matt. 10, ver. 8).

The Bible, from beginning to end, is full of references to spiritual healing, which, far from being an exception, is, though sadly 68 10 unusual, a perfectly natural fulfilment of divine law. The

* "The faculty of moving, and probably, therefore, also of consciousness, may occasionally re-awaken in vegetable life. Consciousness might exist in nature wherever there is living matter. At least it is not impossible" ("Life and Consciousness." Henri Bergson).

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following quotations are some of the definite allusions by the most advanced workers of ancient times, as interestingly recorded in the Bible:—

"If thou wilt diligently hearken to the voice of the Lord thy God, . . . and keep all his statutes [always think rightly], I will put none of these diseases upon thee: . . . for I am the Lord that healeth thee" (Ex. 15, ver. 26). 27 14

"Ye shall serve the Lord your God; . . . and I will take sickness away from the midst of thee" (Ex. 23, ver. 25).

"If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness: Then he is gracious unto him, and saith, Deliver him from going down to the pit: I have found a ransom" (Job 33, ver. 23, 24).

"I cried unto thee, and thou hast healed me" (Ps. 30, ver. 2).

"That thy way may be known upon earth, thy saving health among all nations" (Ps. 67, ver. 2).

"Bless the Lord, O my soul, and forget not all his benefits: Who forgiveth all thine iniquities; who healeth all thy diseases" (Ps. 103, ver. 2 and 3). 217 18

"He sent his word, and healed them" (Ps. 107, ver. 20).

"For it was neither herb, nor mollifying plaister, that restored them to health: but thy word, O Lord, which healeth all things" (Wisdom of Solomon 16, ver. 12).

"I have seen his ways, and will heal him: . . . Peace, peace to him that is far off, and to him that is near . . . and I will heal him" (Is. 57, ver. 18, 19).

"Heal me, O Lord, and I shall be healed" (Jer. 17, ver. 14).

"I will restore health unto thee and I will heal thee of thy wounds" (Jer. 30, ver. 17).

"Behold, I will bring it health, . . . and I will cure them" (Jer. 33, ver. 6).

"But unto you that fear [deep reverence, "Chambers's Dict."] my name [nature] shall the Sun of righteousness arise with healing in his wings" (Mal. 4, ver, 2).

The references in the New Testament are too well known to need quotation.

Dr. Joseph Parker, the late well-known preacher of the City Temple, has put the case concisely from a religious point of view, as follows: "If we believe the New Testament, we believe that men were once 'made whole' without medicine or doctor. If this was a fact in New Testament times, why may it not become a fact in the present day? If it is a fact, it is the most beneficent fact in history, and being such, it ought, if possible, to be recalled and re-established. To grasp the question wisely, and thoroughly, we must go back to Christ's own time and think of him.

"Did Christ heal men? Yes, he did.

"Did Christ's Apostles heal men? Yes, they did.

"Was this healing mechanical, surgical, medicinal? No, it was not.

190 21 "Was the healing spiritual, sympathetic, mental? Yes, it was.
532 36 "Is Christ the same, yesterday, to-day, and for ever? Yes, he is.
159 27 "Does Christ still work and reign? Yes, he does.
"That settles it."

159 7, 15 If the full scientific import of the previous Scriptural statements be
159 31 considered, it will be seen that they point straight to the truth as now put forth.

222 24 **Our Present Duty.**—"*Pray one for another, that ye may be healed*" (James 5, ver. 16).

Jesus definitely told us of our healing power. He said: "And these signs shall follow them [not only 'you'] that believe; in my name [nature] shall they cast out devils; . . . they shall lay hands [spiritual power] on the sick, and they shall recover" (Mark 16, ver. 17, 18).

In the Orthodox English Church service to be read to the sick, the following remarkable passage occurs: "Wherefore, whatsoever
30 23 your sickness is, know you certainly, that it is God's visitation"! If this were true any remedial measures of any kind or description whatsoever would be in direct opposition to God, and the sicker you are the better. No wonder that whereas in the old days the monks were also the healers, and to go to a doctor was heresy, the Church of England has failed to heal, except in a small percentage of cases.

The commandments of Jesus on this point were definite, and in direct opposition to the above statement: "Heal the sick, cleanse the lepers, raise the dead, cast out devils" (Matt. 10, ver. 8). Proof of our understanding of what the Master taught is required to-day, not profession only. Demonstration is the only proof.

Moses not only should have been able to heal through his knowledge of God, but we are definitely shown that he did. Speaking to the Israelites he said: "Ye shall serve the Lord your God, and he shall bless thy bread, and thy water; and I will take sickness away from the midst of thee" (Ex. 23, ver. 25). At one time this "I" seemed to refer to God, as apart from his instrument, man, in this case Moses.

The Apostle James said: "The prayer of faith shall save the sick, and the Lord shall raise him up; and [most important of all] if he have committed sins, they shall be forgiven him" (James 5, ver. 15).

"Rely upon no other Physician, for, according to my apprehension, He reserves your case to Himself. Put, then, all your trust in Him, and you will soon find the effects of it in your recovery, which we often retard by putting greater confidence in physic than in God. . . . Continue, then, always with God" (Brother Lawrence, Eleventh Letter).

237 16 We have to be "about our Master's business," and we are not
294 11, 35 doing our bounden duty unless we are daily healing sin and
6 35 sickness. "What a beautiful thing it is to work, and to live, and be happy" (R. L. Stevenson).

276 3, 36 **Raising of the Dead.**—"*Heal the sick, cleanse the lepers, raise the dead, cast out devils*" (Matt. 10, ver. 8).

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There are seven cases of the intentional raising of the dead, details of which are recorded in the Bible; three by Jesus (Luke 7, ver. 14, and 8, ver. 54; John 11, ver. 43), each apparently more difficult; one each by Elijah (I. Kings 17, ver. 22), Elisha (II. Kings 4, ver. 34), Peter (Acts 9, ver. 40), and Paul (Acts 20, ver. 9). These are exclusive of the man who was unexpectedly resuscitated by touching the bones of Elisha (II. Kings 13, ver. 21), and of the supreme demonstration of the power of God by Jesus, when he passed unvanquished from the tomb.

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Jesus must have worked in accordance with regular laws. His words, quoted above, must have been for all time. God, as the Principle of all law and order, could not act against law and order, as expressed in God's man, the image and likeness of good, for God and the good man co-exist, as Principle and idea. Why should we die? "For God made not death: neither hath he pleasure in the destruction of the living . . . for righteousness is immortal" (Wisdom of Solomon 1, ver. 13, 15). There are many other instances related of the raising of the dead. Paul said: "Why should it be thought a thing incredible with you that God should raise the dead?" (Acts 26, ver. 8). Five hundred years before Jesus demonstrated the law of life, the great thinker, Lao-Tze, wrote: "May not a man take a dead thing and make it alive?"

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Is it possible that this power could have been almost permanently lost to humanity about 300 A.D.? Gibbon, the historian, says*: "But the miraculous cure of diseases of the most inveterate or even preternatural kind, can no longer occasion any surprise, when we recollect that in the days of Irenæus, about the end of the second century, the resurrection of the dead was very far from being esteemed an uncommon event; that the miracle was frequently performed on necessary occasions by great fasting and the joint supplication of the church of the place, and that the persons thus restored by their prayers had lived afterwards among them many years." † This power was lost sight of when Christianity was made a State belief, and the priests were so sunk that they actually claimed the healing as their prerogative. In the fourth century the Council of Laodicea forbade anyone to exorcise devils except those duly authorised by the Bishop. Christianity at that time became but a name, not a living flame, and the teachings of Jesus became to them mere words, and so lost their practical significance. "But they mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy" [Heb. "healing"] (II. Chron. 36, ver. 16). "For if the dead rise not, then is not Christ raised: . . . For he must reign, till he hath put all enemies under his feet" (I. Cor. 15, ver. 16, 25). "Christianity has been tried for 1,900 years. Perhaps it is now time to try the religion of Jesus" (Dean Milman).

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After the procession at the Eucharistic Congress, which took place at Vienna, in 1912, seventy-three people were so ill that they had to go to the hospitals, and three were seized with religious mania. What a parody on religion.

* "History of the Rise and Fall of the Roman Empire," p. 351.

† Mr. Dodwell concludes that the second century was still more fertile in miracles than the first.

274 39 "O death, where is thy sting? O grave, where is thy victory? The sting of death is sin [belief in a power other than that of
31 18 God]; and the strength of sin is the [false] law [of universal consent]. But thanks be to God, which giveth us the victory through our Lord Jesus Christ" (I. Cor. 15, ver. 55-57). "In the way of
324 28 righteousness [from Anglo-Saxon "rihtwis," alias "right knowing." "Wise as to what is right" (Skeat's Etymological Dictionary)] is life; and in the pathway thereof there is no death" (Prov. 12, ver. 28).

ACTION OF THOUGHT.

*"Success in mental healing by scientific methods is best promoted by first acquiring a clear understanding of the law under which the healing is effected. In other words, scientific methods require scientific knowledge for their successful application"** (T. J. Hudson, Ph.D., LL.D.).

339 32 Now curiously enough the ordinary metaphysician objects to
76 22 "thoughts" being spoken of as "lines of force," whereas one name
215 49 is just as much a misnomer as the other; for the only true and therefore permanent thoughts are God's thoughts, which are spiritual and eternal, the real things in the real world. These conceived of materially and therefore falsely, are what have been called theoretically "lines of force" or "thoughts," and as "ethereal
77 22 lines of force" they have to be intelligently seen to be powerless, just as certainly as that matter, the more solid form of material thoughts, has to be known to be substanceless. In fact, if anything, "lines of force" is the more useful term, because it cannot possibly be applied to God's thoughts. A still better, because less material term, is "false beliefs."

Homœopathy.—It is now easy to understand why Hahnemann, the founder of Homœopathy, said that it was not the drug, but what he would call, for the want of a better name, "the spirit of the drug," that did the work. He declared that the world would never solve its problems until it entered the mental realm.

Nobody until recently has ever been able quite satisfactorily to explain how it is possible that a small dose of poison can have exactly the opposite result of a large dose; but all opposition, in Hahnemann's case, was confounded, if not silenced, by the wonderful success which attended the application of the supposed law in actual
230 13 practice. At the same time, Hahnemann had to flee on account of his failure in the case of one of his patients, whilst some homœopathic doctors were imprisoned.

"The fact remains that Hahnemann was eminently successful in curing diseases, and his following has assumed colossal proportions, in spite of the ridicule heaped upon him on account of the infinitesimal doses prescribed"† (T. J. Hudson, Ph.D., LL.D.).

The Cause of Disease.—From what has been said it will be seen

* "The Law of Mental Medicine," p. 51.
† Ibid., p. 216.

that the cause of disease is the same as that of sin; namely, it is the action of "lines of force," vibrating at certain definite rates of vibration, which cause certain parts of the mechanism of the human "mind," which for purposes of explanation are called cells, to vibrate at a similar rate of vibration, so giving the effect of the disease or sin, as the case may be. The explanation of these so-called cells renders clear the mystery of the cells of the material scientist, and shows up their elusive character. 76 39 80 6

Whilst the whole effect can be spoken of as "mental," so it can also be expressed as "material," and still better as "ethereal," for, as has been pointed out, these are merely different names for the same thing. All are purely illusionary, and have no real existence and no reality, for they are not of God. 79 36 79 43

Poison.—If a negro in Central Africa eats a small quantity of, say, strychnine, it acts as a tonic. If he eats a large amount it will kill him; if he takes an overdose of some poisons he may merely be sick. The mental workers say it is the general belief in the deadly effect of the poison that kills the man. Medical men scoff and say that it is the drug. Which are correct?

The fact, looked at from a natural science point of view, is that the material drug consists of millions of electrons massed together, each the material manifestation of "two lines of force" vibrating at a definite rate, and crossing at right angles. All the lines of force vibrating at that particular rate are "a universal belief," an ethereal force that can alone kill its own materially conceived person. 83 6 81 20

It is not the inert drug that kills the person. That which kills is the excessive vibration of these "lines of force" acting upon the human "mind," and, so to speak, tearing it to pieces. A few merely stimulate action. Hahnemann's mysterious "spirit of the drug" can now be understood as a purely ethereal, mistaken belief.* 81 26

You will also now see the action of so-called will power in such cases. Human will power simply alters the vibration of the line of force or thought, so changing its usual action, and producing another equally disastrous result. 77 29 79 17 83 9

All Action in the Material Seeming World only Apparent.—Those who have sufficient knowledge of the human miscalled "mind" to understand without difficulty what has been here stated, will see that this method of verbally presenting what takes place is necessary, to enable inquirers more quickly to grasp the fact that matter has no power to act. Some students find it difficult at once to accept the more radical and final statement already made, namely, that the whole of this action is only apparent, as really all material 84 15 84 10 291 39 302 28

* According to Mr. Stephen Paget, Dr. A. M. Kelles states that the figures for Hahnemann's dilutions are as follows: Fifth dilution, 1 part in 132,500; tenth dilution, 1 in 97,656,250,000; thirtieth dilution, 1 in 931,322,574,615,478,515,625, million, billion, billion, and that "Hahnemann preferred the thirtieth dilution" ("The Faith and Works of Christian Science," p. 77).

phenomena are, as shown, merely false beliefs in the existence of
84 18 a series of cinematograph pictures, each picture coming along
77 11 slightly different, all without an iota even of substance or reality. Endeavouring to alter conditions by material means is like trying to wash out a magic-lantern picture on a screen. If you change
84 3 the slide the picture changes, namely, if you change the thought the manifestation alters.

Cancer and Humanity.—Mr. Arthur Balfour, presiding, in July, 1909, at the annual meeting of the General Council of the Imperial Cancer Research Fund, which was held at the Royal College of Surgeons, warned the public not to expect the immediate discovery of some accurate and active remedy of the disease.

"Such expectations did not take sufficient account of the fact that these great problems could only be attacked by dealing with them as part of a great biological whole. All our discoveries were due to a broad scientific outlook, which had produced unexpected results and conclusions. For example, investigation of the action of microscopic organisms had discovered the same kind of common cause producing such utterly different things as alcohol, pearls, and whooping
542 18 cough.

538 16 "One result of the investigations carried on under the Fund had been to show that bacteriology would give but little assistance in dealing with cancer. But some important conclusions had been
215 45 reached. The staff had decided that heredity was almost negligible as a cause of cancer." *

"Some Ray of Hope."—Sir Alfred Pearce Gould, K.C.V.O., Senior Surgeon to the Middlesex Hospital, in the Bradshaw Lecture, delivered recently before the Royal College of Surgeons, said that "cancer was the result of a breach or failure of fundamental cell law, a law so majestic that obedience to it resulted in perfect development, perfect health, the full measure of days, and dis-
83 36 obedience to it might slowly spell out all the inscrutable woes of
231 25 cancer. . . . It was quite a frequent occurrence for a grafted cancerous growth, after attaining some size, to slowly shrink and disappear, and in some series of experiments a large proportion of the grafts that had 'taken' had, after a period of growth, spontaneously vanished. . . . His present purpose was not to vaunt a remedy, but to state a fact—that cancer, even when advanced in degree and of long duration, might get better, and might even get well. There is," he continued, "cure of cancer apart from operative
147 5 removal. All therapeutic cures are obtainable only by the working
144 46 of physiological forces, and the first hope of therapeutic success
252 1 comes from observation of the efficiency of unaided Nature to
227 45 accomplish cure. In the darkness of night it is everything to know

* Extract from Newspaper Report.

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that there is a sun towards which the earth is revolving, and that If we fix our eyes on the east we shall soon see the grey promise of dawn, and then the many-coloured heralds of the golden sun 213 26
itself. And, as the victims of cancer call to us in the dark night 231 31
of despair, 'Watchman, what of the night?' it is much to know 212 36
that for cancer-stricken man there is also a sun of healing. *When* 252 10
the biologist shall know the laws that govern cell-growth, with a 69 16
knowledge akin in its sweep and accuracy to that of the astronomer, he 230 9
*will have power—the power to prevent, to control, and to cure cancer."** 212 37
213 37

Hope Fulfilled.—Now we actually know the laws that govern, not only 224 34
"cell growth," but cell purification, and ultimate dematerialisation, 80 30
which is far more important, and not only the biologist but every 148 33
physician has "the power to prevent, to control, and to cure cancer."

Appearance and Disappearance of Matter.—"*Strictly speaking, I* 169 7
am unaware of anything that has the right to the title of an 'impos- 551 23
sibility,' except a contradiction in terms. There are impossibilities logical, but none natural. A 'round square,' a 'present past,' 'two parallel lines that intersect,' are impossibilities, because the ideas denoted by the predicates, round, present, intersect, are contrary to the ideas denoted by the subjects, square, past, parallel. But walking on water, or turning water into wine, or procreation without male intervention, 138 37
or raising the dead, are plainly not impossibilities in this sense" (Professor Huxley).

The value of the results obtained in my investigation of mental healing is not to prove that all disease is mental, so-called, because all open-minded, thorough investigators have found this to be the case; neither is it to prove that matter can be caused to appear and disappear, as this can be done, and in two different ways, scientifically 83 7
different. The value is to show that there are two different methods
of working, the right and permanent, and the wrong and temporary 329 37
way. We have to prove the latter logically, and demonstrate the former beyond all question, by instantaneous, practical results of an extraordinary and epoch-making character,† which are not miraculous, but divinely natural to the enlightened spiritual 68 11
understanding.

In earlier days, knowing that Jesus could not possibly create matter, it was difficult to see how he performed his miracle

* Extract from "Daily Telegraph," December 8th, 1910. The italics are not in the original.

† "The epoch approaches when the understanding of the truth of being will be the basis of true religion. At present, mortals progress slowly for fear of being thought ridiculous" ("Science and Health," p. 67, line 33. Mary Baker Eddy).

of the loaves and fishes. We know now that what he did was to
321 24 destroy the thoughts that would have prevented those persons
83 11 present from being conscious of the ideas of God, which were seen by them as material loaves and fishes. This miracle could not have been done unless the material thoughts that were manifested as
76 33 material loaves and fishes had been there; and they could not have been seen unless the real spiritual loaves and fishes, which were
61 13 counterfeited humanly or materially, had existed in the real world, heaven, heaven being here right at hand.

336 16 Some honest workers, using right methods, but not yet having per-
83 7 ceived the fundamentally illusive nature of matter, have criticised
212 2 these statements, saying that working in the right way matter cannot
213 14, 27 be made to appear and disappear. I have had probably over 100 cases which have been brought about solely by the realisation of God and His manifestation, and many other students, working in the right way, are obtaining like results. Probably the greatest of the miracles of Jesus was the demonstration over sense limitations
130 1 which resulted in the disappearance of the ship, his disciples, and
134 10 himself in the middle of the lake of Gennesaret, and their appearance at the shore. "Immediately the ship was at the land whither they went" (John 6, ver. 21). I have only had one undoubted case of this nature, and one doubtful one. These were of no importance, except as illustrating the action of a great Principle at work. In both instances only the body was moved, and it was protected from danger. The thought that came was, "There is nothing but God." This thought came instantly and spontaneously, without any preliminary recognition that treatment was necessary.

"There is Nothing but God."—This truth, which naturally includes the statement, "and His manifestation," is the quickest, simplest, and greatest of all denials and affirmations, and its effect on matter is in proportion to one's knowledge of the greatness of the statement.

Two Methods of Working.—"*I am not without hope that a truly scientific system of psycho-therapeutics may eventually be evolved, which will harmonise all the facts of human experience that pertain to the subject-matter*" (T. J. Hudson, Ph.D., LL.D.).

Early in my investigation the accuracy of the statement that growths such as cancer could be caused to disappear instantly by two
211 9 absolutely different methods became evident.*

There are probably fifty or sixty different sects of what have been called "mental" workers, who claim to be able to heal and do what are called miracles of various kinds. They are divided into two broad classes. Not more than five, at the outside, work in the way that the master metaphysician taught us, as shown in the Bible,
135 23 namely, by turning in thought to God and heaven. The rest

* "The wrong method [of 'mental healing'] is capable of evil, and is mesmerism, of which the lowest natures are capable. The scientific method is without power to do evil" ("Science and Health," 1st edition, p. 430. Mary Baker Eddy).

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picture out what they consider is best for themselves, or for the person for whom they are working, and then dwell persistently on it to bring about the visible manifestation. This is absolutely wrong. It is practically impossible to tell what is best or even what is really good for ourselves or for others. All the sects say, "Stop wrong thinking." Where they differ is in the thoughts they entertain after they have turned from the wrong thought; as naturally, if the outlook be not filled with some good thought, wrong thoughts will appear—"seven other spirits more wicked" (Luke 11, ver. 26)—whereas if only you stop picturing falsely and think in the way now shown, the difficulty will always disappear, and what is commonly called a miracle take place. 77 35 220 38 256 2 139 27 213 38 68 7

The basis of the fifty-five workers is what may be called knowing a lie; and if a man is a strong enough "picturer," or, to put it in other words, if he is enough of a hypnotist—he can cause the cancer to disappear instantly by knowing a lie, namely, forcing himself into picturing that there is no cancer in the place where materially it appears to be. This is working solely with matter, and cannot be the right method. Jesus said: "Ye shall know the truth, and the truth shall make you free" (John 8, ver. 32). And, again, "God is Spirit [this is the correct translation]: and they that worship him must worship him in spirit and in truth" (John 4, ver. 24). It has been demonstrably proved that those who work by turning in thought to God can also cause a cancer to disappear instantly, by knowing the truth, namely, that there is no cancer in God, or on the real man, the four-dimensional, spiritual man, the individualisation of the Christ, who dwells not in flesh. The healing power of Truth is an "immanent, eternal science." 224 5 255 18 79 18 83 8 263 30 83 11

Alteration of Electrical Tension.—This puzzled me for some time until it became clear that, working in the wrong way above explained, the tension of the lines of force was merely altered and they were not destroyed by this material working; consequently, although the millions of electrons which were massed up together in the form of cancer disappeared, the (apparent) lines of force remained. These lines of force in about three months' time are manifested again in some form of trouble, and the reason why this has not been recognised before is because sometimes they take form as the same disease, sometimes another form of disease, and in some cases even a form of sin. In every case inquired into, where the apparent action had been directly hypnotic, the new trouble was found to be worse than the old. 83 10 168 30 169 20

We have to recognise that there are many examples in the Bible of the wrong method of prayer; for instance, the tearing of the forty-two children by she-bears when Elisha* was mocked (II. Kings 2, ver. 23, 24).

In most of the few sects who work by turning in thought to God, such terning in thought goes no deeper than a mere faith, 221 31

* There was a great lack of spirituality in Elisha; for instance, he only asked for a double portion of the spirit of Elijah (ver. 9). It is not surprising therefore that he smote the river Jordan with the mantle of Elijah, and said: "Where is the Lord, the God of Elijah?" (ver. 14), and that the sons of the prophets said: "The spirit of Elijah (not the spirit of the Lord) doth rest on Elisha" (ver. 15). It is a very great question whether he did not raise the son of the great woman of Shunem with the human mind, after lying upon him and warming him with his own body (2 Kings 4, ver. 34) after he had failed to raise him from a distance (ver. 31).

which, while resulting in temporary palliation, must deepen into understanding before invariably good results can be obtained and the many varied forms of evil be unfailingly destroyed.

The reason for the disappearance of, say, a cancer, and the development of something else when the apparent healing is done the wrong way, can be more easily understood when the fifth fundamental principle of the material world, given by the advanced scientific worker, Dr. Le Bon, already referred to, is recognised, viz.: 90 19 "5. Force and matter are two different forms of one and the same thing." His eighth fundamental principle shows why it is possible to heal in a scientific way so that there is no return. It is as 90 23 follows: "8. Energy is no more indestructible than the matter from 554 29 which it emanates." The lines of force or so-called energy being destroyed, no trouble can arise therefrom in the future.

171 23 **Short-Circuiting Particles.**—Working in the right way, as explained, the seeming "lines of force" or thoughts of which the ether 153 8 is composed are short-circuited, alias reduced to nothing (that is, 172 1 what even a natural scientist would call nothing) by the action of 321 24 God—Truth. They destroy themselves by the negative and positive portion of each thought-germ acting upon the positive and negative portion of the adjacent thought-germs, of which the line of force 171 40 is composed, so that these particles being self-destroyed, there are no longer any lines of force to roll up into any discordant form, or to cause trouble by any different vibration, a negative form of good having been replaced by a better belief.

224 16 **Reappearance of the Disease.**—Another thing that puzzled me, however, was that, even when a person had been healed in the scientific way by turning in thought to God, the trouble seemed to return. The longest interval known to me was twelve years. The purification of the "mind" is necessary for permanent healing.

In the subconscious "mind" of the material man every sin and 80 6 every disease has, what, *for purpose of simplicity, may be called its* 136 36 *cell*. If the cells are clean, nothing can cause them to vibrate; 80 21 for instance, supposing the anger cell to be quite clean, no angry thought can possibly make that man angry, and even if a million 255 21 people try to hypnotise him into being angry, the intensification of the thoughts that take place cannot have the slightest effect, as the anger cell is incapable of vibrating with the vibration which apparently produces anger.

Hypnotists have discovered this, and claim that by hypnotism a man cannot be made to do a thing that he would not do under ordinary circumstances. This is incorrect. If a man's "consciousness" is fairly right, no ordinary thought will have any appreciable effect, 217 5 and he will not sin in that particular way. When he is hypnotised, however, unless the particular cell in question is perfectly clean, the wrong thoughts may be so intensified that, entirely against 255 18 his inclination and will, he may commit the sin referred to. This 80 22 is only one of the many dangers of hypnotism.

When the cells are all clean the mortal merely suffers from a sense

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of limitation, and may be called a "sinless, though limited, human consciousness."

The ether or sum total of material consciousness consists of so-called lines of force, infinite in number and in terms of so-called space, at right angles to each other, each of these lines of force or thoughts assisting to produce a different effect. One, for instance, that of anger, another smallpox, a third fever, a fourth depression, and so on. This, as has already been pointed out, is only because, being like Marconi waves, they have different vibrations. 71 11 67 37

If, therefore, any particular cell in the subconscious or lower "no-mind" is not clean, and an apparent thought or line of force, powerful enough to cause it to vibrate, should sweep over it, the cell will vibrate, and the man will have the temptation to sin or be ill, miserable, or wearied, as the case may be. The thought may not be intense enough to cause the cell to vibrate synchronously, but may be accentuated by the wrong "thinking" of others, or by the person's own "thinking" of evil. 80 6 271 20 238 12

If you continue dwelling upon the thought, the trouble becomes intensified: "Behold, I will bring evil upon this people, even the fruit of their thoughts, because they have not hearkened unto my words, nor to my law" (Jer. 6, ver. 19)—the law of good. 77 29 101 6 102 24 106 1 249 17

What are called bad thoughts are low vibrations, and what are called good thoughts, high vibrations. All material thought is, however, more or less bad. Nothing in the material world is perfect. Only God's ideas are perfect. Good is absolute, evil is relative and in all its degrees illusive. 23 3 83 4 251 43 249 16

Synchronous Vibration.—The reason why with some people the anger cell, for instance, will respond and vibrate in unison with the angry thought, is that it is tuned synchronously, owing to the condition of the "consciousness" at birth, the result of false mortal beliefs. If ever a human being is unfortunate enough to be born with sufficient small ultimate particles on the surface of the typhoid "cell," or "vibrating diaphragm," every time a typhoid thought appears to touch him, the cell will vibrate in unison with it, and he will have typhoid. If the typhoid cell is clean it will have no effect. If he "thinks" that he is, or others are, going to have typhoid, he is intensifying the typhoid vibrations, making them more likely to appear real to him or them. When you know how to think rightly, the action of God, as you realise the truth (the affirmation), purifies the human individual, that is, cleanses the cells by causing the particles, which are electrical, to short-circuit each other. In this way we can get rid of every so-called hereditary or other evil. 80 24 80 31 80 31

The Beam in the Eye.—The would-be metaphysician may wonder at this way of presenting the so-called facts. He must remember that the materialist requires to be led along a path that he understands. He must also recollect that his view of matter is just as untrue as that of the scientific man, for there is no material consciousness, no human thoughts, no sin nor sickness, nothing but God and God's ideas. 208 15 291 29

Startling Home Truths.—Every time a man states anything false to be a fact, it becomes more apparently tangible to the five senses. If someone, hearing the fallacious statement, agrees, it becomes far
101 5 more tangible, and if a number of persons hearing, also accept the
224 15 statement as true, the mischief done to each and all is incalculable. Now, if a man says in a public place: "Sin is an unavoidable inheritance, and no man can attain to sinlessness," the result is devilish; he is leading each one straight into the committal of his
274 40 besetting sin. If he says: "All must die," he is practically preparing a future coffin for each of his hearers. If some have symptoms of illness causing them anxiety, such a statement is quite enough to cause fatal developments. If he advocates intelligent preparation for a future death, he is conducting his assenting hearers as on the wings of the wind towards that death. A sermon
275 18 preached on such lines is more deadly in its effects upon the attentive and devout listener than any newspaper article ever written. Well may the prophet scientist of centuries ago cry aloud to a hypnotised nation: "Turn ye! turn ye from your evil ways; for why will ye die?" (Ezek. 33, ver. 11). "Awake thou that sleepest" (Eph. 5, ver. 14); words re-echoed by the world's greatest prophetess, who adds: "and awaken the world." Never has there been such need of this warning as to-day, when the power of mental
102 43 and so-called mental action is becoming understood by an awakening world, the latter bringing proportionately more alarming results.

250 31 **Sin and Its Punishment.**—"*Success or failure in a practitioner often depends as much on his expertness in moral treatment as on his skill in simples*" * (Sir J. Crichton-Browne, M.D., LL.D., F.R.S.).

It has always been well understood that glaring forms of sin
26 4 inevitably lead to disease if persisted in. It has only recently, however, been discovered that there is a far more intimate rela-
26 14 tionship between sin of every kind and disease than has ever been
193 40 dreamed of by mankind. When, as Professor Elmer Gates has
25 36 shown us, even an angry thought creates harmful poison in the
215 9 system, it is not surprising to find that every wrong thought of every kind creates physical trouble. Sooner or later, "Be sure your
71 15 sin will find you out" (Num. 23, ver. 32). It is only the mystery
194 5 underlying disease that has prevented its disappearance long ago. If one hour of hatred can produce sufficient poison to kill eighty men, as Professor Gates has shown experimentally, just think for one moment of the appalling result to poor humanity of an international war. We recoil from this picture of needless suffering.

200 10 "Medical science has never grasped—never perhaps set itself to
119 19 grasp—the intimate connection between moral fault and disease. . . . The bringer of light and happiness, the calmer and pacifier, or investigator and stimulator, is one of the chiefest of doctors. Such a doctor was Jesus" † (Matthew Arnold).

* Leeds, 1889.

† "Literature and Dogma."

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The Freeing from Sin.— "*As a rule, ignorance is the mother of wickedness, and wisdom the mother of goodness*" * (H. Weinstock). 483 19

It is fortunate that in most cases of sin, at least 75 per cent. of the trouble is over when a man has seen that the sin 367 6
in the past has not been his fault, but his misfortune. The 173 15
other 25 per cent. goes when he sees that wrong thought brings 144 37
sin, and sin must bring unhappiness. Understanding that he is 153 33
a perfect spiritual being, he then ceases his wrong "picturing," and 251 12
thinks rightly. He is then free from further punishment for the past sin. "You must rouse in men a consciousness of their own prudence and strength if you wish to raise their character" (Vauvenargues).

"Philo taught that where the Logos had not stirred in a man there was no moral responsibility"† (Archdeacon Wilberforce).

"We will not sin, knowing that we are counted thine" (Wisdom of Solomon, 15, ver. 2).

The punishment for sin is removed only as the sin is discontinued. The human is never punished after sin is removed. The 251 22
punishment can only affect you through false "picturing." When you know the sin has no power, as it has no existence, the sin and its punishment are removed for ever. This is the only forgiveness of sin. 205 18

If a sinner can only reverse every thought of his sin as it comes into his so-called mind, he *must*, sooner or later, get rid of his sin, as the action of God in continually purifying his mind. "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8, ver. 2). The less he dwells on his sin the better it is for him. Remember, it is not his fault. He never made his so-called mind. He never made the thoughts that attack him. It is not his fault, it is his misfortune. It is he that suffers, not you, therefore do not add to his difficulties by speaking of them or even thinking of them. "When thou art beginning to correct an evil habit, though thou shouldest transgress thy law a first, a second, a third, nay, a twentieth time, do not despair, but rise up again, and resume the same diligence, and thou shalt surely prevail" (St. Chrysostom). "Our greatest glory is, not in never falling, but in rising every time we fall" (Confucius).

The Way of Escape.—

"*Endeavour to be good, and better still, and best;*
Success is nought—endeavour's all" (Robert Browning).

The human being will be saved when reason, the most active human faculty, awakens man's sense of moral obligation, and shows him that sinning brings no happiness, but merely trouble. "Success in sin is downright defeat." Further, that the only way of escaping 233 14
punishment is to stop sinning, and the only way to stop sinning is 71 43
to stop wrong "thinking." Then the glories of heaven grow clearer 282 18
and the millennium dawns. 174 11

Now that fallacious hypotheses, to which an apathetic general 552 11
consent has for ages been given, have been discovered to be mistakes, 274 32
it is obvious that the time has arrived, which has been foretold by 346 30
the greatest of the world's metaphysicians of modern times, in the 343 13
following words of wisdom: "When needed tell the truth con- 336 11
cerning the lie." In these words rests the inspiration of what is 73 20
being stated. 341 38

I am inclined to think that the only absolute proof to a sceptic 229 21
of the truth of what is now put before you is this power of getting 231 20
rid of sin. As far as I am aware, I have never had a case of a 240 29

* Sermon on "The Jewish Idea of God," preached in the Jewish Synagogue in Sacramento, 1902.

† "Mystic Immanence."

person coming for help over a besetting sin, where the result has not been instantaneous, and the victim has gone on his way rejoicing. In some cases this result has taken place when the sinner was miles away. In others he was personally unknown, but his trouble was spoken of. As far as I know, the healing has been permanent. In one, perhaps two, cases there has been a slight relapse, but that merely temporary. In no case has the individual asked for help more than three times in all. Where the sickness has been due to sin, or the patient has not asked for the removal of the sin, sometimes the fight has been protracted. But the sin must go if the work is continued, as the result is due to the action of God. When the sin goes it will be found that the sickness has gone.

"Whosesoever sins ye remit, they are remitted unto them" (John 20, ver. 23). "For this purpose the Son of God was manifested, that he might destroy the works of the devil" (I. John 3, ver. 8).

"Greater Works."—To change the thoughts of the mass of mankind from dwelling upon evil, and even from a fatal contemplation of a material world, with its false laws of imagined necessities, to the true thoughts of the allness of good as the law of all cause and effect, the living Principle of existence, is the greatest of all work to be done to-day.

THE EVOLUTION OF PRAYER.

"Prayer is the soul's sincere desire,
Uttered or unexpressed;
The motion of a hidden fire
That trembles in the breast"

(Jas. Montgomery).

As with everything else in this self-destructive material world, there has, fortunately, been a steady continual evolution in prayer.

Archdeacon Wilberforce, in "There is no Death," quotes the following:—

"God is God from the creation,
Truth alone is man's salvation,
But the God that now you worship,
Soon shall be your God no more;
For the soul in its unfolding,
Ever more its thought remoulding,
Learns more truly in its progress
How to love and to adore."

The attenuated answers to prayer have been as a rule merely the result of human "picturing," and there are many statements in the Bible showing the result of this so-called thinking. Jesus made this perfectly clear, and his enunciation of the so-called law is repeated at least five times: Luke 17, ver. 6; Matt. 17, ver. 20; Matt. 21, ver. 21, 22; Mark 9, ver. 23; and 11, ver. 23).

Material Gods.—*"If ye had faith as a grain of mustard seed, ye might say unto this sycamine tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you"* (Luke 17, ver. 6).

In olden times man worshipped a multiplicity of gods—constellations, fire, earth, air, or water, animals, even so-called inanimate objects, such as trees and plants, which ultimately evolved into the worship of relics, pictures, etc. These ancient gods had usually the ordinary characteristics of the human race, and were both so-called good and evil. The same gods are still believed to have power

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over man, as is testified to, every time anyone says, "The fire burns me," "the earth can bury out of sight," "the air stifles," "water drowns," "the trees crush," "the plant poisons," "the relics heal," "the pictures delight me." Whether man's prayers were answered, simply depended upon the belief of the suppliant in the result of his prayer. This is still the case with mistaken prayers. 223 34

This worship was divided into three heads:—

1. Mere adoration or prostration in token of submission.
2. Asking, sometimes as a favour, sometimes as a right.
3. Definite action; sometimes involving gifts, sometimes merely sacrifice of time or position with the object of currying favour.

The material forms of bowing down to these false gods can now be finally, because scientifically, destroyed.

Semi-human Gods.—"*If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you*" (Matt. 17, ver. 20).

These were merely a kind of human being with supposed divine powers, such as the heathen gods of mythology, Jehovah, a jealous god of hate and of love, who revenged himself on his enemies, Moloch, Jupiter, and their counterparts in Eastern countries. 33 6

Their worship was usually in two forms:—

1. Asking as a favour or in return for some act of homage.
2. Acts which usually took the form of sacrifice, sometimes of human beings, sometimes of animals, and sometimes merely the laying of gifts on the altar with the object of propitiating the deity and preventing it harming the suppliant. These gifts were usually taken for the priests' use.

When official Christianity took the place of Paganism, the so-called Christians worshipped saints and other human beings, some dead, some alive. They even went back to their inanimate gods, and worshipped bones, relics, pictures, etc. The belief in such gods led to the tyranny, intolerance, and bloodshed that disgraced the Christian religion in the Middle Ages. 529 25 461 31 459 12

Anthropomorphic God.—"*If ye shall say unto this mountain, Be thou removed, and be thou cast into the sea; it shall be done. And all things, whatsoever ye shall ask in prayer, believing, ye shall receive*" (Matt. 21, ver. 21, 22).

This, the god of the nineteenth century, had not lost the human qualities which tainted the ideas of the early barbarians, and was very little better than the idea of the god that appreciated the prayers ground out in a praying-machine in the East. According

to our forefathers, God was revengeful, and not only slew Saul
33 32 and many others, but required a human sacrifice in the shape of
47 20 His "dearly beloved Son, Christ Jesus." In addition, He did not always hear the suppliants, and used evil as a method of making people good, even if he did not use it as a means of
33 38 punishing the beings he was believed to have so inefficiently created, that they were capable of, and in fact could not help sinning. He is even said to have foretold that people were going to
22 28 sin, and then eternally punished them for what they could not
20 39 help doing. Many, indeed, believed that He created evil, taking
22 45 literally Isaiah's words in chapter 45, verse 7, "I . . . create evil,"
23 18 not discerning its spiritual or scientific interpretation. They failed to see that when the action of God leads to an understanding of
23 33 what constitutes sin, often that which seemed good to the unen-
250 35 lightened thought, is recognised as evil and thus becomes wilful sin.
99 30 So, in the period of systematic destruction of the material misconception, the human ideal is always rising, and continually reaching out to this higher standard, eventually ultimates in total elimination, not only of sin, but of every false belief, and, finally,
99 15 of every belief in limitation.

The One God.—"*The effectual fervent prayer of a righteous man availeth much*" (James 5, ver. 16).

The worship of the one God, although closely allied to the anthropomorphic god, is of a higher order:—

224 8, 25 1. Asking, the prayer being answered if the human belief in the
226 19 response was sufficient.

This form of prayer is dangerous, and to my personal knowledge has led to many serious troubles, physical, so-called "mental," and moral, due to the suppliant forming his own concept of the material
298 5 results to ensue. Without irreverence, we may call this: teaching
121 8 God his business. We know not what we should pray for as we ought" (Rom. 8, ver. 26). "For who knoweth what is good for man in this life?" (Job 6, ver. 12.) "Your Father knoweth what things ye have need of before ye ask him" (Matt. 6, ver. 8).

When a man says: "Please God take away my headache," if he thinks of God his headache is very slightly diminished. When he says, "take away my headache," it is made worse by his thinking that he has a headache, and so intensifying the thought. When, however, he thought of God, he was permanently a little less liable to headaches, whereas the intensification was only temporary and did no permanent harm. If he thinks strongly enough that the headache is going, there is a hypnotic effect reducing the headache. This is of no permanent value.

A well-known leader in the religious world told me that numerous men of the highest possible moral character, having given up their lives to religious teaching, had absolutely "gone to the devil" through the belief that they were being led by God in response to
213 7 their prayers, by which they had ignorantly brought about their own
256 2 personal desires. How can a method of prayer that leads to such results possibly be right? It was easy to explain the essential difference of realising that the real or spiritual man is always led by God, and that the material counterfeit man cannot be, as it is always "of the devil," however good it may appear to be.

2. Asking and believing that the prayer would only be answered if it were good for the individual or institution prayed for.

This, the way in which a great many orthodox Christians of the

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earnest thinking type pray, is a great step in advance, and if a man could eliminate the preliminary recognition of the evil it would be a safe though limited method. It, however, "brings the seeker into closer proximity with divine Love," and is one of the foundation stones upon which our loved English Church has been built, and by means of which it has weathered the storms with which evil has endeavoured to wreck it. The steadily advancing tide of enlightened thought is now leading the Church 511 2
out of its early stages into the infinite unfoldment of an ever- 526 13
present God.

3. Contemplation of God.

This contemplation of higher ideals marked again a great step and has led to many beautiful results. "The Spirit itself maketh intercession for us" (Rom. 8, ver. 26). Many evidences of the value of this form of prayer are found in the lives of the mystics See Note Q on page 599.
and such men as Brother Lawrence and St. Francis of Assisi. "Let all our employment be to know God. . . . He is with us; seek Him not elsewhere" (Brother Lawrence, Fifteenth Letter).

"*When a man turns toward God* the thick cloud of error which deprived him of vision is quickly withdrawn from before him . . . truth uses the word as a goad, and smites the slumberers and awakens them, and when they are awake they look at the truth and also understand it; they hear and distinguish *that which is, from that which is not* . . . let not that which is only made be put in by thee in the place of him who is not made, but let him, the ever-living God, *be constantly present to thy mind* . . . why the body exists, and why it falls to decay, and why it continues, thou canst not know until thou hast raised thy head from this sleep in which thou hast sunk, and hast opened thine eyes and seen that God is one. . . . Therefore (it is that) thou dost wallow on the ground before demons *and shadows*, and asketh vain petitions from that which has not anything to give" (Melito to Antonius Cæsar, about 150 A.D.). The italics are not in the original.

The One True God.—"*As soon as we are with God in faith and love, we are in prayer*" (Fenelon). 229 33

Lastly we come to the worship of the one true God, the God of whom to think is a revelation of celestial bliss, when we begin to understand Him. Even here we must differentiate our prayers, because at the present time there are three different degrees of this method of prayer, all good and effective, but differing very appreciably in results. 34 17

1. Meditation on God.

We have learnt that contemplation, "looking attentively," is not sufficient; we have to meditate or "consider thoroughly" and let our understanding of God lead to the knowledge of God that is eternal life. "This is life eternal, that they might know thee the only true God" (John 17, ver. 3). Millions of earnest men and women of differing religious beliefs are now striving for omniscience, daily

endeavouring to obtain the highest knowledge of God that they know is necessary, and thereby daily obtaining answers to their prayers.

2. Affirmation of truth.

Hundreds of thousands of these have advanced beyond meditation to affirmation; that is, knowing that they are spiritual beings in heaven now, and claiming their God-given birthright, their freedom from sin, sickness, worries, and troubles of every kind, their spiritual at-one-ment or unity with God that Jesus persistently taught. This, whilst benefiting only the individual, is a comparatively selfish form of prayer, and the evolution of sufficient purity was necessary to fit man to receive the revelation that came to the world forty-four years ago. Jesus said, nearly 1,900 years ago: "I have yet many things to say unto you, but ye cannot bear them now" (John 16, ver. 12).

3. The Denial and Affirmation.

Man now wields the two-edged sword of Truth, and so becomes a clearer channel through which God acts instantly, a channel for—

1. The denial, symbolised in the Bible as the Angel Michael, which is the destruction of evil, and
2. The affirmation or realisation, as the Angel Gabriel, which results in the purification of the human consciousness, whereby it becomes a still clearer channel for the denial of evil, or action of God in bringing the so-called material world to an end.

When we know how thus to pray, we have to "watch and pray," and "pray without ceasing." That is, the thoughts have to be watched with the alertness of a faithful watch-dog guarding a house. Every wrong thought has to be pounced upon and reversed. Every time we do this it becomes easier. "And many strokes, though with a little axe, Hew down and fell the hardest-timbered oak" * (Shakespeare).

We must not do this from a material standpoint. We have to live in the presence of God, to be continually thinking of the perfect world that is here around us. Continually think of the perfect God and His perfect action; dwell with reverential thought on God as Mind and all things as being good and spiritual. Lose all sense of material self in the realisation of the spiritual selfhood of God, and thus become a channel through which God works. Our progress depends upon the number of seconds during the twenty-four hours in which we are so realising Truth, and in this way, and this way only, by deep, holy, systematic thinking, do we reach an ever-fuller realisation of the kingdom of heaven.

An ecclesiastical leader, in a letter to me, writes: "The night of materialism is far spent, and the dawn of the new heaven and the new earth is breaking; but we may hasten the coming of the day of God, if, amid the delusions of the present, we live in, and affirm, the eternal and divine." (See Note R on page 600.)

"He that believeth on me [the Christ], the works that I do shall he do also; and greater works than these shall he do; because I go to my Father" (John 14, ver. 12), and yet as Mr. Edward Kimball has said: "Our race appears to be one long monotone of petition to God and everything else, in order that it may be delivered." Can it be pretended that in the past we have understood the teachings of Jesus the Christ?

FAITH HEALING.

"*Paracelsus made a broader discovery than that* [of mental effect] *three hundred years before Braid was born; for he distinctly intimated that a false belief, however induced, is just as efficacious for therapeutic purposes as a true one—'Faith' being the sole condition precedent; and*

* "King Henry VI."

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Pomponazzi, in the 16th century, gave utterance to an expression of identical import"* (T. J. Hudson, Ph.D., LL.D.).

Sir Clifford Allbutt, K.C.B., M.D., F.R.S., Regius Professor of Physics, University of Cambridge, writes: "It is true, no doubt, that the solitary and disconsolate heart, closed to common circumstance, may be more susceptible to other appeals, may offer less resistance; so that, as we have seen, unknown wells of energy may be tapped and fading and vacillating forces replenished. Then it is that the influence of a clerical minister, of a gentle friend or Bible-woman—brief angels' visits lifting up human hope and love into Divine love—may be twice blessed, blessed materially and spiritually. But even then the physician can take no active part in hypnotising the smitten sufferer with promises of corporeal repair. Indeed, in the more formal spiritual ministrations his part can never be direct; they are not obviously his business, and even a religious patient resents the divided mind. Notwithstanding, the sick man does feel dimly that diagnosis limited to material phenomena is imperfect; that its insight ought to penetrate to mental and spiritual, as well as to bodily conditions; and he would say, did he know how, Do you understand *me*, or am I only a case? This seems to be our modest part in faith healing; and with it these reflections must end. How tentative and inconclusive they are no one is more painfully aware than the writer himself." †

Faith healing, in its attenuated and merely temporary postponements or interchange of evil, is very far from the healing done by the action of God, when a man has learned to think rightly. Faith without knowledge has to be greatly increased and deepened through understanding of divine working, and the nature of infinite Life. 220 25 184 8 221 33

A consulting physician of Harley Street, probably the leading medical authority on the so-called human "mind," a man of deep religious conviction, invited me to go to his house one afternoon, to meet about a dozen of the leading faith healers, or, as he called them, spiritual healers, with a view to helping them.

He commenced by saying he had found that faith healing was done all over the world, by faith in God,‡ drugs, doctors, massage, mental suggestion, hypnotism, hydropathy, electricity, electric light, X-rays, radium, coloured light, relics, holy wells, amulets, and even incantations to devils. As far as he could tell there was no difference between the healing done by these different faiths, and, in fact, at one end of Lake Zürich there was an establishment where they healed by incantations to devils and at the other end they healed by prayer to God, and he thought that the healing done at the devil end of the lake was, if anything, the better of the two. The records were certainly better kept. 222 42

* "The Law of Mental Medicine."

† "Reflections on Faith Healing" ("British Medical Journal," June 18th, 1910).

‡ This doctor has stated that there were in England over 100 centres for healing by faith in God.

He then said: "Does this mean that all this healing is due to the action of God?" No one answered him, and he turned to me asking if any difference could be pointed out.

My reply was that if anyone was ill, and if either the patient or another person stopped wrong "thinking," and "pictured" a lie strongly enough, namely, forced himself into sufficiently outlining the material patient as well, the sufferer would appear to be well 32 43 instantly, and he could precede that knowing by asking God or by incantations to devils. Neither had anything to do with the apparent healing, as the action was solely due to the human 219 5 thoughts of a material man as being well, and was therefore purely 186 16 hypnotic, and of no permanent value. Nearly all supplicatory 255 35 prayer is of this character, and often harms the individual, so 216 18 certain is the one praying of the existence of the trouble prayed against, and so persistently does he dwell upon it. "Then shall his mind change, and he shall pass over, and offend, imputing this his power unto his god" (Hab. 1, ver. 11).

214 26 **Return of Trouble.**—The above is not true healing. Although the person may appear to be well, in about three months some other trouble arises. The reason why this was not previously known is because sometimes the same disease comes back, sometimes another, and sometimes even a form of sin.

I then told how a well-known doctor, who had been for some time trying to heal by prayer, had come to me for advice in a case of cancer. Before he told me anything of the case, I gave him the results of my investigation into the method of healing in the way that he was working, i.e., by asking God to remove the cancer. This was to give him confidence, as an accurate statement of so-called facts must necessarily invariably be found consistent with so-called human experience. I told him that, 219 5 working in the way he did, he could get rid of cancer, but 212 36 that about three months later trouble would come; either cancer would reappear, or the patient would suffer from another form of disease, such as boils, or even a form of sin, such as anger. He then said: "Why, that is extraordinary, I will tell you what has happened. I got rid of the cancer, and three months afterwards it came back. I got rid of it again, just three months ago. Now read the letter just received from the husband of my patient." This letter was to the effect that the cancer had not come back, but that the wife had developed fits of anger so bad that they practically amounted to mania. He said that he could not keep her in the house, and asked what was to be done.

Saint Teresa regarded the "ecstasies" in which the apparent healing so often took place, as one of the chief perils of conventual life, when, as Sir Clifford Allbutt says, "the domination of a

stronger will—a 'magnetic personality'—often prevails." Quite correctly she said: "Suspect everything which weakens the use of our reason, for by such a way we shall never attain to the liberty of the spirit."

The Harley Street physician above referred to admitted that every disease could be imitated by the action of the nerves, the result of neurosthenic (nerve mimicry) action. The real fact is that all diseases are ethereal, what may be called "non-mental," and are sensibly manifested in numberless grades of beliefs and combinations of symptoms, which depend upon the persistency with which the idea of them is regarded (1) by the individual, (2) by the general thought. Those believed to be the result of neurosthenic action are more faintly outlined, and consequently very slight mental action will cause them to disappear. Ordinary diseases are deeper seated and require more work. Soon, however, even the worst cases will respond instantaneously. Unfortunately, at the same time evil thoughts will have more apparent reality. This is when the general view of the subject has somewhat changed, and the power of thought is recognised. Then, instead of the evil being chained round mortals by the universal belief, the wonder will be if it should not at once disappear when they turn in thought to God. 80 9 | 76 37 | 215 10 | 36 13 | 103 6 | 103 12

No Real Healing with the Human So-called "Mind."—Jesus made it clear that there is no real healing by means of false mentality. In the 11th chapter of Luke, he points out that he could not cast out devils through Beelzebub, because "if Satan be also divided against himself, how shall his kingdom stand?"* but "when a strong man armed keepeth his palace, his goods are in peace." That is to say, a determined thinker will temporarily protect himself, "But when a stronger than he shall come upon him," meaning that when a strong "thinker" has evil "thoughts" about him, "he taketh from him all his armour wherein he trusted," or, more literally, he seems to have lost his power of thinking good thoughts. "When the unclean spirit is gone out of a man"—that is to say, when by hypnotic action a man appears to be well—the unclean spirit "taketh to him seven other spirits more wicked than himself; and they enter in, and dwell there: and the last state of that man is worse than the first." This, as has just been pointed out, is what actually takes place, and this is the danger that is now coming upon the world. 256 11 | 186 13

It is only when a man has learnt how to pray scientifically, and lives his scientific religion, that it becomes possible, and indeed quite easy, to protect himself against any hypnotic attack. 135 17 | 222 15, 31

Supplicatory Prayer.—"*Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt*

* When Satan is divided against himself, namely, when the human consciousness recognises the fallacy of its own supposed law, the law no longer acts.

in his heart, but shall believe that those things which he saith shall come to pass; he shall have whatsoever he saith" (Mark 11, ver. 23).

The only result obtained by supplicatory prayer, when no realisation of God takes place, is produced by strongly "thinking" during or after the prayer is finished, that the thing desired has or must shortly come to pass. The former is simply picturing lies, the latter
23 14 is an attempt to teach God, the Principle of all good, what is good. Any result is solely due to the action of material thoughts, and can only be produced by persons with a false mentality of a certain class, the kind that can easily bring about direct hypnotic results.

This is not only useless, but does harm to a man. "Faith produces miracles, and whether it be true or false faith, it will always produce the same wonders" (Paracelsus).

For this reason, were it not for the fact that some religious
221 39 people fortunately pray by fervent realisation of a spiritual existence—the Quakers in olden days, for instance—the prayers for the sick in church would, even more often than at present, be the death-knell of the patient. The habit of intense realisation of God
221 15 is one of the reasons why there have been many wonderful answers to prayer in the past.

220 25 If we merely ask of God, this asking must imply more or less a doubt as to whether our prayer is likely to be answered. In fact, the highest form of supplicatory prayer is to ask God to grant our petition "if it be good for us." This must imply either a want of
30 21 knowledge on our part of what "good" is, or a doubt as to God's intention to help us. In any case, it is presuming to suggest to a personal God what is the best thing to be done; suggesting to absolute good, a living, omnipresent Principle, what good is; from the standpoint of imperfection defining perfection.

Now that the truth is known, it seems strange indeed, on looking
221 15 back, that, considering the marvellous purity and ability of many
473 34, 40 thinkers in the past, mankind has hitherto failed to grasp the fact that all we have to do is to know that we have absolute good around
34 15 us, and that this good is spiritual and heavenly. The inevitable
153 38 conclusion that all is Mind, and mental, and anything else that may
476 13 appear to exist is material illusion, must have followed directly men began habitually to get the results, which must have inevitably followed from this correct method of prayer—the soul's com-
222 31 munion with God.

153 38 "God, Thou art Mind!" * (R. Browning).

Individual results are now being obtained, indeed, to an extent
101 4 little believed. But when the general change of "consciousness"
100 38 that is close at hand brings in, as it must, accumulative results,
110 21 all will be forced to acknowledge truth and find that true science and health are coincident and eternal.

195 17 **Suggestion.**—Apparent healing can be done also by human suggestion, of which there are three kinds—audible suggestion, "mental" suggestion, and auto-suggestion, all unscientific and of no permanent value. You must differentiate these cases where the trouble arises from the constant conscious picturing by a person that he has a certain disease. If he stop this wrong picturing, but neglect to realise the

* "Paracelsus."

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affirmation of truth, the disease, in the cases where the beliefs causing it are not very vivid, will disappear, or diminish, in proportion as he stops intensifying them; but this is not true healing, as the trouble is liable at any time to return, when thoughts of the same kind, and apparently vivid enough to affect the person, attack him. 224 16

Sir Francis Cruise, M.D., has given the following saying of a great Irish physician: "Remember that to inspire a patient with hope and confidence is as valuable a stimulus towards recovery as half the drugs in the Pharmacopæia," and adds, "Now that I am old, I understand how right and wise he was. This was treatment by *suggestion*." * This class of suggestion is harmless, as it is merely getting the patient to cease intensifying the cause of the disease. Cures by suggestion are admitted by medical authorities not to be of a permanent character.†

Dr. Frederick Van Eeden, in "World's Work" of September, 1909, gives a good many particulars of apparent cure by suggestion, amongst others, that effected by Professor Hirt, the nerve specialist, of Breslau, in 1890, on the son of Professor Dr. Klopsch. Professor Hirt used the method of suggestion advocated by Dr. Liebeault, and one treatment was sufficient to produce a seeming cure, although every method of medical treatment had previously been tried in vain. 187 3

Dr. Liebeault used suggestion a great deal, and when he retired, in 1891, physicians came from all parts of Europe to the dinner given in his honour. The way in which Dr. Liebeault was first treated by his academical colleagues is described by Dr. Hilger in the following way: "Though Liebeault never indulged in complaint or bitterness on account of the neglect he suffered from his academical fellow-workers, and only quietly insisted that his results should be investigated thoroughly and without prejudice, they had nothing for him but a contemptuous shrug of the shoulders and shake of the head. For fourteen years the patient doctor worked on, under neglect, contempt, and derision, until, in 1880, an old college friend of his, Dr. Lorrain, visited him, and fixed the attention of Professor Bernheim on his remarkable cures. Bernheim, who was at first as sceptical as the others, and could hardly suppress a pitying smile at his first visit, became soon deeply interested in what he saw, and then felt the greatest admiration for the good and simple man who had endured for so many years the foolish misjudgment of his colleagues without one word of bitterness." 187 18

The reason for this treatment by the medical profession is because they have found by experience that this method of healing is neither scientific nor permanent, and no more satisfactory than the so-called healing by drugs, whilst it is extremely dangerous both to patient and practitioner. At the same time a clear distinction must be drawn between mere mental suggestion and direct hypnotic effects, the latter being much more dangerous. 256 21 204 31 224 16 187 15, 28

Dr. von Schrenk-Notzing has shown that some people under the influence of hashish are as susceptible to verbal suggestion as if they were under hypnotic influence.

Dr. Van Eeden, in his article, says: "As a matter of fact the doctor never cures a disease; he enables the body to cure itself by assisting it in the struggle against hostile influences or disturbances. Even the surgeon does no more than remove obstacles; the cells of the body do the really curative work. And in this work they are directed and assisted by what we call the Psyche, that part of the body which is not directly perceptible by the senses." 210 43

* Introductory chapter to "Treatment by Hypnotism and Suggestion," p. xxii.
† "Treatment by Hypnotism and Suggestion," by Dr. Lloyd Tuckey, p 118.

He also writes as follows: "When I lectured in a city of the Middle West, before an audience of university students, and reminded them of the errors of official science, and the danger in entirely denying the cures of quacks, instead of investigating them, a doctor stood up, white with indignation, and said in a tremulous
199 19 voice: 'Sir, you are trying to make quacks of them all.'"

Binet, about eleven years ago, published his standard work on suggestibility. He found that, when using an impressive way of questioning, he was able completely to falsify the memory of children. Of 143 only two had enough independence of judgment to reply accurately. Dr. Van Eeden, remarking upon this, writes as follows: "You are in your turn invited to reflect on what is happening daily in courts and in police headquarters, when some of those whose suggestibility co-efficient is high—some of the 98 per cent. non-resistants—are submitted to the 'mild suggestions' of a questioning police officer, a coroner, a judge, or a lawyer. I remember quite well that when I was a boy of ten I was questioned into a guilt, being entirely innocent. And though it may be true that suggestibility lessens in riper years, we may be quite sure that at least 50 per cent. of the average of men retain enough of it to be entirely unreliable as witnesses under the suggestive pressure of a headstrong policeman, a pompous judge, or a shrewd lawyer."

He also writes as follows: "The soul of a child, and in lesser degree, of the grown-up man, can be shaped by suggestive influence in any form; it can be bent, crooked, twisted, adulterated—morally and mentally—to an extent depending on its degree of plasticity, its inborn original force of resistance, and the power of suggestive forces at work."

The definition of suggestibility, as given by Bernheim, is "the aptitude of the mind to receive an idea, and the tendency to transform it into action."

The above will show how absolutely necessary it is to understand what is taking place, and to gain sufficient knowledge of the truth to be able, not only to discern between the true and the false methods of working, but to protect oneself and others against the evil effects of material thoughts unknowingly intensified by ignorant workers. I know of cases where "mental" suggestion has caused
353 18 innocent beginners in mental working to falsely make terrible accusations against true workers. They were practically hypnotised into believing it and incriminated themselves.

"Mental" Suggestion.*—The term "mental" suggestion, which is often wrongly attached to mental work of the right kind, requires a word of explanation. Any putting forward of future material results, with the object of inducing these outlined results, is purely hypnotic suggestion, material means, and wholly wrong. Statements of truth, which are based on scientific fact, such as "You are absolutely well," should be put forward only when the patient has sufficient knowledge to understand thoroughly the point of view from which you are speaking—namely, absolute truth. Such a statement as "You will be well to-morrow," is wrong; it also is based upon a lie—

* There can be no doubt that cures of certain kinds of diseases have been effected by . . . faith-healing cults, all of which cures come under the head of healing by suggestion" (Sydney Holland).

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namely, that the man is ill, whereas all men are in reality spiritual and perfect. "I believe that you will be well to-morrow" is a legitimate statement when it is true. If you do not believe it you are sinning. It is often unwise, as it is of the greatest importance to give the patient complete confidence, and such a prophecy unfulfilled weakens such confidence. 198 10

The only true suggestion is the holy suggestion of God's thoughts coming to man in the real world, and however clouded these may be by the human channel through which they reach mankind, they can never rank as mere repetition of material thoughts, intensified by so-called human beings, to further results in a predetermined direction. These holy thoughts are "the true Light, which lighteth every man that cometh into the world" (John 1, ver. 9). "He that followeth me shall not walk in darkness" (John 8, ver. 12). "Thy word is a lamp unto my feet, and a light unto my path" (Ps. 119, ver. 105), which always leads Godwards. 320 6

Most of the faith healers reject with indignation the idea that they heal with the material "no-mind," and say the work is only done by the Christ whom they invoke, while admitting that they cannot teach others to heal, and holding it a special gift; whereas all can heal when they pray in the right and scientific way. 223 34 224 7, 22 534 42

"If we were well accustomed to the exercise of the presence of God, all bodily diseases would be much alleviated thereby." "Ye should leave off human remedies . . . comfort yourself with Him, who is the only Physician of all our maladies" (Brother Lawrence, Twelfth and Thirteenth Letters).

One test of whether a man is working with the human mind or by the power of God is whether he is tired or invigorated by his work.*

The Real Test.—The real test of true working is whether, as the result of the work done, sin disappears instantaneously continually, and not occasionally, from those we are helping, and without any recurrence, even of temptation. If so, you may rest assured that the chance is brought about in the right and permanent way—namely, by turning in thought to God, for it can be done in no other way. "Without me ye can do nothing" (John 15, ver. 5). 231 20 217 36 240 29 309 18 222 15

DIVINE HEALING.

87 7 231 36 232 24, 40 235 26 234 12 230 46 234 17 243 11

"Call unto me, and I will answer thee, and shew thee great and mighty things, which thou knowest not. . . . Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth" (Jer. 33, ver. 3, 6).

Professor Harnack has shown that the healing of sin and sickness was the vital element that underlay primitive Christianity, and was the cause of its rapid growth in its early days. Again, we have come to a stage when the exercise of the same God-given power is bringing about an extension of Christianity, inspiring and far-reaching in its results, as it ultimately affects every individual member of the human race, alive or so-called dead. 145 34 252 10 54 43

* In the *Daily Telegraph* of November 7th, 1913, appeared an account of the cures of a Bishop who believes that he heals by the power of God. In the first case mentioned, that of Mrs. Manny, who had long suffered from abscesses on the eyes, "the Bishop put his hands on her head and prayed in silence, slowly passing his hands over her eyes. Her groans continued for a time. Then they ceased gradually, a smile flickered over her face, and grew. At last she was radiant, and sank back from the *apparently exhausted* prelate. Her face was expressive of relief." The newspaper report continues: "After six 'cures' other people pressed forward; but Bishop —— said it was *exhausting work*, and he felt too tired for more 'cures' that day. Incidentally, he denounced some other faith-healers as seekers of notoriety and impostors."

The effect of healing done in the way that Jesus taught is entirely different from the results following so-called faith healing or any form
534 42 of hypnotic influence. The former is "the effect of God understood."
240 29 We cannot heal habitually in this way until we obtain a scientific
222 38 knowledge of God and the universe. In Wyclif's Bible the passage, "to give knowledge of salvation unto his people by the remission of their sins" (Luke 1, ver. 77), is rendered, "to give science and health to his people unto the remission of their sins."

194 38 The certainty of scientific healing constitutes its utility. Based upon a demonstrable Principle, it never fails when properly practised. "The dynamics of medicine is Mind," God. Although some unenlightened people sneer at divine healing, the antagonism is
208 32 nothing like what it was against homœopathy about fifty years ago. Those practising it are usually honoured and respected, though sometimes laughed at and often criticised. This criticism and the abuse that now and then divine healing meets are of actual advantage as an advertisement. A clergyman once came to me for information and treatment because of the marked difference in the
321 27 spirit of the replies of the two classes of witnesses in a legal inquiry where, owing to insufficient realisation of Truth, the patient had died. The results he has since obtained by true prayer are wonderful.

309 36 **The Key to the Miracles of Jesus.** — Jesus, the master-
237 1 metaphysician, only once told us how to pray. He said: "All
534 42 things whatsoever ye pray and ask for, believe that ye have received them, and ye shall have them" (Mark 11, ver. 24, Rev. Ver.). "Ye ask, and receive not, because ye ask amiss" (James 4, ver. 3).

Although this first passage is the key to the so-called miracles of our Lord, no logical thinker has ever made sense of it unless he knew what is now put before you. For this reason, it was mistranslated in the Authorised Version, which reads: "Believe that ye receive them." Many other passages similarly have been incorrectly translated, in order to "make sense," or rather, make them agree with preconceived ideas. What the words really signify is: believe the truth—namely, that you are now a spiritual being in heaven, a son
108 11 of God, and that you—being spiritual—"have received" everything you can possibly need (realise this, make it real to yourself); then you, the material being (the counterfeit), "shall have" it, namely, you will be out of your human difficulty, for your Father "hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. 1, ver. 3). "It is His good pleasure to give you the kingdom" (Luke 12, ver. 32), for "Lo, the kingdom of God is within you"
60 25 (Luke 17, ver. 21). You never know the form of good that you will receive, but you can be certain that the want will disappear.

Amongst many proofs of the above statement, it may be men-
53 43 tioned that one of the foremost clergymen of the day said in my presence to another friend of mine, also a theological leader: "There is no question about it, this truth has given me the knowledge of how to pray in the way that Jesus did, and I have been obtaining results that can only be spoken of as miracles."

Note N on page 592 is the copy of a letter received from another theological leader, a friend of mine.

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The Bishop of Durham writes: "We would not limit the virtues of the hidden life, the indwelling Christ, to our spiritual experience only. The humblest caution befits us when we discuss the relation of the spiritual to the physical, and particularly of faith to healing. It is most credible that in untold instances the maladies and the fatigues of this tabernacle are mysteriously affected for relief by the remembrance that Christ is our life."

"If Christ be not raised [in our 'consciousness'], your faith is vain [mere faith is not sufficient; an understanding of Christ is necessary]; ye are yet in your sins" (I. Cor. 15, ver. 17). What is the proof of our knowledge of the Christ? Paul answered, with no uncertain voice: "For if the dead rise not, then is not Christ raised" (ver. 16), "and we are found false witnesses of God" (ver. 15). Let us raise the dead, so-called, and thus prove our knowledge of God and His Christ. 276 2

The healing of sickness has aptly been called the "bugle call." It brings people to be relieved of their troubles, and this ends in their being freed of their sins.

I would like to say at once that the healing of sickness is not sufficient proof of the truth of what is now being put before you. 229 31 The only absolute proof is the constant instantaneous healing of sin. 217 38 This cannot be done with the material "no-mind." In any case, 240 29 the disappearance of sickness, except where the cases are continuous, instantaneous, and permanent, is no proof that a man is working in the proper way. H. T. Butlin, F.R.C.S., D.C.L., LL.D., writes: "Every medical man of large and long experience must have seen patients recover who, according to our laws and theories, ought not to have recovered, and he often finds it quite impossible to explain, even to himself, the reason." * 210 39

The lecture on new inventions and discoveries, to which reference is made later, was given at the request of a clergyman, whose wife had been healed of internal ulceration and a fibroid tumour in three weeks by true prayer, when given up by the medical faculty as hopelessly incurable. 326 6 210 40 A week after the lecture, at the request of this clergyman, I had a talk with some of his congregation, and indicated to them the true method of prayer, telling them how and where to find the full explanation. Within a fortnight there were eighteen cases of so-called miracles, performed by those who had been present, many of whom obtained and studied the text book to which I had referred them.† Most of these were cases of healing. The clergyman himself instantaneously healed one of his parishioners, who had been suffering for some time from a painful form of paralysis.

One man, over seventy years of age, who was almost entirely blind, even with his glasses on, came up for a talk at the end of the evening. The following is an account written by the friend who led him on the occasion:—

* "Spiritual Healing" ("British Medical Journal," June 18th, 1910).

† "Science and Health, with Key to the Scriptures" (Mary Baker Eddy). This book can be obtained for a fortnight without payment from all Christian Science Churches and reading rooms. A copy has also been supplied to most public libraries.

"I shall never forget the night. Eleven p.m. on a dark February night; all had gone but seven of us. The old man's face was strangely eager as he made his way to Mr. ———, and touched him. 'Sir,' he said, 'do you mean to tell me that I can be healed of my bad sight' Mr. ——— looked at him. 'You never had bad sight; the sight God gave you was spiritual and perfect. You
41 24 are now and always have been a son of God, with perfect sight.' The old man looked aghast. 'Why have I to wear these glasses,
21 35 then?' he asked. 'You have been humbugged by the devil,' said Mr. ———, 'you have perfect sight, you are, and always have been, the son of God.' 'Good God!' cried out the old man, 'I can see, and I never knew it. Good God! I can see, and I never knew it. No more humbug of the devil.' Down he smashed the glasses on the floor. 'I won't wear the things any more. I am a child of God, with perfect sight.' The old man stood there, his face strangely white, his hand upraised as though taking an oath, and Mr. ——— silently treating. I am bound to say at that time I felt almost awestruck. It was a full half an hour's sharp walk to the old man's home. Up and down the kerbstones without any assistance the old man walked home. . . . This was five years ago, and I heard of the old man from his son at Christmas, 1909, and he is still about with perfect sight, better than many young men of 20 to 30. It took about six weeks for the old man to be perfectly healed, but I may say I myself tested him, and found his sight was, if anything, better than mine, reading the smallest print with ease, and, as everyone said, he looked ten years younger."

This is one of the many practical applications of the saying of the Master, "Know the truth, and the truth will set you free," as the healing was done almost entirely by his own recognition of the truth of the great Master's teaching and of the
43 4 presence of the Christ. He had practical proof of the Second Coming
532 13 of the Christ, which came to him that night "with healing in his
534 42 wings" [uplifted thoughts] (Mal. 4, ver. 2). His friend who wrote the above account, and who was waiting to lead him home, learnt how to pray rightly, and is not only now living a life of health and happiness, instead of continual sickness and worry, but is able to
240 29 demonstrate the healing power of Truth. A friend of mine, whom I asked him to help, was suffering from a variety of troubles, including double hernia of twenty years' standing. All the troubles disappeared in a short time, the hernia in three weeks, and I have seen his doctor's letter, written since, certifying as to the hernia, which was supposed to be absolutely incurable.

"But the feeble hands and helpless,
Groping blindly in the darkness,
Touch God's right hand in that darkness,
And are lifted up and strengthened" (Longfellow).

God Destroying Matter.—"*The Son of God was manifested, that he might destroy the works of the devil*" (I. John 3, ver. 8).

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Truth always dispels illusion, therefore the action of God upon the illusionary material world is always destructive: *

1. Destroying evil and inharmonious thoughts, and 136 1

2. Purifying the human "consciousness" by causing the destruction of apparent particles on the cells of the subconscious or lower "no-mind." 136 33 80 30

Results of True Prayer.—"*Come unto me, all ye that labour and are heavy laden, and I will give you rest*" (Matt. 11, ver. 28). 177 7

The healing of physical sickness is only the bugle call to higher thought and action. "Sickness is the schoolmaster," pointing the way to the understanding of God and man. 229 31 492 12

The healing of sin is the real purpose of all knowledge, and the first result of knowing how to think scientifically is that one obtains an easy, scientific method of getting rid of sin out of oneself, or rather out of this false sense of oneself, for we all seemingly have something from which we would gladly be freed. 217 1, 36 231 20 240 29 218 10 177 10

Every time that you reverse a wrong thought the result of the affirmation is, that the action of God permanently purifies your human "consciousness" somewhat, and you are a better man morally, intellectually and so-called physically. "And the Lord shall deliver me from every evil work" (II. Tim. 4, ver. 18). This improvement never can be annulled. "For myself, I wish no other prayer but that which improves me in virtue. I would fain live more nearly as I pray" (Santa Teresa). "He who rises from his prayer a better man, his prayer is answered" (George Meredith). 306 21 435 42 80 30

The second result is that you can heal, not only sickness, but sin instantaneously. 240 29 218 1

Thirdly, you can get your fellow-man out of any sort of trouble whatsoever. There is no limit of any kind. 314 1 466 36 467 21

Fourthly, you can obtain perfect peace of mind and happiness—no worries, no troubles. "Peace I leave with you, my peace I give unto you" (John 14, ver. 27). "To be spiritually minded is life and peace" (Rom. 8, ver. 6). "The peace of God, which passeth all understanding" (Phil. 4, ver. 7). "Thou hast made us for Thyself, O Lord; and our heart is restless till it rests in Thee" (St. Augustine). 300 39 145 34 329 40

Finally, all limitations disappear. No human being can desire much more.

My own experience is that feelings of anger ceased to trouble me in about eight months. Two months later, irritability became a thing of the past, and it is now about six years since I was annoyed. The peace and happiness that constantly surround one are only a question of degree. We know that we have the panacea for every evil. "Come unto me, all ye that labour and are heavy laden, and I will give you rest" (Matt. 11, ver. 28). 304 46

"If in this life we would enjoy the peace of paradise, we must . . . hinder our spirits wandering from Him on any occasion; we must make our heart a spiritual temple, wherein to adore Him incessantly" (Brother Lawrence, Fourteenth Letter).

* "Divine Life destroys death, Truth destroys error, and Love destroys hate" ("Science and Health," p. 339, line 2. Mary Baker Eddy).

464 25 The knowledge of the infinite ideas that are instantly available to the spiritual man in heaven, and the realisation that he has instantly any idea that he needs, will overcome any limitation from which a human being may be suffering—financial or otherwise—if he will only stop "thinking" that it is hopeless, and that he will still be in want. "I will never leave thee, nor forsake thee" (Heb. 13, ver. 5).

"The thoughts of his heart, these are the wealth of a man" (Burmese saying).

Results According to Law.—The healing done in the present day by true prayer is now being recognised by the medical faculty. Only to-day, I have heard of four cases of healing in an English hospital, just brought about through a friend, all having been given up by the
238 23 senior surgeon. He had no objection to the use of prayer, and in every case the result was successful, the worst case being entirely healed in eleven days.

155 17 Every week,* at least 5,000 testimonies are publicly given of divine healing, and testimonies are given probably in every city of any importance in the world. In England alone I estimate that at least 1,000 people per week on an average are healed, many having been given up as hopeless by the medical faculty. A veritable army of workers is spreading the truth throughout the world, and demonstrating their knowledge of God in a way that is beyond question,
218 1 namely, by habitually healing sin and sickness.

Every now and then, however, one comes across a person who alleges wrong diagnosis or coincidence† as the only reason for the apparently wonderful cures.

These were the arguments used by the Jews to account for the healing of the blind man by Jesus, "with the sole result that there has come ringing down the centuries the triumphant answer of the sick man, 'One thing I know, that, whereas I was blind, now I see'" ‡ (Frederick Dixon).

As a complete answer to such arguments, the following experience one autumn may be given.

Help had been asked for in a case where continued pain for two years had culminated in suffering which kept others in the house awake at night, and which even heavy injections of the latest known drugs would not allay. Work began at 8 p.m., and for ten and a-half hours the truth was realised as clearly as possible, and every time the moaning commenced, through the realisation that there was no pain in heaven, nothing but absolute bliss, peace, harmony, joy, etc., the action of God stopped the pain. The rest of the time, the affirmation alone was used, to so purify the human consciousness

* For over ten years I have attended these testimony meetings practically every Wednesday evening, rarely missing one. For the first three years I took careful notes of the results given. These I examined into where possible and checked the statements made by cross-examination at the time, and again later in many cases. "Men are told that they must believe to be saved. Which of the many creeds must we believe? [There are said to be about 140 different Christian sects.] We cannot believe them all. What must we do to be saved? Christian Science promises more by way of deliverance and benefit than all else known to humanity. The real question, therefore, is this: Does Christian Science fulfil its promises or not?" (Edward Kimball).

† This word is here used in its popular sense.

‡ "Cosmopolitan Magazine."

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that the pain thoughts, false beliefs, could not cause it to vibrate synchronously. After 4 a.m. there was no sound, and by 6.30 a.m. all severe pain had left, and the patient never even moaned again.

Going back to the City in the morning, the recognition that every time a wrong thought is reversed, it should be done with all the care and thoroughness with which love for a fellow-man had caused such reversals throughout the previous night, brought also the determination to try and do this in the future. The additional gain of so working, is that when the time of trial comes, and again Goliath has to be met in single combat, one rises just as much in the face of the greater need as the experience of the previous night had stimulated one to rise above the former level. 143 15

At that time I was practically certain that in the course of my experience of this right method of praying, in over 50 per cent. of the cases instantaneous effects followed. Not that the healing was completed in half the cases, but that a favourable change was at once noticeable. I had thought that 75 per cent. were instantaneous, but when questioned on this point, reduced my estimate to over 50 per cent. to be on the safe side. On the way to my office I began to wonder whether this estimate could be excessive, and thought it would be wise for three months to see what the percentage of instantaneous results was, when the thoughts were reversed. During that period, out of the many cases, incidental or otherwise, where the counterfeit thoughts had been reversed (by the denial and affirmation) only one occurred, as far as I am aware, when there was not an instantaneous benefit; in the case of disease either complete healing or noticeable improvement. The one exception was a bad case of sclerosis of the spinal cord in a visitor at a friend's house. Even in this instance, the nurse and daughter both said they thought the patient was better. During this three months there were numerous cases of trouble of many different kinds, apart from disease, where there were only two possibilities, either entire elimination of the trouble, or no result at all. Some of these difficulties were merely mentioned casually, but all yielded with one reversal, in demonstration of the working of divine Principle. In this way we become the sentinel of God.* "More things are wrought by prayer than this world dreams of" ("Morte D'Arthur," Tennyson). "I can of mine own self do nothing" (John 5, ver. 30). "With God all things are possible" (Matt. 19, ver. 26). "I can do all things through Christ which strengtheneth me" (Phil. 4, ver. 13). In the majority of these cases, the work was done impersonally, in so far as the patient was concerned, namely, by thinking only of God and His manifestation when an account of the trouble was being given. It is wrong to think of the spiritual reality of any person unless you 143 21 244 30 236 21 314 3 146 10

* "God has made man capable of this, and nothing can vitiate the ability and power divinely bestowed on man" ("Science and Health," p. 393, line 13. Mary Baker Eddy).

have been asked for help, and even then it is better to do the work
147 17 impersonally by destroying in one's own "consciousness" all false sense of the error seemingly apparent to oneself. When this is accomplished, the patient is freed.

490 15 To obtain really good results it is necessary to get right away
222 31 in thought from the material world, and, so to speak, lose oneself, that is, lose the physical sense of material things, in the realisation of God and His idea. This dawning sense of the spiritual, this sixth sense, is hallowed in its self-consecration to God. The realisation of man's unity with good lifts us into a new world; it teaches the facts with regard to supernal realities; it cleanses us from all thoughts unlike God; and when mortal thought would draw us to earth again, the very earth and mortals around us seem blessed by the breath of God, in which we have for a time seemed to live.

> "I knew I felt . . . what God is, what we are,
> What life is—how God tastes an infinite joy
> In infinite ways—one everlasting bliss,
> From Whom all being emanates, all power
> Proceeds: in whom is life for evermore"*
>
> (R. Browning).

143 39 **Early Instantaneous Results.**—"*Unto you that fear [reverence] my name [nature] shall the Sun of righteousness arise with healing in his wings:*" (Mal. 4, ver. 2).

If a beginner even will pray in this way, keeping an absolutely open mind, and not thinking that God will possibly not act;
319 12 that is, that God will not be God, the demonstration will be made.
235 26 I think that one-third to one-half of beginners who work on these
134 3 lines obtain instantaneous results within a fortnight, depending
143 16 upon how closely they watch the thoughts that come to them, and
138 42 instantly reverse the wrong ones by denial and affirmation.

> "Ah, God, for an open mind!
> Ready to lose and to find;
> Teachable, quick to discern,
> And as brave to unlearn as to learn."

534 42 **The Holy Ghost.**†—True prayer is solely due to the action of God.
35 5 This action is the Holy Ghost, or Divine Science, "the development of Life, Truth, and Love," which is the action of God on the real man that makes man what he is, namely, the knowledge or consciousness of God, or in other words, God's power of thinking of his own ideas.

When the human is thinking of God, the Holy Ghost being the action of God that makes man the consciousness of God in the reality, so it is the same action of the Holy Ghost that is recognisable in the present material world as making the human being think

* "Paracelsus."

† Writing of the Constantinopolitan Creed, Von D. Adolf Harnack, Professor of Theology at Berlin University, writes: "It looks therefore as though the writer of the Creed did not conceive the Holy Ghost as a person, but as a power and gift. This is indeed literally the case. No proof can be shown that about the middle of the second century [the time our Apostles' Creed was compiled] the Holy Ghost was believed in as a person This conception, on the contrary, is one of much later date, which was still unknown to most Christians in the middle of the fourth century. . . . In the Creed the Holy Ghost is conceived of as a gift." Dr. Swete's "The Apostles' Creed" deals fully with the evolution of the early Christian view of the Holy Ghost.

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of God. True or scientific prayer is the incoming of the Holy Ghost, or Holy Spirit, which reveals and sustains God's universe. It is the kingdom of God, which, I believe, only comes once in its seeming fulness to man, until he can heal practically everything instantaneously, but which, when it comes, leaves him with the knowledge of what John meant when he wrote: "I was in the Spirit on the Lord's day" (Rev. 1, ver. 10), "And I saw a new heaven and a new earth" (Rev. 21, ver. 1) "that great city, the holy Jerusalem, descending out of heaven from God, Having the glory of God" (Rev. 21, ver. 10, 11). 107 41 230 22 534 42

Dr. Inge, Professor of Divinity at Cambridge, writes: "This last idea, that the Holy Ghost is the copula, who 'in perfect love dost join the Father and the Son,' is not, as is usually supposed, an original speculation of Augustine's, but is found in Victorinus, to whom he owes so much." *

"Our Lord imposed no rigorous ceremonies on his disciples. He taught them to enter into the closet; to retire within the heart, to speak but few words; to open their hearts to receive the descent of the Holy Spirit" (Madame Guyon).

All Can Heal.—All will find that they are able to heal, as this is done entirely through the action of God, God being the Principle of good and not a being requiring supplication. This action is the Holy Ghost or Comforter,† the "Spirit of truth" of which the prophecy of Jesus is recorded (John 14, ver. 17). It is the mental realisation of the truth that enables us to heal, and the Holy Ghost is the spirit or holiness of this truth, that abides "with you for ever," and heals and "shall teach you all things" (John 14, ver. 26). All that is necessary to be able to heal continually is to learn how to pray scientifically and how to demonstrate the Christ-life, and so to remain a consecrated channel for spiritual good to mankind. 240 29 229 36 534 42 108 5 232 28 135 23 139 4 206 40 308 39 222 34

Those whose duty has hitherto led them to dive most deeply into false knowledge, spoken of as scientific, will be the first to appreciate the enormous import of the complete exposure of its theories, and to advance most rapidly in the apprehension of the real facts and the understanding of spiritual, and therefore natural mental science. Consequently such work will be the most potent factor in the bringing about of universal salvation. "And the earth [the scientific thought] opened her mouth [gave out the knowledge of truth to the world], and swallowed up the flood which the dragon cast out of his mouth" [false "non-mental" working] (Rev. 12, ver. 16). 240 30 240 41 54 42 169 35

The Medical World.—The medical world stands at the parting of the ways. The discovery of the fact that not a part, but all reality, is Mind and mental, renders the medical knowledge, that before was helpful, actually the reverse. The universal advance in knowledge demands advanced practice, to avoid a greater present danger to both practitioner and patient alike. There is no standing still with safety on the revolving wheel of progress. In the mental era now 290 8 144 37 336 6 182 19 54 9 103 12

* "The Paddock Lectures" for 1906.

† Eustace Miles points out that the Greek word "parakletos," translated "Comforter," means "one who urges you forward and inspires you." This was the meaning attached to the word "parakalo" in the speeches of Demosthenes to the Athenians.

284 44 entered upon by the world, the possession of this medical know-
141 14 ledge must become through its intelligent reversal the most potent
103 13 instrument for good, whereas unreversed, such retainment of false
103 6 pictures becomes just as surely the most deadly danger to its
106 2 possessor.

No one will understand better than the educated medical worker
274 4 how a knowledge of evil which necessitates the constant picturing
139 27 of it in its various manifestations of disease, must necessarily
77 29 intensify such wrong picturing and recoil on the head of every
321 16 practitioner who does not know how scientifically to protect himself
98 15 by the understanding of God, dwelling on universal good.

It is generally admitted that the majority rules, and it is now
253 4 clear that this majority is not calculated by the number of persons,
101 6 but by the depth of thought. In every case of sin or disease there
190 23 is not only the individual belief or faith in evil to measure and
101 5 outweigh, but the general consent to accepted pictorial prognostications. These, it is now proved, constitute the only so-called law affecting material conditions. The medical man stands in the very
240 20 responsible position of being the chief agent of administration of these laws of general belief. When a doctor even tolerates the truly scientific mental treatment of his patient, the case generally progresses more rapidly; when he acknowledges possible good
234 13 through such treatment, recovery is a foregone conclusion; but when the doctor, accepting this wonderful truth of the non-reality of evil and the Allness of Mind, good, as the greatest discovery in the world of medicine, subordinates all surgical and other material aid, then it will be found that such changed attitude and modified practice subserves the interests of the medical faculty whilst leading the way to a higher knowledge and truer practice. Healing will be found, under such circumstances, practically always instantaneous. All material methods are merely a needful "suffer it to be so now" in moments of immediate necessity, until the principle of right thinking is sufficiently established to *prevent* any further developments of disease.

It is now obviously self-evident as a scientific fact that glorious
30 12 developments in the healing of sickness lie waiting at the door of every medical man to-day. When it is seen that knowledge of Truth,
102 22 instead of taking away his life's work, is merely pointing him to "greater works" than have ever before been even attempted by the medical faculty, he will not delay a moment longer to utilise this power in the interests of humanity. While the scientific
237 26 medical practitioner of to-day stands in the forefront of the battle, fighting against the last stage of the physical self-imposed suffering
329 32 of a self-deceived, cruelly treated world, true science is teaching
101 10 the truth that will *prevent* sin and recurring disease, and finally destroy all evil, by turning universal thought in the direction only

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of Life, Truth, and Love as God. Magnificently equipped for God's work, invested as he already is with an authority conferred by the temporary democratic law of human belief, that holds sway over king and beggar alike, the medical man has complete dominion over every form of disease, whether called functional or organic. Let him offer this temporal authority on God's altar, consecrate it anew to divine Mind and its infinite manifestation, absorb the grand truths of uninterrupted, all-harmonious scientific being, and open his door to the waiting and suffering multitudes. Let him who has borne the burden and heat of the day be the wearer of a crown of rejoicing, the gift of an emancipated grateful world. Casting his "net on the right side" he gains an abundance of work with a superabundant reward. The millennium of universal health will quickly bring to such workers new and more joyful occupations not yet come to light, because of the veil that sin, disease, and death have spread over human intelligence.

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The coming flood of literature now about to be brought forth, is, with a few exceptions, the most important by far of any yet produced.* Written from a new standpoint, based upon spiritual science, it will consist for the main in contradiction of mistaken hypotheses, and the reinstatement of man in his natural mental element. †

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A rapidly increasing fungus growth of spurious mind culture is now springing up, claiming to instruct mankind as to how to obtain whatever seems to be desirable. It must inevitably lead to dire suffering. It is essential that the flood-tide of pure literature should sweep away this final attempt of evil.

The Man in Authority.—"*Speak the word only, and my servant shall be healed. For I am a man under authority, having soldiers under me, and I say . . . to my servant, Do this, and he doeth it. . . . And Jesus said unto the centurion, Go thy way; and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour*" (Matt. 8, ver. 8, 9, 13).

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While all can heal, the man invested with authority is the man most capable of enforcing law. The medical man has been humanly invested with the authority of giving the verdict of life or death,

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* "We err in thinking the object of vital Christianity is only the bequeathing of itself to the coming centuries. The successive utterances of reformers are essential to its propagation. The magnitude of its meaning forbids headlong haste, and the consciousness which is most embued struggles to articulate itself" ("Message for 1901," p. 30, line 5. Mary Baker Eddy).

† "This movement of thought must push on the ages; it must start the wheels of reason aright, educate the affections to higher resources, and leave Christianity unbiased by the superstitions of a senior period" ("Christian Science," Misc. Writ., p. 235, line 19. Mary Baker Eddy).

275 39 although no one need submit to the latter. At the present moment the world will meekly accept his verdict. Let this be the verdict of life and perpetual health, and so let him "bring blessings for the whole human family."

235 26 **Instantaneous Healing.**—The question of whether the work can be done instantaneously or not can be answered at once in the affirmative. Whether any specific evil will be overcome instantly depends upon four main points.

80 21, 31 1. Upon the condition of the so-called cells in the subconscious or lower so-called "mind" of the patient; in other words, his condition of "no-mind."

80 20 2. The imagined strength or intensity of the thoughts attacking, namely, the tenacity of the error.

3. What people around are picturing. In a hospital, for instance, where the doctors and nurses view the patient as passing through

77 29 the successive stages of the disease, they may intensify the faint outlinings until they are as dangerous as the worst ones.

4. On the condition of the so-called "mind" of the healer. This, in its turn, depends upon—

(a) His spirituality and knowledge of God.

(b) His technical knowledge, or ability to deal with the conditions of the case. For instance, his power of reading thought and of discerning the condition of the patient's so-called "mind."

(c) The life he leads. To do really good work, that is, to get instantaneous and permanent results in a large percentage of

243 11 cases, one must strive to live a life of true unselfishness, always thinking of what is best for a fellow-man and the human race, and acting up to one's highest sense of right.

We cannot heal instantaneously case after case completely unless

222 31 we live habitually as in the presence of God. That is, as far as

139 4 possible, every moment of the day we must be actively conscious of

308 39 God and His manifestation. We must never let anything but the highest possible thoughts dwell in our "consciousness." "Prayer

296 14 is nothing but the application of the heart to God, and the internal exercise of love; so that we ought to pray without ceasing, and live by prayer" (Madame Guyon).

"He prayeth best who loveth best
All things, both great and small"

(S. T. Coleridge).

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111 24 **Recognised Scientific Leaders.**—The above applies literally in its fullest significance to the scientific leaders of all classes. The enormous responsibility attaching to such workers in this final crisis of the human consciousness cannot be too highly estimated.

327 19 While the doctor, responsive to the faith of his patients, hastens

336 11 to heal the body, the scientific leaders hasten to teach mankind

234 24 the truth, whereby they can heal diseased imagination and mental

218 1 affliction, and, in fact, the insanity of sin in all its forms. The field of operations for both these great classes of mankind to-day is of world-wide dimensions.

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Love.*—"*A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another*" (John 13, ver. 34). "*For God is love*" (I. John 4, ver. 8). 335 22 245 31

"What hidden wealth lies in the true meaning of this word of words, 'heaven's signet'? Its scientific explanation can only be fully reached when approached with a sense of profoundest awe and solemnity. Where is the human standard of measurement comparison with which can indicate even a fraction of it? As close as the centre of one's being, it extends beyond human conception of the farthest star! Gentler than the softest whisper, it can quell 336 19
the strident discord of a material world! Softer than the fall 524 5
of a snowflake, yet the dynamic force that holds the universe for 85 3
ever in its grasp! Omnipresent—it admits no even imaginary rival! Unsatisfied! It claims 'all that really is,' for its essence 246 24
and necessity are universal at-one-ment.

"Standing where I do, as its humble student, and having caught some first faint gleams of its wondrous glory, I would add but few 246 19
words under this heading, for guidance in obtaining its priceless gift, and for this sufficient reason—the import of the whole of this message is directed to that one end." It shows how to wield this 295 11
divine, irresistible power, and how to protect oneself against the 519 11
serpent, material sense, which purports to bite the heel of the 354 31
woman and struggles to destroy the spiritual idea of Love. A 344 10
right understanding of what is now gladly set forth, in response to the call of humanity, cannot fail to bring to the seeker the reward 44 34
of Love, of obedience to whose demand this book itself is the 326 12
outcome, and to whose all-pervading influence its wording is with 340 1, 27
confidence submitted.

Love is supreme cause, the distributor of all the perfection in- 34 17, 25
dicated in the conception of the reality—heaven—as defined previously. Love and knowledge are halves of one dissevered whole. "He who foolishly believes is foolish; without knowledge there can be no faith. God does not desire that we should remain in darkness and ignorance. We should all be recipients of the divine wisdom. We can learn to know God only by becoming wise. To become like God we must become attracted to God, and the power that attracts us is Love. Love to God will be kindled in our hearts 300 17
by an ardent love for humanity, and a love for humanity will be 294 19
caused by a love to God" ("De Fundamente Sapientiæ"). Love 297 26
"includes the whole duty of man." This means true love.†

God, omnipotent, omnipresent good, and the origin of all wisdom, 34 20
not only does not desire as a personal autocrat, but rather as a divine Principle of all intelligence, does not allow of, any remaining in ignorance of Truth. We are wise in hastening to acquire all
essential knowledge of Life as a practical, spiritual, and eternal 34 17
existence, and so save time wasted in useless preliminary suffering

* "The vital part, the heart and soul of Christian Science, is Love. Without this the letter is but the dead body of Science—pulseless, cold, inanimate" ("Science and Health," p. 113, line 5. Mary Baker Eddy).

† "Personal love is little better than personal hate" ("Science and Health," p. 228. Mary Baker Eddy).

through lack of Truth. For whether by slow or rapid footsteps, suffering or joyous experience, the end arrived at must inevitably be the same, eternal Truth.

354 14 The struggles of Paganism against Christianity, which, unfortunately, have continued, in one form or another, during the last 2,000 years, have been the struggles of man for his personal benefit as against the demands of the universal law of love taught by Jesus.

Love is the Principle of Christianity, and love the outcome of its divine rules.* "When it is asked whether anyone be a good man, it is not asked what he believes or what he hopes, but what he loves. Little love is little righteousness, great love is great righteousness, perfect love is perfect righteousness" (St. Augustine). "To love abundantly is to live abundantly, and to love for ever is to live for ever." "Love someone, in God's name, love someone, for this is the bread of the inner life, without which a part of you will strive and die" (Max Ehrmann). "In this case to give is to receive" (Westcott).

Love necessitates the welling out of the utmost tenderness, the outcome of a compassion, which is induced by the intense desire to be of service. This desire makes man ever on the watch to utilise this power of love, unknown to the recipient or otherwise, and so
58 11 to be a channel for the love of God which passeth all understanding, for it is the spiritual real man, man being the love, life, and truth of God. We have to love others, as Shakespeare says, "with a respect more tender, more holy and profound than mine own life." "To love one's neighbour is after all to love in others that which is Divine and eternal" (A. T. Schofield, M.D.). "Whosoever hateth his brother is a murderer" (I. John 3, ver. 15). Hate is the absence of love when we are thinking of our fellow-men. We must either love or hate. Work continually to be more loving. "Charity shall cover the multitude of sins" (I. Peter 4, ver. 8). This love is the essence of Christianity. Godama, the founder of Buddhism, who mistakenly looked upon all so-called material life as "suffering" and not illusive, yet taught that the scientific principle which led to release
487 36 and happiness was universal, inclusive love. This love is unselfish, impartial, because it is Love, God. "He that loveth not knoweth not God" (I. John 4, ver. 8). More love is what the world needs.
501 3 We must, as soon as possible, raise up our love for the man in the street until it is always equal to that for our nearest and dearest,
351 47 and free from all personality other than is necessary in order to have an object of this love. "Love one another" (John 15, ver. 17). "Abound in love . . . toward all men" (I. Thess. 3, ver. 12).
215A 5
487 34 We must get entirely free from all material sense impressions.
230 22 True prayer alone will do this. The wrong method of prayer creates
236 29 difficulties. "He who, being a man, remains a woman, will become a universal channel. As a universal channel the eternal virtue will never forsake him. He will re-become a child"† (Lao-Tze). "As a mother loves, who, even at the risk of her life, protects

* Almost all my early instantaneous results were obtained by realising God as Love and the absolute love in Heaven. When, in testing the statement that God was Principle, I first obtained an instantaneous result from that realisation, my love for God seemed to disappear, and it took me some months before I regained a more comprehensive idea of God. Then my love for God returned far stronger than it had ever been. Many others have lost their feeble idea of God and found it enhanced a thousand fold. (See Note N on page 592.)

† "Tao-Têh," or "The Simple Way."

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her only son, such love let there be towards all beings" (Metta Sutta). "Beloved, let us love one another: for love is of God" (I. John 4, ver. 7). 244 2

The Power of Love.—"*See that ye love one another with a pure heart fervently*" (I. Peter 1, ver. 22).

Whenever even a bad case comes to our knowledge, arousing the intense desire to help, which true love gives, this is followed by a feeling of glorious spiritual uplifting, and immense spiritual power over evil, with a sense of triumph and unity with God, a joy quite inexpressible. The healing is then, as far as I am aware, always instantaneous. "I will heal their backsliding, I will love them freely" (Hos. 14, ver. 4). "Faith . . . worketh by love" (Gal. 5, ver. 6). "Love is the everlasting worker of miracles . . Love is the saviour, love is the perpetual wonder of life"* (E. H. Griggs). 336 29; 534 42; 246 20; 240 26, 29; 68 10; 258 39

"So it is not the speech which tells, but the impulse which goes with the saying,
And it is not the words of the prayer, but the yearning back of the praying" (Ella Wheeler Wilcox).

The Protective Power of Love.—This may be easily proved if you find yourself with a so-called dangerous animal. All that is necessary is to lose all sense of the fierce seeming animal and realise God as Love, or realise the absolute protection of God as omnipresent Love around you, and no harm can ensue. Now we have the secret of Daniel's control over the lions in their den, and of the angel that "shut the lions' mouths." The same remarks apply to the human beast, man, who is much more dangerous, and not so easy to help. This only means, however, that you must more completely get away from picturing the material man, and more clearly realise divine Love. "Love [divinely] as many persons and as many creatures as you possibly can" (Blackie). 344 8; 242 22; 240 31; 241 38; 242 22

"Love being the highest Principle, is the Virtue of all Virtues; from whence they flow forth. Love being the greatest Majesty, is the Power of all Powers, and whence they severally operate: And it is the . . . Power from whence all the Wonders of God have been wrought by the Hands of His elect Servants, in all their Generations successively. Whosoever finds it, finds Nothing and All Things"† (Jacob Boehme). 58 14

Three Phases of Love.—"*Speech, Prophecy, Science, Faith, aglow with Love, are lamps that cheer our eyes and guide us through the darkness of the world*" (Edgar Daplyn).

There are three different phases of love, the material—we may call it the human—the intellectual and the spiritual. ‡ Each is sub-

* "Christian Science Sentinel," August 10th, 1910.
† "The Supersensual Life," p. 29.

‡ A marked illustration of these three phases may be traced in the married life of Mrs. Eddy, and are symbolically referred to in her letter to the First Church of Christ Scientist, Boston (Misc. Writ., p. 139). This letter also contains a call to love and a lesson of how to love our fellow-man, as well as the early history of this teaching in the Christian Science field, typified in the story of the building of the First Church. (See Appendix II., "The Symbolism of Love" and "Church Building.") 453 20; 453 16; 454 6

divided into three. The lowest is the material love, the highest type
242 45 of which is the love of the mother towards the child, which includes purity and constancy. This is the love that gives you happiness by merely being with the loved one.

"She never found fault with you, never implied
Your wrong by her right: and yet men at her side
Grew nobler, girls purer . . .
None knelt at her feet, confessed lovers in thrall;
They knelt more to God than they used—that was all" *
(E. B. Browning).

The happiness that is felt in the presence of true workers is because they are always at work destroying the false pictures that would otherwise now and then result in discomfort to their companions.

We need to manifest towards the so-called other sex, as the result of treatment, the qualities that, as humanly seen, are so
96 12 often apparently lacking; towards the woman, strength of character,
245A 8 courage, wisdom, and frankness; toward the man, the complements
496 29 of love, virtue, intuition, and refinement. Most important of all, we need to pray by realising in the spiritual man the qualities that we are tempted to believe lacking in those with whom we come in
142 41 contact; with a woman, strength, wisdom, etc.; with a man, love, refinement, etc. These qualities lying dormant in either sex require to be recognised to demonstrate the completeness of each one, as "the one" which on God's side is a majority.† This realisation or recognition of the spiritual, perfectly balanced male and female qualities of each, results in the alteration of each "consciousness" by the
142 45 action of God, and thus proves each individual reflection of Mind to be male and female. "Let the male and female of God's creating appear." This spontaneous levelment of the individual consciousness can only come to those who are consistent in their habitual practice of right thinking and consequent right doing.‡

This realisation of the male and female of God's creating is bring-
295 24 ing to light on earth to-day men and women gloriously equipped to
332 11 deal with their fellows in the spirit of Christly capacity and true gentleness that can conquer all seeming opposition to Truth and Love, and lead to higher joys. Such men and women will save the world in the times of dire trouble that are now liable to be manifested. "Sympathy . . . may prove . . . a treasure in itself to its possessor." "To be patient, sympathetic, tender . . . to love always—this is duty" (Amiel).

* "My Kate."

† "A union of the masculine and feminine mind seems requisite for completeness; the former reaches a higher tone from communion with the latter; and the latter gains courage and strength from the former; therefore these different individualities meet and demand each other, and their true harmony is oneness of Soul" ("Science and Health," p. 315, 1st edition. Mary Baker Eddy).

‡ "For the Lord himself, being asked by a certain person when his kingdom should come? answered, When two shall be one, and that which is without as that which is within; and the male with the female, neither male nor female" (II. Clement 5, ver. 1). Clement was a disciple of Peter and afterwards Bishop of Romo. Eusebius speaks of this epistle as "the wonderful Epistle of St. Clement."

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"Perhaps the truth is, that there has scarcely been a town in any Christian country since the time of Christ where a century has passed without exhibiting a character of such elevation that his [or her] mere presence has shamed the bad, and made the good better, and has been felt at times like the presence of God himself" ("Ecce Homo," p. 171, Seeley). Of Charles Kingsley, his wife wrote: "Who lived in the presence of God here." 222 31

The greatest intellectual love is the giving to your hearers the utmost that they can take in. "Feed my lambs. . . . Feed my sheep" (John 21, ver. 15, 16). If the truth is so expressed as to interest them the whole time, they willingly take in the spiritual food of which you give them as much as they are prepared to receive at the time. 317 1 318 8, 23

"There is nothing so good to the human heart as well-agreed conversation, . . . for love is agreement of thought" (Richard Jefferies).

Purity.—"*The life that by prayer and purity of heart keeps in touch with the very source of life itself . . . is the only life worth while*" (M. E. Duckler).

"We only know our relations to God through our relations to each other. . . . The Garden of Eden surely exists still on earth, for those who have faith and purity enough" (Charles Kingsley).

The influence of the highest spiritual love is felt when men and women are better and more determined to live their religion, after you have spoken with them. * When you love truly you will understand "the hidden manna" (the constant happiness that comes from truly loving and being truly loved, the food for constant joy), the "white stone" (the necessary antecedent purity, "the corner stone of all spiritual building") and the "new name [nature] written" (Rev. 2, ver. 17) therein, which is the indescribable internal peace and joy and realisation of God that true love brings. "The joy of heaven is the joy of love, the key to it is in Christ" (James Hinton). "Love propagates anew the higher joys of Spirit." 318 8, 23 246 35

May all accepting these words, from this moment consecrate themselves afresh to God; God that is Love itself, infinite, pure, Spirit. All nations, all denominations, all sects, whatever their knowledge of God, can so pray that God works through them, thus forwarding the universal brotherhood that is so rapidly coming, and gaining for themselves and others purity of thought, and therefore purity of life, by which we obtain joys unspeakable and "the peace of God which passeth all understanding." 241 3 318 9 222 35 229 37 246 20

* "I long, and live, to see this love demonstrated. I am seeking and praying for it to inhabit my own heart, and to be made manifest in my life. Who will unite with me in this pure purpose, and faithfully struggle till it be accomplished?" ("Pulpit and Press," p. 21, line 7. Mary Baker Eddy).

96 11

THE FALSE DIVISION OF THE SEXES.

In the endeavour towards the attainment of a perfectly balanced
85 12 male and female consciousness, complete in each one, and thus alone
145 2 capable of adequately dealing with all problems that may arise,
let it be clearly understood that the position to be aimed at is entirely
242 37 spiritual. It is a levelment of purely mental qualities, the right
adjustment of conditions that generations of mistaken hypotheses
have rendered scientifically abnormal. The so-called woman has
244 16 been ground down and belittled through lack of the male qualities,
whilst the male has been brutalised through want of those usually called
feminine.

The Union of Mental Qualities.—"*And to Salome enquiring 'how long death shall have power' the Lord said, so long as ye women bear children. For I came to destroy the works of womankind. And Salome said to him, I have done well then in not bearing children. But the Lord answered saying, Eat every herb, but that which hath bitterness do not eat. And Salome enquired when should be known the things about which He was asked [i.e., when the kingdom of God shall come]; the Lord said, When ye shall have trodden down the garment of shame, and when the two shall be one, and the male with the female neither male nor female*"* (St. Clement).

190 35 Granted that we are in the last days, and that with the dis-
99 23 appearance of death there is no need for birth, it is evident that
the main motive of the marriage relation no longer exists, and
any other motive is essentially a mistake, leading materially
downwards instead of spiritually upwards. The right adjustment
in the individual human consciousness of both male and female
begins scientifically for the first time on the intellectual plane, when
the man and woman can meet, and calmly, patiently, and
162 15 courageously face the mighty "intellectual wrestlings" that must
504 43 precede the complete recognition and subsequent exposure of the
false laws of matter and their fatal results, and the attainment for
themselves and all mankind of a perfectly balanced understanding
of God, man, and the universe, and the laws relating thereto.

Platonic Friendship.—The intellectual grasp and complete exposure of false theories must precede the intelligent denial of all material laws and consequent effacement of human footsteps in wrong
300 29 directions, and lead to a truly scientific and unbroken friendship
300 38 entirely opposed to so-called Platonic freindship, which, because of its
failure, has rightly become a by-word. This is because the intellectual
intercourse of the latter, instead of solving existing world problems,
has but brought forward fresh ones, and in so many cases led
into hopeless individual difficulties. Such unhappy experiences of
mentalities struggling to emerge from the slough of materialistic
34 15 beliefs have been due to the want of the recognition of the Allness
34 20 of the one Mind and its mental manifestation. There has been no
guiding Principle at the back of the desire for spiritual at-one-ment.
"Grant me grace never to love anything but through thy love
and for thy love" (Avrillon).

Dangerous Whirlpools.—Many of the world's best workers could tell how even a kindly act towards beginners, reaching out for human
353 18 sympathy in time of need has led to slanderous misrepresentation.
Such, indeed, possibly inspired the poet's words: "Fools [the uninstructed] rush in where angels fear to tread." It is sadly needful to be more than a little wise in dealing with the inflammable nature of the

* Clem. Alex. exc. Theod. 67.

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present abnormally divided male and female consciousness, to avoid the risk of possible subjection to the unjust criticism of grosser natures, which brings us face to face with a general impurity undreamed of.

It is essentially true that "to the pure all things are pure," and equally true that one of the cruel aspects of ignorant human consciousness is unjust criticism of imaginary conditions by lower mentalities. Individuals, often not recognising their own tendency to respond to evil thoughts, never perhaps having been really tested, are quite unable to gauge a pure and fearless nature, struggling to work out hitherto unsolved human problems for the universal good. "For the Scripture saith, The untested man is unworthy." *

God's Protection.—So complete is the infinite protection of divine Principle, forever surrounding those walking untrodden paths in "unexplored fields of Science," and finding themselves in the face of possible danger when trying to help their fellow-men, that any misjudgment of them or harsh injustice will be overruled, and the honest intent of fearless workers made clear. The lurid glare, though it be as a lightning flash, which ill-natured criticism is apt to throw upon the path of those bravely pressing forward, serves but to show any dark, lurking, hidden dangers that otherwise, by ensnaring the feet of ignorant but well-meant endeavour, might have retarded the progress of a world. 355 16

Pure-minded, earnest students of Truth can never be injured by the reckless arrows of false imputations. A thousand such shafts may fall at the right hand and ten thousand at the left, but they can never touch the true servants of God, nor harm any but the archers. Science makes clear that a wrong thought dwelt on inevitably harms ignorant, as well as vicious thinkers. 273 13

A Warning.—A few words of special warning may be added should any earnest students feel inclined to follow their own individual human methods in the attainment of this ideal, rather than take the advice and warnings of those who, reaching out for the truth with needful guidance, have already explored the way, solved great problems, successfully fought the fight, and gained invaluable experience.

The Marriage Tie.—Fearless intercourse on the highest intellectual plane is compatible with the highest morality, but on the lowest material plane it is neither truly Christian nor scientific.

There is only one condition in which free intercourse on the lowest human plane of action is allowable, and compatible with morality and scientific progress, and that is loyal companionship under the legal institution of marriage. This condition has been the basis of the highest present civilisation, and will continue to support progress until the intellectual and spiritual plane is alone found attractive, as the levelment of individual male and female consciousness brings nearer universal dematerialisation of all evil.

* Didascalia, 11, 8, and Constitutions, 11, 8.

Spiritual Advance.— Consistent advancement in higher understanding of truth will never separate husband and wife, nor any true companionship, but will bring all into a far closer at-one-ment on that higher plane where, if the demand for courtesy, patience, 243 1 gentleness, and love is greater, closer bonds of spiritual unity are 505 7 being rapidly welded, and will prove to be the only bonds that can never be broken. Thus only do we prove that we are linked in a conscious eternal unity which admits no taint of material earthly sense.

The greater demand for demonstration of heavenly qualities is not surprising when we recognise that in the endeavour to attain to a perfectly balanced individual male and female consciousness, complete in each one, multitudinous and diametrically opposite views must be brought together and closely analysed without clash of arms. This is essential to progress. No material union on the lower plane has hitherto ever proved equal to this strain in the historical record of human experiences. Indeed, the reverse picture faces us on many sides. How often a happy and seemingly united pair, who are entirely at one in the ordinary round of married life, are seen to betray a painful incompatibility of temperament on the first attempt to ascend into the mental plane of free interchange and discussion of new thoughts regarding the fundamentals of existence. It has unfortunately often come to the point of a loving (!) husband forbidding a beloved wife to think, speak of, or look into a religion which she feels to be unquestionably true.

"I came not to send peace, but a sword. For I am come to set a man at variance against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes shall be they of his own household" (Matt. 10, ver. 34-36).

Spiritual Consecration Necessary.—If this has been the case in the past, what must be the demand of to-day for these higher qualities, standing as we do, facing an entire mental revolution of old laws resting on misconceptions and fatal to all in their results? It is obvious that the progress of the world demands every working moment from such students as are able to demonstrate harmonious, intellectual, and spiritual companionship, for the purpose of working out higher problems of the essential rules of life for the benefit of humanity.

This work necessitates the exercise to the fullest possible extent of both male and female qualities; by the man, intuition, gentleness, refinement, patience, thoughtfulness for others, in fact, all that love implies; by the woman, wisdom, courage, frankness, energy, and unfailing application.

When the ideal unity aimed at for all is declared, and the paths leading thereto understood, much becomes clear that might otherwise seem obscure, and much generous help will be afforded the world's workers by all truly pure and loving natures, in place of any old opposition that may have arisen through misconception.

"That is true love which is always the same, whether you give everything or deny everything to it" (Goethe).

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Intellectual blending of male and female qualities of thought in individual human consciousness is essential for the final complete denials and consequent effacement of these antiquated but deadly laws. Spiritual at-one-ment or true unity is the eternal outcome of the omnipotent action of the eternal law of good.

"So links more subtle and more fine
Bind every other soul to thine
In one great brotherhood divine"

(Adelaide A. Procter).

Need for Fulfilment of the World's Highest Standard.—In rendering to Cæsar that which is his just due, it is impossible to be too conscientious in the payment to the uttermost farthing of this debt, not only in the absolutely honest and faithful relation between husband and wife, but in all intercourse with the other sex. As we advance it becomes more and more evident that, neither by word nor deed, can we run counter to the human requirements demanded by the popular conscience in the endeavour to safeguard its feeble human standard of right. Any deviation from the above course can only lead to needless suffering for all concerned.

Other loving companionships on the material human plane compatible with morality and Christianity are those that exist between intimate members in the families growing out of and resulting from the above legal contract.

"Simplicity ought to be in our affections, purity in our intentions. Purity doth apprehend and taste of God: Simplicity doth tend towards Him"* (Thomas à Kempis).

"Self-restraint and purity,
The knowledge of noble truths,
. . . This is the greatest blessing"

(Teachings of Buddha).

Practical Results the Only Proof.—To judge accurately of the rightness of human intercourse between men and women it is necessary to discern the motive which brings them together, whether it be a person they go to see or a Principle they meet to discuss and further apprehend. Only the latter motive justifies the wisdom or utility of the meeting.† What can prove the motives of those who meet? The works that result in their lives will place them beyond all possible misconception on this point.

The Mighty Purpose to be Accomplished.—So far in human history the highest realisation of happiest earthly experience has been rudely interrupted by the cold enshrouding mist of death. Having been investigated and exposed, this needless interruption of a false material law leading to death and further immature counterfeits of God's man, is now doomed to disappear. In the light of scientific truth, even the present generation will be re-established on a sound basis of health and joyous existence, opening

* "Imitation of Christ," Book II.

† Foreseeing these untrodden human footsteps, the greatest spiritual seer of our own times has expressed it in these words: "'What went ye out for to see'? A person or a Principle? Whichever it be determines the right or the wrong of this following" ("Personal Contagion," "Christian Science Sentinel," July 7th 1906. Mary Baker Eddy).

up glorious vistas of spiritual at-one-ment and eternally unfolding perfect ideas. There is a mighty purpose to be accomplished. Individual advancement will always be the result of self-forgetful co-operation for others' good.

Joy.—"*Joy is the grace we say to God*" (Jean Ingelow).

"There are wit, humour, and enduring vivacity amongst God's people" (Talmage). "Joy is a duty" (Van Dyke). It is a health-giving duty. "Wondrous is the strength of cheerfulness" (Carlyle). "A laugh is worth a hundred groans in any market" (Lamb). "Always laugh when you can; it is a cheap medicine" (Byron).

"Talk happiness. The world is sad enough
Without your woe. No path is wholly rough"
(Ella W. Wilcox).

266 28 A leader of New Theology writes: "Love is essentially self-giving. It is the living of the individual life in terms of the whole. In a finite world this cannot but mean pain, but it is also self-fulfilment."

True love certainly does not mean pain, but the contrary. In the past it has meant pain simply because we did not know how to pray
241 17 or how to love. Now Love always brings with it joy, an indescrib-
243 10 able joy, because Love when sufficiently realised, destroys sin, sickness, and every kind of trouble.

As Aristotle points out, the distinctive mark of true happiness is the full realisation of the activity peculiar to each individual. It is only by a joyous and useful life that we can show our gratitude for what we have been taught.

"The fruit of the Spirit is love, joy" (Gal. 5, ver. 22). "Your joy
266 39 no man taketh from you" (John 16, ver. 22). Love means happiness,
241 14 Love means life, Love means every single thing that is worth having. When love is lived, it is no mere theory, it is practical religion, the religion of God, for Love is God, and love to be real must be spiritual. "Feeling is everything. A name is sound and smoke clouding Heaven's glow" (Goëthe).

233 30 This must be the experience of thousands besides myself. Where
295 11 are the cares and troubles of ten years ago? Gone, never to return.
21 37 Where is the increasing despair at the horrors enacted all around
324 23 us? Drowned in the joy of alleviating the misery of others. "We
266 20 will rejoice in thy salvation" (Ps. 20, ver. 5). There is no time to be
234 24 unhappy, there is no time for anything but work—work that brings
8 33 a heavenly inestimable joy, a "high and holy joy." Sin, suffering,
111 15 and sickness disappear from right and left directly they present
300 40 themselves to the one keeping watch in prayer, and we find
332 31 ourselves in "the midst of the paradise of God," of good (II. Cor.
55 16 12, ver. 4, and Rev. 2, ver. 7). For "in thy presence is fulness
323 39 of joy" (Ps. 16, ver. 11). This fulness of joy comes through treat-
316 22 ment, and through treatment alone. Even in the present improved
55 13 human experiences of mortals there is great joy. As Spinoza has said, joy is the "transition from less to greater perfection." Freedom from fear is the gateway of happiness, and this freedom can be obtained when we know how to think so that the action of God destroys the thoughts that cause the fear. Then the evil thoughts that you have felt cannot act. "Joys want eternity" (Nietzsche).

Grief is comparatively easily destroyed. "What's gone, and what's past help, should be past grief" * (Shakespeare).

"Better is one smile for the living than fountains of tears for the dead" (Anon.).

Beauty.—"*Goodness and love mould the form into their own image, and cause the joy and beauty of love to shine forth from every part of the face*" (Swedenborg).

* A Winter's Tale, III, 2.

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It is interesting to note, and it has been observed by many, that "imagination and beauty have a truth of their own which can be felt, not stated." The art, poetry, and drama of the ancients "we cannot excel. Those in their beauty represented truth, which is eternal. Beauty is the apotheosis of truth"* (Sir Oliver Lodge).

"Beauty is God's handwriting; a wayside sacrament. Welcome it in every fair face, every fair sky, every fair flower, and thank for it Him, the fountain of all loveliness" (Charles Kingsley).

"Beauty," Professor Alfred Russel Wallace says, "is a spiritual mystery. Even Huxley was puzzled by the beauty of his environment. What is the origin of beauty? Evolution cannot explain. Nevertheless, of course, evolution is a sound hypothesis."†

Here you get the ultimate outcome in a nutshell. Spiritual reality on the one hand, material theories on the other; and one of the world's greatest thinkers, after many years spent in the investigation of its mysteries, standing seemingly as puzzled as a little child, while we know that, in fact, man is always standing perfectly poised, reflecting a living Principle, with its heavenly manifested realities of beauty and goodness ever available in abundant profusion around. Thank God for this beauty. 58 32

Directly a man really grasps the significance of the momentous facts now set forth, his expression changes, the principal difference being in the expression of the eyes. These have been called "the windows of the soul." When a person becomes a would-be mental worker whilst still resting on a material basis, amidst ethereal intricacies which purport to be "mental," because invisible to normal human sight, it can be known by the alteration in his expression. His eyes become hard and steely. The palm of the hand also shows the condition of the "consciousness" or "no-mind." This is the mark of the beast referred to as follows: "If any man worship the beast and his image, and receive his mark in his forehead, or in his hand, The same shall drink of the wine of the wrath of God: . . . and they have no rest day nor night" (Rev. 14, ver. 9-11). Now they can protect themselves, finding peace in God. 267 33

319 4

When a person's ideas grow nearer to truth, the eyes brighten and yet become softer, and a beautiful look gradually grows upon the countenance.‡ Sometimes, as people have spoken to me of God, God's love has shone through the seeming endless mist of matter, and I have seen them look like angel beings. This marvellous beauty is the sign referred to in Rev. 7, ver. 3, "Hurt not the earth . . . till we have sealed the servants of our God in their foreheads," and in Eph. 1, ver. 13, "Ye were sealed with that holy Spirit of promise." I have a letter from the brother of a well-known clergyman who, when very ill, had asked for treatment to enable him to 138 28 81 15 318 30

* Birmingham Lecture, October 25th, 1910.

† Interview by Harold Begbie ("Daily Chronicle," November 4th, 1910).

‡ This change in the eyes that comes when a man treats is no doubt the origin of the frequent reference in the Acts to what Sir William Smith calls Paul's "peculiar habit of looking steadily when about to speak." This "steadfastly beholding" is also noted when he was about to heal (Acts 14, ver. 9).

preach a sermon. He writes that of all the sermons he had ever heard his brother preach, this one had been the most inspired, although no one thought that he could at the time possibly face his audience. He said that the vast congregation were profoundly moved, and that the expression on his brother's face had been just like the face of an angel. This was the third time that this friend had been similarly helped, and, alluding to the first occasion, he characterised it as "his miraculous sermon." Such is the power of God. According to Maeterlinck, Plotinus had the most divine intellect of any man who ever lived. In his moments of inspiration it is said his face shone with a light not of earth. Mr. F. Taylor writes: "The transcendent, spiritual reality within the earthly image shone through the mask of flesh. By sheer intellectual and spiritual energy he attained into union with God; became one with that undefinable reality, which is the flame in the prophet's heart, the love and purity which comes from goodness of character, the light and life of every man that cometh into the world, and the one undying self in which we all live and move and have our being." "The true aim of education is to develop a real love of beauty" (Plato), for "All beauty and goodness are in and of Mind."

"Beauty is truth, and truth beauty—that is all
Ye know on earth, and all ye need to know" * (Keats).

If you are always watching for opportunities to be kind, and making use of such opportunities, you will find, not only inestimable joy in this demonstration of love, but the beauty that love gives will shine through your face in ever-increasing variety of expression, and you will receive in return "such sweet smiles and hearty thanks." This is the true beauty, which is spiritual, and shines through and beautifies the plainest features. It has been said that no old person has any right to be ugly, as he has had all his life in which to grow beautiful. Now we know the secret of how to become beautiful, we must continually pray, think rightly, "Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ" (Eph. 4, ver. 12).

"The essence of all beauty I call love" † (Elizabeth Browning).

"And he who loveth wisely, well, and much,
The secret holds of the true master touch"
(Ella Wheeler Wilcox).

* "Ode on a Grecian Urn."
† "A Drama of Exile."

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"THE CARNAL MIND [ETHEREAL 'NO-MIND'] IS ENMITY AGAINST GOD" 37 21

(Rom. 8, ver. 7).

Notwithstanding the phenomenal results apparent, instances of which have been pointed out, the human so-called "mind" can cognise nothing absolutely, can do nothing good, nor provide anything either real or permanent. Its very best seeming effects are nothing more than counterfeits of reality. 37 40 25 23 36 3

"They that are in the flesh cannot please God" (Rom. 8, ver. 8). "As it is written, There is none righteous, no, not one" (Rom. 3, ver. 10. Jesus showed that even the purest human (being material or carnal mind and body) could not be really good, as he said: "Why callest thou me good? there is none good but one, that is, God" (Matt. 19, ver. 17). 38 6

Good is Absolute, Evil Relative.—What we call good is only more or less bad, and you can always suggest an improvement upon everything except the spiritual realities of heaven. The principle of mathematics is, however, true, and therefore cannot be improved. God, good, is absolute; that is, nothing can be better, because nothing is less than perfect in heaven. Evil is relative; that is, everything can be either better or worse in the seeming material world, this world of evil. 76 25 251 35 215 27 45 11 47 21 30 28 20 38

Jesus said: "Ye [the material so-called you] are of your father the devil, . . . He . . . abode not in the truth [root meaning reality] because there is no truth [reality] in him. . . . he is a liar and the father of it" (John 8, ver. 44). We are also told: "Yet hath he seen no good: do not all go to one place?" (Eccles. 6, ver. 6). "If we say that we have no sin, we deceive ourselves" (I. John 1, ver. 8). "All that is in the world, . . . is not of the Father, but is of the world. And the world passeth away" (I. John 2, ver. 16, 17). 27 1 99 18

"He that committeth sin is of the devil; for the devil sinneth from the beginning." John then refers to the apparent duality of man, and continues: "For this purpose the Son of God was manifested, that he might destroy the works of the devil. Whosoever is born of God . . . cannot sin, because he is born of God" (I. John 3, ver. 8, 9). "The carnal mind [the human mind, called also the soul] is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (Rom. 8, ver. 7, 8). 38 31

"We know that we are of God, and the whole world lieth in wickedness" (I. John 5, ver. 19) is another reference to the apparent
38 31 duality of the world. The following passage shows that Paul knew that the material counterfeit cannot be the man here spoken of:
281 34 "They which are the children of the flesh, these are not the children of God" (Rom. 9, ver. 8).

249 12 We all agree with what Paul says, "In me . . . dwelleth no good thing: . . . how to perform that which is good I find not. For the good that I would I do not: but the evil which I would not, that I do. . . . It is no more I that do it, but sin that dwelleth in me." Then he continues, with a burst of exultation, "For I delight in the law of God after the inward man" (Rom. 7, ver. 18-20, 22). Remember that this "I" is the mortal counterfeit.

471 38
251 40
43 16
51 12
154 19 **Conscience.**—What we have humanly called good depends upon our conscience, and that has depended upon the way in which we have been brought up. Knowledge of truth has now lifted man above any hereditary limitations or arbitrary educational influences. I was once told that a tribe in Central Africa considered it an absolute necessity to their welfare in after life to kill and eat their parents when they got to a certain age. It certainly was better for the parents to be fattened up for a year, as they used to be, and then painlessly killed, when asleep, and eaten, than to be left in the jungle to starve, the fate of the aged of the neighbouring tribes. The Chukches stone their aged, and some of the Indian tribes give them over to tigers. "Sin is not imputed when there is no law" (Rom. 5, ver. 13). Darwin, in his journal during the voyage of H.M.S. *Beagle* round the world, gives the reply of the Terra Del Fuegan boy to the question why they ate their old women when hungry, instead of their dogs: "Doggies catch otters, old women no."

216 25 **Sin.**—"*All unrighteousness* [*'a way that is not right'*] *is sin*" (I. John 5, ver. 17).*

38 3 One night, when at work for patients, listening for about a minute and a-half to a train at a distance, trying to mount a hill, I suddenly recognised that this was wasting time, and, on consideration, saw that it could only be looked upon as sinning. This was because I had two patients then habitually in pain, and a minute and a-half's prayer for one of them would certainly have given relief more or less, possibly permanently. "To him that knoweth to do good, and doeth it not, to him it is sin" (James 4, ver. 17).

"The problem remains to seek evil rather in self than in Satan, Satan only showing the limits of our self-knowledge" (Schleiermacher). Now when we find this evil in our so-called consciousness we can destroy it instead of moaning over it as we used to do in the past.

Sin is a lie from the beginning, the outcome of evil or the devil, "a liar and the father of it" (John 8, ver. 44). It is purely illusionary, "an assumption that nothing is something." If you

* "The more spiritual we are, the more conscious to us is an error of belief" ("Science and Health," 1st edition, p. 438. Mary Baker Eddy).

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either love or fear sin, you are making something of it, and in either case you are punished for belief in a power other than that of God; a disobeying of the grand First Commandment: "Thou shalt have none other gods before me" (Deut. 5, ver. 7). That which you mentally admit and dwell upon as possible will appear 238 7
at some time and in some form as manifest evil. Destroy the idea of sin as something real, and you destroy the love or fear of it, as the 152 29
case may be, and sin disappears. Fear unconquered becomes the conqueror. The belief in sin, "the miasma of earth," is due to the 217 6
action of wrong thoughts—thoughts unlike God—upon a human so-called "mind" not sufficiently purified. If you destroy the sense of sin the sin disappears. We must, however, condemn evil in every disguise, and enlist to lessen sin, disease, and death, through Christ, Truth. It is a fight for immortality, with all its glorious happiness, and shared with those we now love. The punishment of sin is only removed as the sin is removed by being destroyed. The belief that at the last moment a man may be pushed into heaven by the prayers of another, or by a few tears on his part, is responsible for a large amount of the sin prevalent. Men would not sin if they 152 31
knew that they always had an adequate punishment. They would soon learn how to stop sin if they recognised that they were punished at once. Sin is never punished after its removal. The only 217 15
punishment a man receives is from material so-called thoughts. They cause all the trouble resulting from sin. Sin is a form of madness. When you know and prove by demonstration that sin has no power, the sin and its punishment are removed for ever.

Sin, sickness, and trouble, unfortunately, appear fearfully real to us in this material dream-world, but they are not real in an absolute or philosophical sense; that is to say, the only reality is God and heaven. The realisation that the sin, etc., does not exist in heaven, 136 26
where all is spiritual and perfect, will cure the sin and its consequences quicker than anything else, and enable a man to fight against it with ease instead of with difficulty.

Persecution.—Hitherto we have never had a standard by which to work. All so-called good in the material world has been relative. 249 17
Hence the terrible crimes in the past, committed by (good) men, the persecutions of Christians by would-be Christians. This persecution 349 35
is by no means obsolete, and so distorted is the human standard 353 15
of good that the persecuted are often, on their emergence from 349 4
trouble, the first to turn round and become the persecutors.

The Absolute Standard of Good.—At last we have an accurate 250 14
standard by which to gauge every thought, and each thought that will not stand the test cannot be too quickly cast out from our "consciousness." 139 35
This standard is the standard of absolute good, God, 215 28
and to think in accordance with, and therefore live by this standard, 87 30
is to find here and now the kingdom of God that is within.

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67 29 464 10 304 39 **The Unfailing Action of the Principle of Good.**—So certain is the action of God, the divine Principle of all good, that if anyone reading these words will only turn away in thought from the material to the true mental standpoint, deny the reality of his trouble, and, 222 33 dwelling on God, good, lose all sense of a material world, by realising with sufficient clearness the omnipotence of His perfect 139 33 action in the perfect world, heaven, he will be healed instantaneously. No one can doubt this when the Principle at work 312 30 is really understood. Cease all doubts and prove it for yourself at 144 46 once. The eternal Truth heals now just as certainly as it did 1,900 534 9 years ago, when the saviour of the world, Christ Jesus, proved man's 295 11 divine origin and the invincible power of the Christ.

Again, so certain and continuous is this ever-acting Principle, that, although some may not understand fully the statements and arguments now being presented, yet if they accept them with an open mind and an earnest desire to know more of God, from that 321 29 moment their troubles begin to disappear. This truth has been 234 17 proved, and is being proved in thousands of cases daily.

38 31 **Apparent Two Worlds.**—"*Listen, John, beloved of my Father, foolish men thus say in false accusation that my Father fashions their bodies of clay; but by the Holy Spirit he made all the powers of the heavens, and it was through false accusation that the saints were found having mortal bodies of clay, and by reason of this they were betrayed unto death*" (From Uncanonical Gospel in the British Museum, attributed to St. John).

64 31 320 23 21 36 61 36 We have to keep quite clearly before us the difference between these seemingly two universes, the real and the unreal; always denying the reality of the unreal, or three-dimensional world, the material hell, and endeavouring to realise the perfection of the real and spiritual, or four-dimensional world, heaven and our real consciousness, now every hour growing clearer to the dawning spiritual senses, until the final disappearance 98 21 of all illusion and the apprehension of the spiritual. "While we look not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. 4, ver. 18). Many mix up the two, and this is one of the chief difficulties with most of the principal so-called "mental" schools, which, accurately speaking, 84 1 should be called ethereal schools. They believe that matter is a manifestation of Spirit. Whereas "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit" (John 3, ver. 6). It is impossible to get such a result as the instantaneous 135 17 healing of cancer and other false growths in the proper way, which is a permanent cure, namely, by the purification of the patient's 136 33 so-called "mind" or human consciousness, while this wrong idea 84 1 of the world, and therefore of matter, is even tacitly accepted by the healer through ignorance.

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COLLECTIVE FORCE OF FOOLISH BELIEFS.

"What is the matter with this race? Everybody is afraid. They are taught as babies to be afraid. 'Don't eat that ice cream, my dear little thing.' 'Why not, mamma?' 'Oh, because you will have about fifty or sixty kinds of stomach ache if you do'" (Edward Kimball).

From what has been said it will be recognised that any form of belief held by enough people in a community becomes a so-called law to that community, apparently active and seemingly affecting more or less every individual member. When this form of belief produces so-called good effects, apparently no harm worth mentioning is done; but when the belief is a belief in evil, the members of the community, whose minds are receptive, and who do not know how to protect themselves, suffer in proportion to the condition of their so-called "minds," and the general intensity of the belief. Such suffering often wakens man to vital facts.

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The effect of these general beliefs, at first merely ethereal thoughts, and later intensified into materially visible trouble, is very noticeable in the case of disease. In countries where ignorance prevails amongst the lower classes, such as in India, it is quite enough to strongly impress a native that he has fallen a victim to a prevalent disease, such as the plague, for him to show signs of it. On the appearance of these symptoms he gives up all hope and shortly disappears, another victim to the curse of ignorance. Even in the forefront of civilisation the same results are just as prevalent. For instance, fifty years ago water-melons were considered rank poison to the majority. Dr. Tanner, at the end of his forty-days' fast, surprised everyone by gorging himself with this deadly fruit. With much astonishment the world woke up to the fact that sugar and water could not possibly hurt anyone when known to be harmless, and there was one bugbear less to the infant gourmet, another light, wholesome, and palatable food added to the list. Fruit pie, again, fell under the ban of general belief. At one time, in America, it was pie at breakfast, pie between meals, pie at lunch, dinner, tea, and whenever Tommy could get into the larder. Then fear came pointing its finger, colic followed in its train, and before long, not only did Tommy suffer from his forbidden repast, but Tommy's father drenched himself with noxious draughts in the hope of vanquishing the enemy that was raging within. Now fruit pie smiles serenely on nearly all its votaries, and Tommy sleeps quietly at night, the punishment for his raid on the family larder being confined to his father's slipper.

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The Action of Food.—Not only has man learned that he need not be afraid of any kind of food, but he is learning that the apparent action of food is purely owing to mistaken human beliefs, and that food is not necessary to sustain life. One friend of mine has recently fasted for forty days and for sixty days, while one frequently hears of men fasting from ten to twenty days with good effects, as far as health goes.

Two friends of mine have for years never had more than a few pieces of bread and butter daily, with either a little milk or some

tea, and yet enjoy robust health. A client of mine, a well-known authority on food, told me that an acquaintance of his had, for over a year, only taken one mouthful per day, which he masticated until it disappeared, and yet was perfectly nourished.
174 8 Of course, food at present is necessary, but a little later, when we know more, we shall find that right thinking will be more effective than any food.

Be a Law of God, Good, unto Yourself.—Dr. Theodor Siebert, a German
314 3 authority on diet, after fifteen years' observation of the diet of famous athletes and wrestlers, states: "The general result of my observations is this: Every person is a law unto himself." What better testimony can we want than this to the fact that the result of food is solely a question of a person's "mentality," and the thoughts that come to him, and this can be judged of by what he thinks.* "They that wait upon the Lord shall renew their strength . . . they shall run and not be weary; they shall walk and not faint" (Is. 40, ver. 31).

Bacteria are affected by human thought just as much as any other
271 9 animals, and the mental call by the patient to battle or to carousal
199 13 is just as effective as the audible call with any other freebooter.

Belief in sickness is in many cases a mere foolish belief. Some parade their troubles in the hope of attracting attention; others commit suicide, by attempting to win what one may almost call fame by their continual ailments. Many are almost offended at the idea of possible health, and all are more or less flattered by any attentions to supposed bodily weaknesses. Many live a prey
271 6 to constant fears, while the one hopelessly infectious disease called
274 40 death everyone unanimously accepts as eventually his final and fatal ailment.

Sleep a Waste of Time—Similarly, sleep seems at present necessary, but very little is required. A friend of mine for several years has not averaged more than three hours, and constantly has
511 15 worked by my side the whole night through without the slightest
144 1 ill effect. It is quite easy to work night after night for a patient,
269 39 doing one's ordinary business through the day, without the slightest feeling of either tiredness or sleepiness, and with no ill effects.

Naturally, it is necessary to know the truth in order to obtain such results. Active thinking is the basis of all true existence. All that is necessary is to realise that man (the real man) never
40 1 sleeps, for God is Mind, ever active, and man reflects that Mind and never sleeps (in the reality), therefore no want of sleep can harm man as he is spiritual. Curiously, the realisation of the same truth will help a person suffering from insomnia, as, when fear

* In the "Daily Mirror" of August 9th, 1911, appeared an article on "A Serious Address Delivered by a Prominent Physician to a Gathering of Medical Men," in which he stated "Dangers lurk in every present form of food," saying also "It appears to me that it is really dangerous to be 'alive.'" The "Daily Mirror" submitted the quotation to a food expert, who gave them twenty instances of the poisonous nature of well-known foods, and the dangers that are attached to ordinary things like the constant washing of the skin.

This shows how the whole thing is not merely a question of what one does and what one leaves undone, but what one thinks and what other people think.

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has gone, and he recognises that sleeplessness will not harm him, the worry disappears, and the realisation that man is governed by the peace of God which passeth all understanding, soon gives him the desired sleep. As man becomes less material, he always tries to remain awake as long as he possibly can, so as to be of more use to others. This motive leads to the habit of thought which brings best results to himself.

Sleep is found now not to be necessary. An American doctor advises his patients not to sleep, saying that the mind rests more when a man is quietly lying down than when he is unconscious.

There are many other foolish beliefs, binding man to matter, and no doubt each will readily recognise his own special seeming limitations, and commence to get rid of them, with much advantage to himself and those around. The sooner he starts the better for him, and the sooner he will, with perfect confidence, be able to control the important things of life. An ounce of practice is worth many pounds of theory.

FALSE BELIEFS.

A few of the more dangerous beliefs that have been founded on false premises may now be dealt with.

HYPNOTISM.—"*There are few powers at present available to man more dangerous than that which is displayed by the hypnotiser . . . this is a power that no good man has a right to exercise*"* (Annie Besant). 256 15 215 2 257 25

Hypnotism is a belief in the apparent control of one human being over another, leading "to moral and to physical death." It is a mistakenly imagined fight in which the stronger overpowers the weaker. This false "mental," really higher physical, force is always more or less harmful, and in its varying forms of animal magnetism, spiritual wickedness in high places, so-called "mental" malpractice, etc., is the greatest enemy of the human race that ever had or ever will have an apparent sense of reality between the present time and its final total destruction, now, thank God, nearing with tremendous rapidity. 77 25 214 42 22 21 204 31

I was once asked by the Lord Chief Justice to draft a Bill for the stopping of mental malpractice. My reply was that the remedy would be worse than the disease, as it would draw people's attention to the harmful effects obtainable. The time is now almost ripe for legislation on the subject. Undoubtedly hypnotic exhibitions at public entertainments should be prohibited by law, as in Switzerland, Holland, and other countries. I also think that its use should be limited to certified practitioners, until it can be stopped altogether.

As showing the dangerous power of hypnotism, Sir Henry Morris, Bart., M.B., F.R.C.S., writes: "Esdaile, it is said, on one occasion hypnotised a man in open court behind his back and without his knowledge."† Sir Francis R. Cruise, M.D., an authority on the subject, writes, and puts it in italics: "*as we use it, it will be for good or evil.*"‡

There are five different forms of hypnotism, all of them wrong, and all of them merely altering human phenomena. Of these five, all except auto-suggestion, which again may be subdivided into two heads, are the theoretical, ethereal action of one human consciousness over another. 118 10 17 33

* Lecture delivered at St. James's Hall, September 9th, 1891.

† "Suggestion in the Treatment of Disease" ("British Medical Journal," June 18th, 1910).

‡ Introductory chapter to "Treatment by Hypnotism and Suggestion," p. xxiv.

234 18 There is also the hypnotic action of thoughts upon a human being without such thoughts intensifying themselves on a second unfortunate individual.

Hypnotic Prayer.—Take, for examination, one of the least obnoxious forms, namely, when a man prays for anything and then is 219 5 certain that a preconceived result is going to be brought about by 220 25 the action of God. We can never choose what is best for a man, and 213 6 outlining desired results in this way can in any case only bring about 77 30 what the person praying thinks is best, and both human beings 273 12 are necessarily harmed to a certain degree, and are possibly harmed 306 24 to a very serious extent. When praying for anyone in the right 305 32 way, only good can come to both, and both so-called minds are 222 21 improved.

"No good is certain, but the steadfast mind,"
The undivided will to seek the good" (George Eliot).

There are many forms of false "mental" science whose followers, choosing the results they desire, claim to be able to 227 37 work miracles. All these methods are more or less bad. Even in 187 15, 28 the best cases the results can never do any permanent good, and 224 16 as certainly do some harm.
204 31

Hugo Münsterberg, an authority on hypnotism, writes: "For instance, I have steadily refused requests of students and others to use hypnotism for the purpose of overcoming merely bad habits, such as the habit of biting the nails. A child who finds some difficulty in sticking seriously to his tasks might learn now this, and now that, under the influence of hypnotic suggestions, but he would remain *entirely untrained for mastering the next lesson.* [The italics are mine.] In the same way some naughty traits might be artificially removed, but the child would not gain anything towards the much more important power of suppressing an ugly tendency of his own effort."

Charcot, Richet, Brabinski, and many others have declared that for curative purposes hypnotism is very rarely useful, generally entirely useless, and often injurious.*

222 42 Dr. Schofield writes: "Faith cures exist of many varieties.
213 46 "1. There is the prayer and faith cure at Lourdes; which is based upon faith in God and the Virgin, perhaps mostly on the latter.
219 25 "2. Relic cures of all sorts; where the basis is faith in the holy emblems, seen or touched.
220 30 "3. Evangelical faith cures; based upon external Divine power.
"4. Mind cures; effected by the realisation of the power of 255 21 mind over matter, or by the conscious effect of the mind of the healer on the patient.
222 31 "5. Christian Science cures, based on the unreality of disease, and the direction of the mind to the Divine.
259 8 "6. Spiritualistic cures; effected by a supposed fluid or magnetic influence passing from healer to patient.
24 7 "8. Direct faith-healing; effected by faith-healers, in whom the patient has confidence, and who heal on the spot" †
212 31 As already explained, if a man heals by thinking of God and
213 3 the spiritual world, this is the true and scientific method. If he
213 33 temporarily removes trouble by thinking of the material world, it is wrong and harmful to all concerned.

* "The Force of Mind" p. 222.
† Ibid., p. 202.

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Unfortunate Workers.—If a man tries to use his so-called mind in the wrong way, it causes him, if anything, more trouble than the person whom he is influencing.* When I have asked a man who does this whether he is happy, whether he is healthy, and whether he is successful, his answer has been invariably "No." Working in this way is like using a silk pocket-handkerchief to clean a door-step. The human "no-mind," or ethereal mechanical counterfeit of consciousness, is dangerous to itself, and if people use it improperly it inevitably leads from bad to worse. May God help such unfortunate workers, and that speedily. 267 40; 77 36; 376 42; 17 40; 18 3

Napoleon.—Once when lecturing before the Royal Engineers at Chatham, and referring to the different sources of so-called power likely to become available, I mentioned that the human so-called "mind" was at present the most available agent for utilising the latent power of the ether, or rather, that with which idolatry credits it. The following morning, at breakfast, mentioning that Napoleon was one of the strongest false "mental" workers of modern days, the General in command read me the following words of Napoleon: "I have inspired multitudes to die for me. God forbid that I should form any comparison between the enthusiasm of my soldiers and Christian charity. They are as different as their causes. And then my presence was required; the electricity of my look, my voice, a word from me, then the sacred fire was kindled in all hearts. I certainly possess the secret of that magic power which carries away other people's minds: yet I could never communicate it to others. Not one of my generals ever received it from me, or guessed at it; neither have I the power to eternalise my name and my love in the heart. Now that I am at St. Helena, now that I am alone, nailed to this rock, who fights and conquers empires for me? What courtiers have I in my misfortune? Does any one think of me? Does any one in Europe move for me? Who has remained faithful? Where are my friends?" Ultimately, like all such workers, he broke down altogether, and showed "painful signs of degeneration." 74 23, 34; 376 20; 255 21

This is the record more or less of all those possessing, or more strictly speaking, being possessed by this so-called power. The greater the development of the human "mind power" (so-called), the greater the unhappiness.

Emerson, mistaking for a real power this hypnotic control over the hypnotiser and hypnotised, wrote: "A river of command runs down from the eyes of some men, and the reason why we feel one

* Recently, in one of the well-known London magazines, a signed article appeared entitled "Menti-Culture," in which is shown how one person can affect another, and compel the other to do what he wants. One paragraph runs as follows:—

"You may find that the other man will begin to feel that you are gaining some sort of influence over him, and he may in self-defence endeavour to terminate the interview. This you must not permit, for you have gained an influence, and you must follow it up. *Do not leave him until you get what you came for.*" The italics are those of the writer of the article.

This shows how the wrong use of the human mind is gaining ground, and how essential it is to learn how to protect oneself and the hypnotiser against such a devilish system of working which otherwise damages both concerned.

man's presence and not another's is as simple as gravity; and this natural force is no more to be withstood than any other natural force."

Lord Wolseley recognised this so-called power and wrote: "This is the influence which men, with what I may term great electrical power in their nature, have exercised in war. Cæsar, Marlborough, Napoleon, and many others I could name possessed it largely. The
267 29 current passed from them into all around, creating great enthusiasm in all ranks far and near, and often making heroes of men whose mothers and fathers even had never regarded them in that light. This feeling is an addition of at least 50 per cent. of strength and energy to the army where it exists."

Such false stimulant only leads to increased sense of weakness
267 42 when removed, and the apparent power must sooner or later die out.

False Christs.—The reference in the New Testament to false
349 35 Christs and false prophets working miracles, is a reference to
104 41 results obtained by this hypnotic action. "And many false prophets shall rise, and shall deceive many" (Matt. 24, ver. 11). "For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect" (Mark 13, ver. 22). "Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (I. John 4, ver. 1). The test of the true prophet is whether he turns in thought to God or not. A very fair sign of this is whether he is always loving and never blames or criticises others.

OCCULTISM.—"*The science of the unknown*" ("Chambers's Etymological Dictionary").

In the light of present scientific knowledge this term becomes
71 21 obsolete. All the mysterious phenomena that have hitherto been such a puzzle to the world in general are now uncovered, and no longer veiled in the mystery of a past age. There are still some who may use the term, simply because not sufficiently advanced in the right understanding of God and the material universe to be able to account for what to them appears mysterious, and is put aside as unsafe to be dealt with. Universal spread of real knowledge enlightens this blind condition. There is no longer any
68 10 such thing as occult phenomena, as even the miracles of Jesus are
213 13 now easily understood, whilst the whole of the phenomena classed under the terms hypnotism, spiritualism, etc., are no more occult than the simplest acts of every-day life. It has been the mystery attached by ignorance to the so-called miraculous events with which the Bible teems, that has throughout the centuries led to the complete failure to grasp its accurate scientific significance, and

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so gain by reversal its true spiritual import. There is now not a single incident in the Bible that can be called occult, or in any sense mysterious.

"SPIRITUALISM."*—"*And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God?*" (Is. 8, ver. 19).

The results obtained by spiritualists, so-called, are simply due to the intensification of human concepts by the so-called "mind" of the medium, and in some cases by the "minds" of those present at the séance. "Spiritualism" is an entire misnomer, as its phenomena are entirely material. "Etherealism," or even "Materialism," is a more accurate name. 77 30 215 21

There is no question as to the phenomena† of "spiritualism"; Crookes, Wallace, Hyslop, James, Richet, Lodge, and Cesare Lombroso‡ have all testified to the results, but the theory based upon such phenomena is absolutely wrong. I asked Sir William Crookes, who has vouched for the existence of various forms of these phenomena, to what he thought they were due. He said: "I have not the slightest idea, but I do not think that they have anything to do with departed spirits." He has said: 264 9,14

"I have nothing to retract. I adhere to my already published statements. Indeed, I might add much thereto. I regret only a certain crudity in those early expositions which, no doubt justly, militated against their acceptance by the scientific world. My own knowledge at the time scarcely extended beyond the fact that certain phenomena new to science had assuredly occurred, and were attested by my own sober senses, and, better still, by automatic record, . . . I think I see a little farther now. I have glimpses of something like coherence among the strange elusive phenomena; of something like continuity between those unexplained forces and laws already known."

I should like here to pay a tribute to the courage with which Sir William gave to an ignorant world the results of his examination, not minding whether he improved or injured his scientific position, but desirous only of contributing to our knowledge. A lesser man might have allowed the fear of ridicule from sceptical ignorance to deter him. Would that all had this moral courage. "An Englishman fears contempt more than death" (Goldsmith). 48 40 109 39

Professor Lombroso writes in "After Death—What?": "In psychical matters we are very far from having attained scientific certainty. But the spiritualistic hypothesis seems to me like a continent, incompletely submerged by the ocean in which are visible in the distance broad islands raised above the general 118 27 265 14

* "When the Science of Mind is understood, spiritualism will be found mainly erroneous" ("Science and Health," p. 71, line 21. Mary Baker Eddy).

† An excellent article by Gertrude Kingston appeared in the "Nineteenth Century and After" of September, 1911, giving some of her experiences.

‡ Lombroso, that great scien ific leader and pioneer in the new fields of exact learning, after most careful investigation, wrote that the phenomena of spiritualism "form such a compact web of proof as wholly to baffle the scalpel of doubt."

level, and which only in the vision of the scientist are seen to
168 26 coalesce in one immense and compact body of land, while the shallow mob laughs at the seemingly audacious hypothesis of the geographer."

J. W. Heysinger, M.D., writes: "Granting that an efflorescence, let us say, from the medium, another from the bodies of those present, and a third from the atmosphere, perhaps, might be
81 19 tangibly available as a framework, it is not at all incredible that
81 20 bound ether, under strain, might be attracted to, and agglomerate with, and, acting under intelligent power, might possibly produce
83 6 all the phenomena of materialisation, and those of poltergeists, and other like manifestation. Such an interpretation might also serve to account for the almost universal employment of such terms as 'magnetism,' 'electricity,' 'animal magnetism,' 'etherealisation,' 'materialism,' and the like, applied in spiritualistic nomenclature simply because they seem appropriate, while no other terms are; but, as the most careful tests show, the phenomena do not respond to electroscopes, magnetoscopes, galvanoscopes, or other similar instruments. . . . Phenomena of this character have been too common everywhere, in all parts of the world and during all past times, as well as at present for us, as scientific students, to ignore them. It may not be possible, at present, to explain
258 31 these phenomena, at least to fully explain them, but their substantial identity is so remarkable in all the narratives, that they
123 28 must have some valid basis. . . . They involve telepathy and
117 38 thought transference, and very often prevision, almost always clairvoyance; the physical manifestations clearly extend far beyond phenomena of these types alone. In fact the physical and the non-physical seem to blend in these cases in such a manner as to suggest a revision of all our conceptions of crude matter as formerly held, and this is what science to-day, in the light of its recent
90 21 advances, stands ready to accept on proof."*

Mrs. Besant writes:† "This Thought Force is, in the Esoteric Philosophy, the one source of form; it is spoken of by H. P. Blavatsky as 'The mysterious power of thought which enables it to produce external, perceptible, phenomenal results by its own inherent energy.'‡"

So-called Proofs.—The following are claimed to be the proofs of the truth of spiritualism:—

1. You may see a figure seemingly identical with a person who has died or who is at the time alive; you can speak to him, touch him, weigh him, photograph him, etc.; that is, the figure is just as material as an ordinary human being.
262 1 2. This so-called person will tell you things that you think
123 28 only you can possibly know, and tell you or enable you to
122 8 see things that are happening at a distance, that have happened in the past, or are about to happen in the future.
3. He will tell you things that the dead (or living) person
122 1 whom he resembles did, and that no one else could

* "Spirit and Matter before the Bar of Modern Science," pp. 355, 357.
† "Reincarnation," p. 21.
‡ "Secret Doctrine," I., 312, new ed.

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possibly have known, except a thought reader, and which can be afterwards verified as correct. Sometimes information is given by automatic writing in a closed receptacle. 473 9, 12 265 41

Sometimes the person is invisible, sometimes visible.

4. The medium himself will sometimes give the above information, and sometimes a voice will sound exactly as a person speaks or used to speak, of whom he consciously knows nothing. The voice sometimes seems to come from the medium and sometimes from someone else. 262 8 119 31

5. The medium will appear to move from place to place, alter in size, or weight, or shape; limbs, for instance, lengthening or appearing close to the medium or at a distance. 130 1

7. Material things of all kinds will be made to appear and disappear, will be moved from place to place, or brought from a distance, and will apparently alter in weight. 262 7 262 41 263 30 464 23

8. Apparent healing will take place, and fire, etc., have no effect. 256 39

9. Sounds of all kinds are heard; luminous appearances, phantom forms and faces are seen.

10. Miscellaneous occurrences of a complex and often diabolical character will take place. 117 19 84 1 263 30

Stages in the Formation of Matter.*—Close your eyes and imagine, say, a rose. You are in ethereal touch with the rose. Do this when only partially conscious of other things; it comes clearer. Mr. Carpenter stated that he knew a man who every afternoon went into his study with drawn blinds, and for an hour entrancing experiences would come to him, of travels abroad, etc. If the rose is thought of when in a light trance, the rose can be photographed and seen by those sufficiently psychic. If the same experience takes place when the operator is in the ordinary spiritualistic trance, the rose can be seen by all those present, although their hands, or any other form of matter, would pass right through it. Now should this occur when the sorcerer or witch, or to use more modern terms, the so-called medium—or, shall we say, the victim—is in a deep trance, the rose can be both seen and touched, and if the thought of those present is sufficient, it can be kept for a day or two, until the general thought of death prevents those looking at it seeing God's perfect idea in any other way than a mass of decaying matter. "Sic transit gloria mundi." 84 1 146 33 17 24 274 40

Remember that this cannot always be done when wanted. The phenomena are apparent only when thoughts are there intensifying themselves on the so-called mind of the operator. 76 32 77 29

The Explanation of Its Seeming Mystery.—The scientific reason for these wonderful results, most of which have been confirmed by many reliable people, is, that the "subconscious mind" or basic 122 9

* Since the above was written, the following has appeared in the public press: "Major Darget... first fixed his eyes on his walking stick, and then concentrated all his thoughts on a photographic plate in a developing bath. In a quarter of an hour the walking stick was reproduced on the plate, and a similar experiment with a bottle was quite as successful. Each photograph was obtained in the presence of half a dozen witnesses."

false "mentality" of the material man is always in ethereal touch with every thought in the material world, past, present, and future,
76 32 and a mixed medley of ethereal thoughts of every kind and description, with and without any logical sequence or benefit to mankind, are
77 29 intensified on the so-called "mind" of the medium until they are manifested more materially in the form of what are called the spirits or the flowers, or other things that these spirits are supposed to bring or produce. Thoughts are also similarly intensified so that you may hear what sounds like the voice of a human being, or see visions of the past or future.

Objections and Dangers.—On the other hand, it is admitted by all spiritualists with whom I have discussed this matter that the following statements are correct:—

1. By far the greater part, probably 95 to 99 per cent., of the information gained at séances is absolutely wrong.
2. Even when correct information is given, it cannot be
268 39 depended upon, as nearly always there is more or less inaccuracy.
3. In many cases investigation into "spiritualism" has done much harm, both to the human consciousness and physically. It often leads to mania.
4. Serious bodily injury is sometimes inflicted on those present, and often property is damaged.
5. It is almost always tiring, and sometimes excessively so.
6. The so-called spirits constantly contradict themselves and other spirits on all points.
263 40 7. Last, but not least, it deteriorates the moral character.

264 26 This last point is only admitted by spiritualists to be the case in some instances.

I remember laying before the President of the leading spiritualistic association scientific evidence of what spiritualism really is, i.e., merely false pictures, entirely void of any real, spiritual, mental substance, deceiving mankind, chiefly on account of the earnest and self-sacrificing endeavours of many Christian seekers after
125 13 truth to pierce the veil of mystery that enshrouds the so-called hereafter, and so be of assistance to humanity. I explained to
211 29 him the so-called origin of matter, and the two methods of causing it to appear and disappear, saying how in many cases when the
261 13 things the spirits were supposed to bring were materialised in the room they would be dematerialised elsewhere, and that therefore they would be practically stolen. Whilst this explanation was proceeding his face had been getting longer and longer, and on hearing the last statement, he admitted that it was true, as often, when spirits had brought flowers, he had been able to find out in the neighbourhood the plant from which the flowers had been torn.

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It will be found that the realisation of the non-reality of matter and the Allness of God is sufficient to prevent the manifestation of any occult phenomena of this description. 321 24

Terrible Results.—In spiritualism, not only foolish, but horrible and dangerous results are obtained, as well as those which appear to be good, for the phenomena depend upon the individual condition of the medium and of those present. If a critic be there who is a disbeliever and strong thinker, no result will be produced, as his so-called "mind" will produce too powerful a negative result, and so prevent it. This is the reason why all occult phenomena are more or less disbelieved by strong thinkers in the West who start with a biassed view. 170 5 80 12 264 4

"Mediumship has supplied American asylums with thousands of lunatics." * Sir J. Risdon Bennett,† and others, have given similar testimony.

"Five of my friends," writes a medium of eight years' standing, "destroyed themselves, and I attempted it, by direct spiritual influence." ‡ 260 35 261 9

The method by which spiritualistic results are obtained is absolutely wrong, being the exact opposite of true mental spiritual working. Take one point alone: you are told to keep your "mind" as free from thought as possible,§ whereas to fulfil, and therefore demonstrate, the law of life, exactly the opposite is necessary, namely, you should always be actively thinking and using your "consciousness," but as far as you can in the proper way, not by thinking of the material world, but by always thinking of the reality, heaven. 42 39 307 6

Deterioration of Moral Character.—In every case I have known, with the exception of the better-class Yogis in India, the human being has morally deteriorated sooner or later after commencing to materialise matter. This is the explanation of the extraordinarily divergent views held with regard to materialising mediums, and such-like materialising occult workers. Obliged to earn a living by displaying their powers, there comes a day when, not being quite

* "The Edinburgh Review," July, 1868.

† "Diseases of the Bible," p. 80.

‡ "Spiritualism Unveiled," p. 40 (Miles Grant).

§ A friend of mine, well informed on such subjects, has lately written to me as follows: "If in a room anyone thinks a medium is a cheat, she receives the idea that she must cheat. No one has a right to think a positive thought at a séance. The medium has to be in a negative condition, and any strong thinker on a downward line is very responsible." This is one of the many proofs of the danger of this system, and is also a reminder of the necessity of always actively thinking thoughts of Life, Truth, or Love, and so being non-receptive to any mental suggestions of evil under all circumstances. 264 17

up to the mark, they resort to a little falsification, and this, lessening their own faith in their results, they lose the so-called power, and ultimately descend to absolute trickery, and indeed worse. Sooner or later the trickery is discovered, and then people say that all their results were equally fraudulent.

265 14 118 27 For instance, Professor Lombroso gives accounts of the tricks played by a well-known medium, both when in the state of trance and when out of it, showing that the moral character 259 13 was debased. There is little doubt about her original results. Mr. Hereward Carrington has written a book called "The Sorceress," in which he gives particulars of this medium's "occult results." The importance of the book is that, while Mr. Carrington is known for his exposure of spiritualistic tricks and started as a sceptic, he now admits the phenomena, although uncertain of the cause.* This medium was what is called "exposed" at Cambridge, and once told Professor Lombroso that at Genoa she was conscious 263 40 of someone secretly ordering her to cheat, and felt compelled to 255 40 obey. This shows how she was hypnotised into evil, and illustrates the injustice and sin of judging harshly any who have been unfortunate enough to have fallen under the dangerous influence of so-called "spirits."† Professor Sidgwick, not knowing exactly what was taking place, was naturally disgusted with the trickery his investigations brought to light, and declared that he would "ignore her performances in the future as those of other persons in the same mischievous trade were to be ignored." These were only due 76 37 to the wrong thoughts which acted upon a medium that was receptive 215 9 to such false thoughts. Such are the results of spiritualistic 262 27 experiments upon mediums who otherwise might be living holy, and therefore happy lives, helping all round them. When they understand what is taking place, and the danger of their position, 222 15 they will make use of their knowledge to free themselves from this fatal outside control. These workers, on awakening to the truth, will be astonished to find the power that all possess of helping those who previously have been only mystified and further misled by their work (See Note T on page 601).

The following is a description of the results upon a well-known "spiritualist": "He retreated to a sofa and appeared to be fighting violently against some unpleasant influence. He made the sign of the cross, then extended his fingers toward the door as though to exorcise it; finally he burst into a scornful mocking peal of laughter that lasted for several minutes; as it concluded a diabolical expression came over his face. He clenched his hands, gnashed his teeth, and commenced to grope in a crouching position towards the door."‡ What a grim caricature of God's man.

"For a long time," writes Dr. B. F. Hatch, "I was swallowed

* In "The Problems of Psychical Research," Mr. Carrington gives details of the formation of an apparent being, "Little Stasia," by Mlle. Stanislaw Tomczyk, a girl of eighteen, under test conditions. This so-called being was photographed.

† Professor Hugo Münsterberg, of Harvard University, has written an excellent account of two so-called séances. He thinks that her case is one of irresponsible double personality.

‡ "Psychic Notes," Calcutta, 1882.

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up in its whirlpool of excitement, and comparatively paid but little attention to its evils, believing that much good might result from the openings up of the avenues of spiritual intercourse. But during the past eight months I have devoted my attention to a critical investigation of its moral, social, and religious bearings, and I stand appalled before the revelations of its awful and damning realities, and would flee from its influence as I would from the miasma, which would destroy both soul and body." *

The same results as in "spiritualism" are obtained more or less by other sects, who present an entirely different theory from such results, equally undemonstrable. 267 15

"After Death—What?" by Professor Lombroso, published since the above was written, bears out what has been said. He was an extremely able man, an eminent Italian criminologist and psychologist, whose honour and good faith have never been questioned.† His own testimony is corroborated in many respects by that of other distinguished men. The accuracy of his statements need not be questioned, only his interpretation of them. His book may be of use to the materialist, as it will show him that he has still something more to learn, and that he has entirely to remodel his old assumptions. It is not of much use to others. 118 33 171 19

To be fair to "spiritualists," it should be said that many live splendid lives and are examples to humanity. Many also have been turned from so-called atheism, agnosticism, and doubt to a study of the Bible by the phenomena they have witnessed, for instance, the late C. H. Hall. These, however, are the awakening thinkers, who have been usually living their religion, that is, doing the best, up to their understanding, for their fellow-men. This right purpose must eventually bring all earnest seekers to the true knowledge of God in any case.

There are also, every now and then, cases where mediums have been of use, such as in the recent finding of Priestley's body by Mrs. Lee, but the belief that departed spirits are necessary for such a result is simply a limitation, and mediums do very different work as they learn to think in the right way, and give up the broken reed leaned upon in the past. 262 1

Planchette.—Planchette is merely a belief in limitation, those using it imagining that it is necessary to enable them to obtain so-called messages from the dead. As a matter of fact the results obtained are merely due to ethereal "thoughts" passing over the "consciousness" of the person using it, and over the instrument. Similar devices have been known for centuries, for instance, in China. 268 26

In Matla and Van Zelst's book, "The Mystery of Death," particulars are given of an electro-mechanical instrument called the Dynamistograph. This is said to be a kind of telegraphic apparatus which will take the place of the medium, so that departed spirits can communicate with those still alive. Its action, again, is merely due to "thoughts" being intensified enough by the "mind" of the medium to cause the apparatus to act.

Such methods of communication were punishable with death in the time of Moses. "A man also or woman that hath a familiar

* "Spiritualism Unveiled," p. 38 (Miles Grant).

† In consequence of a critical article that appeared in a newspaper on the work of Mazolo, that great philologist invited Lombroso, the writer of the article, to visit him. When a boy of fourteen appeared he thought that a practical joke was being played on him.

spirit, or that is a wizard, shall surely be put to death" (Lev. 20, ver. 27). "So Saul died . . . for asking counsel of one that had a familiar spirit [!], to enquire of it; And enquired not of the Lord: therefore he slew him" (I. Chron. 10, ver. 13, 14). This death resulted from his mistaken appeal to the human consciousness, which was able to read the death thoughts that were about to attack him on the following day. Saul, instead of destroying these thoughts, as he could have done if he had known how to pray
77 35 rightly, allowed his fear to intensify them, and accordingly paid the penalty of ignorant disobedience to the messages of truth that had been presented to him by the prophet while alive.

Grief for a "Departed" Friend.—Some obtain relief from their feelings of sadness, after losing a dear one, by attending séances, and thinking that they are in touch with their beloved for a time.
307 20 It has been frequently proved that a gleam of spiritual understanding, bringing even a momentary recognition of the fact that they are always with their dear one in the real world, both being spiritual and perfect, gives far greater relief. Often it has been
246 32 instantaneous, and the late sufferer has left full of joy, determined to start a new life of helping others, looking forward to the rapidly approaching end of the mesmeric belief in separation. These thoughts enter the "mournful man's darkened room" like beauteous angels guarding him from all false beliefs which would engulf him in a sea of misery. The fact that the mourners commence instantly to help their fellow-men, through knowing how to pray, turns them from the selfishness of grief to their real and only duty and source of happiness, the helping of those around them.

Dr. Schofield writes: "Not a single sorrow exists that can touch us save through our own thoughts. These form, as it were, an atmosphere through which every external event must pass, and which determines its character and effect on us. The same event to one man is an evil he deplores, and to another a blessing in which he rejoices, solely on account of the different minds through which it passes. A mind can thus be formed to which 'all things work together for good' [Rom. 8, ver. 28]. Steadiness of purpose is always well marked under great pain or pressure." "To keep head against a rapid stream is different from paddling in a pond."

"Thoughts are real things,
From whence all joy, from whence all sorrow springs"
(T. Traherne).

Theory Unsound.—From what has been put before you, it must be acknowledged that there has been presented a consistent
72 2 scientific theory of the working and of the effect of the so-called
261 41 "mind," which fully accounts for all the ethereal (miscalled mental) and material phenomena of spiritualism. It is exactly the

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reverse, with the fragmentary theory propounded by spiritualists. This proves itself to be false, not only by its inconsistency with many other known material so-called facts, and its failure to bring to light any knowledge that enables mankind with certainty to destroy all forms of surrounding evil, but by its actual intensification, in many cases, of such evil. 262 11

The absolute consistency of the theory now presented to you is proved, because—

1. It perfectly explains all phenomena of the material world, however seemingly mysterious.

2. It enables each and all, in denying the reality of all material phenomena and affirming the reality of good, as Mind, to demonstrate, in a practical manner, the allness and reality of God, good, and the ever-available power of God to overcome all evil. 222 15

In no way do all other known theories more clearly prove their own false basis than through their utter inability to offer any permanent remedy for the evil around us, or even any correct explanation of the constantly changing phenomena of material evidence. 554 41 175 21 265 10

265 14

Magicians and Wizards.—Professor Lombroso writes that so-called magicians, wizards, and prophets, "are all true mediums, having an influence in the political and religious constitution of the community, individuals who act in our realm of space as if they were living in a space of the fourth dimension, upsetting our laws of time, space, and gravity; prophets and saints who predict the future and transport themselves through the air." Remember that this is the matured opinion of a scientific man of unquestionable position, after investigation into the subject. 118 27 459 2 461 9 122 9 131 1

Now we have the secret of the power that certain men like Cagliostro possessed. Figuier says: "The whole assembly felt a sort of terror when he appeared." Madame d'Oberkirch, who was very unwilling to believe in him, says that he predicted the death of the Empress Marie Theresa, and even foretold the hour at which she would expire. She writes: "His glance was so penetrating that one might be almost tempted to call it supernatural. I could not describe the expression of his eyes—it was, so to speak, a mixture of flame and ice. It attracted and repelled at the same time, and inspired, whilst it terrified, an insurmountable curiosity. I cannot deny that Cagliostro possessed an almost demoniacal power, and it was with difficulty that I tore myself from a fascination I could not comprehend, but whose influence I could not deny." His end was similar to that of all who have had this fatal power. After having been driven out of most towns he lost his power, when he sunk into an abject state of poverty, and at last, arrested by the Holy See, and "examined" by the Apostolic Court, he was condemned to 188 23 253 8 472 21 473 18 125 22 247 28 253 17 21 37 460 35 255 21 257 5, 37 258 14

perpetual imprisonment in a dungeon, where his only communication with mankind was when his jailers raised the trap to let food down to him.

With such undoubted testimony to the appearance of such extraordinary phenomena, surely it is time that all baseless theories were laid bare before an awakening world, showing how useless and
170 4 indeed harmful are such methods of working.
459 1 Appendix III. gives an idea of the extent to which the black art
460 35 was once carried and the fear which it aroused.

Divination.—There are many sects in the world whose followers
123 28 can read thought, giving different reasons for it. There are many psychometrists who, on taking anything in their hand, will answer almost any question about its history that you choose to ask,
125 16 and some of them can read future thought. There are numerous
117 38 clairvoyants who have similarly developed this capacity. All these
269 35 have various limitations of belief, and the work is very tiring.

The "spiritualists" think that it is a departed "spirit" who is the actor, not recognising that it is merely the mechanical working of the so-called "mind" of the medium. In Central Africa some of
11 42 the witch doctors do the same thing, others obtain these results by hypnotising boys. The same result is obtained by members of a tribe in Abyssinia.* In other cases people mix up this practice with palmistry, crystal-gazing, and the telling of events by the use of cards and various so-called magic spells and black arts, a large portion of their results being just ordinary thought reading. The
265 38 use of cards, crystals, etc., is quite unnecessary to obtain these results, were they not believed to be necessary.†

Another limited method of thought reading is by means of colours. The different colours are simply different vibrations, and therefore, from the sequence of varying colours, which are caused to alter their position by the vibration of ethereal thoughts of differing numerical value, can be calculated out mathematically the vibrations that are about to act at any given time in the future.

It may well upset one's old scientific theories to see on one's own table pieces of cardboard covered with differently coloured silks jumping up in the air one after the other with mathematical accuracy, and from no apparent cause known to the scientific world.

Except in a few cases, the results obtained by various forms of
262 17 divination are so very uncertain that they cannot be relied upon. The only way in which absolute certainty can be obtained and ultimately beneficial results must invariably ensue, is by working,

*I was once retained to make a report of the prospects of the commercial development of Central Abyssinia. I saw all the travellers in that country that I could, and my staff read up all the literature obtainable. The instances of the exercise of so-called "mental" power in that country, in all sorts of ways that were credibly stated, were extraordinary.

† The present methods of such thought readers who foretell trouble at certain dates, either correct or imaginary, and then as the time approaches, pester and in some cases terrorise the victim with letters requesting payment to enable them to further investigate and so guard the individual against the evil, should be legally stopped. Such action intensifies any forthcoming threatening trouble, the thought causing which by their methods cannot possibly be destroyed.

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with an absolutely pure motive, and in the truly scientific way in which our Lord, the master-metaphysician, worked, namely, with spiritually awakened consciousness. In this way only can we be sure of the real value of any result obtained, and are certain never to be harmed. 132 30 125 5

The Unknown Powers of Animals.—There are many cases of the possession of extraordinary powers by animals. One instance probably will suffice. T. W. Hudson, Ph.D., LL.D., commenting on communication between ants, writes: "I shall avail myself largely of Romanes' so-called 'complete résumé of all the more important facts of animal intelligence,' known to science at the time he wrote. From this we learn, first, that the sense of sight in ants is extremely limited; secondly, that they are destitute of the sense of hearing; and, thirdly, that they have some very complete and perfect means of communicating intelligence to each other. 13 30 14 3 121 11

"The one observable fact that gives colour to this supposition is that they bring themselves into physical contact with each other by means of their antennæ whenever an emergency arises requiring a consultation, or necessitating the assurance of a command. But the question at once arises: Is the sense of touch, per se, equal to an explanation of all the facts relating to the conveyance of the intelligence required to organise and administer the complicated system of governmental polity, to adjust social relations, to maintain discipline in war and enforce a division of labour in peace, to organise and maintain an army of defence, to discipline its forces and command it in action, to build bridges and construct pontoons and ferries for the passage of vast armies over streams otherwise impassable, to invade successfully the domains of foreign tribes and capture and enslave their inhabitants, and, finally, to inaugurate and maintain a system of slave labour vastly more successful, and, let us hope, more humane, than any that has ever prevailed in the history of mankind?" *

DISASTROUS SELF-MADE LAWS.

Tiredness.—"*They that wait upon the Lord shall renew their strength*; . . . . *shall run, and not be weary*; . . . *and they shall walk, and not faint*" (Is. 40, ver. 31).

The wrong method of working with the human so-called "mind," in the endeavour to act upon matter, is extremely tiring, and I know of no one who has worked at a stretch for more than 2½ hours without being fatigued. This is because the whole process is purely physical, moving matter. Working in the right way a man can continue for many consecutive hours, not only without getting tired, but feeling refreshed at the end, "mentally" and 203 11, 23 148 30 254 40 510 15

* "The Law of Mental Medicine."

† "Bees also are capable of receiving impressions from their fellows which excite in them emotions they are able to communicate to their companions" ("Evolution and Function of Living Purposive Matter," p. 71. W. C. Macnamara, F.R.C.S.).

physically better, and truly more awake. Six or seven hours' consecutive work at night is quite a common occurrence with those working scientifically, and when need be they work all night for several nights consecutively, following their usual duties in the daytime, without showing or feeling the slightest signs of fatigue.

Disease.—Already the medical profession admits the mental cause of disease in many cases, as will be seen from Appendix XI. Dr. Clifford Allbut says: "It is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety." Sir B. W. Richardson writes: "Diabetes from sudden mental shock [ethereal intensification] is a true, pure type of a physical malady of mental origin." Sir James Paget tells us of a young man who had hæmoptysis on his birthday, and for nine years afterwards on each birthday, being quite free in the intervals. Sir George Paget says: "In many cases I have seen reasons for believing that cancer has had its origin in prolonged anxiety." Dr. Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences." Dr. Snow ("Lancet," 1880) asserts his conviction that the vast majority of cases of cancer, especially in certain parts, are due to mental anxiety. Dr. E. V. Hartmann writes: "The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked. Lively fear and the thought of sickness is of itself sufficient to cause the same." Not that there is any cause or power in fear, but merely that fear occasions continuous and vivid ethereal impressions to take seemingly a more material form. Dr. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards." Dr. Lloyd Tuckey writes: "There is no more effectual depressant, no surer harbinger of disease, than fear" * (See Note J on page 585).

Fear.—"*Fear not: for I am with thee*" (Is. 43, ver. 5). "*For that which troubled thee, whatsoever it was, was not without anywhere, but within, in thine own opinions, from whence it must be cast out before thou canst truly and constantly be at ease*" † (Marcus Aurelius).

When a man is afraid, he is *physically* in touch with certain ethereal thoughts that are attacking him, or are about to attack him in the future. Fear has been very much misunderstood. Like many other things in the material world, it is, under present conditions, temporarily useful if you only use it properly; and when fear of any particular thing is felt, set to work mentally and vigorously to destroy the thoughts that are attacking or about to attack, and are therefore making you afraid. Vague or indefinite fear has to be destroyed by the denial of the reality of fear and the realisation of the absolute fearlessness and trust in God that exist in the reality, in heaven, the true, all-harmonious consciousness that is always good. "Worry is the oldest child of fear," one of the devil's brood, and if you go on picturing that you are having trouble, or

* "Treatment by Hypnotism and Suggestion," p. 18.
† "Meditations."

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are going to have it, you are intensifying those ethereal forms of trouble, and so doing your best to bring about their material appearance as soon as possible. "For the thing which I greatly feared is come upon me" (Job 3, ver. 25). "Depression and low spirits," Matthew Arnold says, "when yielded to, become a species of death." "Fear is a habit of mind," as Victor Longheed says in his "Vehicles of the Air," and to continue being afraid is a very bad habit, a shocking habit. "For fear is nothing else but a betraying of the succours which reason offereth" (Wisdom of Solomon 17, ver. 12). An Oriental proverb says: "The plague killed 5,000 people. 50,000 died of fear." Unseen ethereal vibrations, such as what may be termed "disease thoughts," are, on account of being unrecognised by the multitude, much more far-reaching in their effects. When recognised, however, they are much more easily destroyed, because they are, fortunately, not acted upon by powerful workers with the human "mind," who seldom have the delicate mechanism needful to feel faint ethereal vibrations.

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If an individual human consciousness be highly strung or highly trained, it will feel the thoughts when they vibrate very slightly. This is the case with what are called highly nervous people. If they go on fearing, "picturing" strongly that they have the trouble, or are about to have it, they may intensify these ethereal thoughts so much that they will visibly bring about the thing feared. Whereas, if they work in the way pointed out, the thought or thoughts will be destroyed, and either the trouble will not arise, or they will be permanently free from it, as the case may be. In this way an awakened individual gains some advantage from being sensitive, as this brings him more easily in conscious touch with discordant vibrations, so enabling him more readily to utilise his knowledge of Truth, that they may be destroyed.

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Sometimes, feeling that there was work to be done for myself, but not understanding clearly enough what it was, and having work of importance to do for others, instead of entirely destroying—as it is always safer to do—the discordant faint vibrations, of which I was dimly aware, I have left them alone, feeling confident that any trouble would be overcome when necessary. Sometimes this has taken place in such a way as to be a practical lesson to one present; as the difficulty thus foreshadowed has come into manifestation, and then being dealt with scientifically has consequently been seen to disappear. "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind" (II. Tim. 1, ver. 7).

Will-Power.—Some people seem to imagine that human will-power is a different form of evil from that which appears as simple individual wrong "thinking." This is not so. Will-power is simply due to ethereal thoughts of a definite intent, intensifying themselves on a so-called human mind, and differs merely in degree from ordinary so-called human thoughts. Again, some seem to think that there is a supposed intelligence in the human "no-mind," the

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twists and turns of which have to be guarded against. There is nothing of the sort. Thought after thought comes along in doleful, predestined procession, their want of order and sequence only matched by their baseless pretensions to power.

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So-Called "Mental Malpractice."—"*True nobility is exempt from fear*"* (Shakespeare).

When other people are said to be thinking and talking wrongly of you, malpractising, as it is called, they cannot possibly harm you if you know how to protect yourself and pray in the right way. They only harm themselves, and it is our duty, and indeed privilege, to destroy the false thoughts that are seemingly attacking and causing them to malpractise, or otherwise they will be punished. This is done by destroying the false thoughts attacking your own mind and making you picture them as thinking and talking wrongly of you. When you have done this they stop malpractising, for there are no vibrations there to make them do it.

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We have no right, however, to influence others in any human direction; indeed, we should not even let our thoughts rest upon them. Leave each man free to work out his own salvation. We have enough to do in keeping our own outlook pure and wholesome.

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"As silent night foretells the dawn and din of morn," so prophetic foresight warns us that the false peace of ignorance precedes the final battle and victory that come with the universal dawn of Truth, and compass the destruction of a counterfeit world.

When you really understand human theories, and the battle of true spiritualisation versus etherealisation, and obtain the understanding that finally subordinates all so-called human laws, how can you possibly be frightened by what have been shown to be merely high-tension electrical currents, mere human thoughts that, unless destroyed, pass over you at their predetermined time? These have no more power to harm than the cobwebs through which you unconsciously pass in early dawn. The only seeming control that they have had is the hypnotic power that you have hitherto allowed them, by accepting the general belief about them. These vibrations cannot possibly evade your mental work, and their destruction is only a question of your praying, that is, doing your mental work, steadily and properly. "Who art thou, that thou shouldst be afraid of a man . . . which shall be made as grass; And forgettest the Lord thy maker?" (Is. 51, ver. 12, 13).

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Fortunately, not all thoughts are strong enough to act or are intensified sufficiently to act, as shown by the remark to his children of the old man who was dying: "I have had a long life full of trouble, most of which never happened."

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In any case, wrong picturing by others, even when specifically directed with a view to harm you, cannot permanently damage your human consciousness, as it can only intensify the wrong thoughts. If you are working rightly you reverse the evil, and the malpractice merely results in your being lifted up and helped.

"Drawing Fire."—Such is the nature of evil; not only to destroy itself, but to lead to its own destruction. You will find that the

* "Henry VI.," act 4, sc. 1.

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persons most malpractised on, if working rightly, have always the broadest backs. They not only are capable of standing, but draw off the fire from those who are perhaps less able to protect themselves through lack of the knowledge of God, and consequent power of realising Truth and protecting themselves. 331 14

Malicious "Mental" Malpractice.—Intentional miscalled "mental" malpractice is but little understood. In the present rapidly approaching end of all sin and limitation, the milder forms of sorcery, witchcraft, hypnotism, and animal magnetism, have developed into this "sin of sins." Unfortunately, those practising it know almost as little about it as those malpractised upon. If all who ever exercise this murderous (miscalled) power understood it, they would know that it harms most of all themselves, and would flee with horror from the living hell they are bringing down upon their own heads. At the time they may seem to be more or less having their own way, but if their feelings were analysed it would be admitted by them that there was no happiness. Success is merely the spur to more devilish work, which at the bottom of their hearts they hate. This loathing of the means increases the bitterness that shuts off the love from others which is in reality their due, and the love toward others that increases our awakening happiness, in fact, is the source of all life's happiness. "Envy is the atmosphere of hell," love that of heaven. The agony to which no verbal description of hell can do justice, and the ultimate protracted, fearful death that must befall the pitiable victim of such actively evil thoughts as cause a man to malpractise, do not help him. Cursed to the last moment by himself and others, he gains nothing by such a course, but loses all. "Wide is the gate and broad is the way, that leadeth to destruction" (Matt. 7, ver. 13). Nothing will save him from the full measure of punishment except the ceasing to practise this devilish work. Up till now, its mystery has protected it. Ignorance of the subject, however, is disappearing. The worst form of this is the unforgivable sin which "shall not be forgiven him, neither in this world, neither in the world to come" (Matt. 12, ver. 32), not until the end of all evil. 170 5
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Preventive Legislation.—Having been asked a few years ago to prepare a Bill to check this terrible scourge, more terrible to the practitioners than those practised on, I pointed out that the remedy would merely intensify the disease, until the world knew enough to be able to protect itself, and that if the Bill were put forward it would do more harm than good, attracting the attention of those who were vicious and ignorant; the only real cure was to awake, and through steady mental work in the right way, to break down this false power by knowing its nothingness, and realising that the only power is that of God, good. 77 27
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During the last five years a great change has come about, and all over the world this false power is being more or less recognised 104 40

and practised. Soon it will be found that laws will be passed to deal with the matter and civil justice "will pass sentence on this darkest and deepest of crimes."

Undoubtedly an Act should immediately be passed prohibiting
20 25 all advertisements descriptive of disease of any kind, and the sooner
238 7 it is considered "bad form" to talk of disease or human troubles
311 32 in drawing-rooms or home circles the sooner will poor, ignorant,
103 6
275 19 suffering humanity be freed from its bondage.

The fatal mistake of drawing the attention of a nation to any one disease is shown by the prophecies in the Bible, with regard to the fatal ravages of one particular form. The eyes of the public cannot too soon be opened to the great mistake now being made and the necessity for its being dealt with in a scientific way, so making full use of the prophetic warnings in the Bible on this point.

323 45 **Matter Refined up to Dematerialisation.**—Fortunately, the human
285 14 consciousness never gets worse. It is always steadily being purified
23 11 and refined, until it is dematerialised and no longer appears,
55 21 any false sense of existence having ceased altogether. You may say: "Oh, I knew a young man who was perfect—in after-life he was a devil." The reason is that his mind was always bad, but the particular class of devilish thoughts never attacked him when he was young. The human consciousness always improves as the human being gets older, because of the self-dematerialisation, owing to the continuous action of God. When we turn in thought to God
222 35 in the right way, then this action takes place rapidly.

279 38 **Death.**—"*For God made not death: neither hath he pleasure in the destruction of the living. For he created all things, that they might have their being: and the generations of the world* [heaven] *were healthful; and there is no poison of destruction in them, nor the kingdom of death upon the earth* [the spiritual earth]*: (For righteousness is immortal)*" (Wisdom of Solomon 1, ver. 13–15).

217 30 The false belief that Soul and the real man are in the body has
22 13 deluded us into the idea that death is a friend, a stepping-stone
278 9 into heaven. This is a lie, for death is an enemy, the result of deadly
279 12 ignorance which has to be met and vanquished through understanding of Truth. "The man that wandereth out of the way of understanding shall remain in the congregation of the dead" (Prov. 21, ver. 16). "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death" (Rom. 8, ver. 2). Ignorance and fear kill over 50,000,000 people a year, more than one and a-half every second.

63 1 The fact is that there is no real death. The phenomenon is merely a
253 4 false belief due to a false assumption, the general consent to which
286 41 has constituted a false ethereal law, or, as might be expressed in
275 27 other words, has led to the disastrous result of a universal, mistaken
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254 26 belief in death as a necessary human experience, with its consequent doleful manifestation. "For I have no pleasure in the death of him that dieth, said the Lord God: wherefore turn yourselves, and

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live ye" (Ezek. 18, ver. 32). Man simply hypnotises himself or is hypnotised into dying. Andrew Lang states that in Australia, "whenever a native dies, no matter how evident it may be that death has been the result of natural causes, it is at once set down that the defunct was bewitched." We have much to learn from nature's children. 276 39 355 40 37 6

Many sinners, even criminals, live to a green old age because they have a stronger belief in life than in death. But when the grim expected enemy overtakes them they have no knowledge of truth wherewith to ward off his attack. Even those living a life approaching a human idea of perfection succumb when death appears on the scene, as mere human goodness is no protection; the innocent child, the saintly character, the intellectual giant, the vicious criminal, all fare alike if equally ignorant. Understanding of God is the only safety. Knowledge that God is Life, and that there is nothing else, no sin, no disease, no death, as God is All-in-all, is the spiritual armour through which no dart can pierce, no evil slay. "To know thy [God's] power is the root of immortality" (Wisdom of Solomon 15, ver. 3). 275 43 249 16

We have traced in this work the fatal result of even one wrong thought. What must be the daily, even hourly, result to humanity of the common consent to one false assumption? We have also traced the irresistible power of one good thought; the one with God that must always be a majority. What must be the result to mankind of the common consent to this one scientific fact, but the swift and total destruction of the last enemy? What a glorious awakening is now taking place through the dawn of truth. Now that the so-called power in the material, ether-world is proved to be merely false belief, it is easily seen how a false assumption of the reality of death, and therefore of birth, with all the false string of beliefs in sin, sickness, and trouble that binds one to the other in successive dream pictures, slays a man; "For to be carnally minded is death" (Rom. 8, ver. 6); whereas the belief in the unreality of it all, lifts him from hell to heaven. "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel" (Ezek. 33, ver. 11). "My people are destroyed for lack of knowledge" (Hosea 4, ver. 6). 274 41 305 32 322 37 101 5 102 24 71 35 76 32 282 20

Continuity, as Professor Drummond says, is the "Law of Laws." "If a man keep my saying [and realises his immortality], he shall never see death" (John 8, ver. 51). "The last enemy that shall be destroyed is death" (I. Cor. 15, ver. 26). Science opens wide the portals into Life. "In the way of righteousness [wise as to what is right*] is life; and in the pathway thereof is no death" (Prov. 12, ver. 28). "For all the boundless universe is Life. THERE ARE NO DEAD" (Lord Lytton).

Death Unnecessary.†—"*The man of the future is man triumphant over dying nature, exulting in the freedom and privilege of spiritual life*" (Professor Dana). "*Whosoever liveth and believeth in me shall never die*" (John 11, ver. 26).

Death is merely a passing from one state of experience to another material phase of the dream of life upon a mechanically evolved ethereal earth called matter, and an entirely needless experience. It will for ever cease when man changes his false, mistaken views of life as material, and, understanding the law of Life and its manifestation as wholly good and eternal, stands aghast at the bald 37 6 279 4, 38 281 11 275 1

* Skeats' "Etymological Dictionary."

† Bergson speaks of being "able to beat down resistance and clear the most formidable obstacles, perhaps even death."

imposition that for so long has devastated the home circles. When
111 39 the mortal appears to die, and no signs of life are visible, it only means that his human consciousness is not being sufficiently acted
81 9 upon by the thoughts passing over it to make the body move. "In the present uncertainty as to the presence or absence of life in doubtful cases, it is impossible to argue the matter intelligently until science can present some simple and certain test of death, which it has not yet been able to do"* (J. W. Heysinger, M.D.).

Dr. Stenson Hooker, Honorary Secretary of the Association for the Prevention of Premature Burial, writes me: "There is only one test, and one only sure one, viz., decomposition of the tissues."† At the public meeting of this society, when I had to second the resolution on this subject, over 400 cases of premature burial were given. Precautions should always be taken to prevent premature burial.

Professor Michael Foster says: "The difference between a dead human body and a living one is still, to a large extent, estimated by drawing inferences rather than actually observed." ‡

After death, the hair on bodies exhumed is often found to have continued to grow. Short and scanty when buried, it is found to be long and massed up.

There have been well authenticated cases of vivi-sepulture, that is, suspended animation, whilst a man is buried. Colonel Townshend, according to Dr. Cheyne, could, under test conditions, "die or expire when he pleased, and yet, by an effort or somehow, he could come to life again" (See Note U on page 604).

Raising from the Dead.—"*The wages of sin is death; but the gift of God is eternal life*" (Rom. 6, ver. 23).

81 10 Actual death, not that such a thing as the unfortunate temporary belief called death can be scientifically called actual, does not take place until post-mortem decomposition sets in. This is shown by the blackening under the armpit and abdomen. Until then the material form can be what is called raised from the dead, as this is really only a revivifying of the human mind, until again it appears to act upon the body and move it. §

206 43 This is why there have been so many records of people in the past being able to raise from the dead. Apollonius of Tyana, for instance, is said to have raised a young woman, and St. Dominic, born in 1170 A.D., was claimed to have this power. Whenever a
202 26 man was a strong enough "picturer," and was certain that he could
213 5, 16 raise the corpse, he succeeded, if the so-called mind had not become permanently separated from the body and awakened to a new phase of experience. I know of two such cases in late years. This is quite
207 8 different, however, from the way in which Jesus the Master worked.

Until the man wakens from the dream of death to find himself in a separate state of consciousness—this dream of another phase of

* "Spirit and Matter before the Bar of Modern Science," p. 94.

† Some interesting experiments have recently been carried out by Professor Raoul Pictet, of Geneva. He froze goldfish to 20 deg. C. for three months, and brought them to life, and many other animals were frozen for considerable periods without apparent harm.

‡ The Marquis d'Ourches offered two prizes, amounting to 25,000 francs, for some simple, certain sign of death, but without success, although the money was distributed among those sending the best suggestions. A case has just been reported in the papers (March, 1914) where Don Francisco Cabrero, conductor of the orchestra at the Novedades Theatre, at Barcelona, was just about to be buried when he was seen in the coffin to move his right arm. There were, it is said, no signs of decomposition.

§ It may be recollected that Jesus pointed out, both in the case of Lazarus and the daughter of Jairus, that what was thought to be death was practically a

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material existence—a psychic person, one who has developed a power of seeing things that the ordinary person does not recognise, can see the human consciousness, which sometimes remains in the more solid body and sometimes wanders about. Under such conditions it appears to have a connection with the body by means of what has been described to me in various ways by those who have sufficiently good sight to see it. The best description is, I think, "a thin cord of light." This may be "the silver cord" that is spoken of in the beautiful passage in Eccles. 12, ver. 6, as being broken. When the cord is no longer visible, the general opinion is that the person cannot be "brought round again." In any case, when post-mortem decomposition sets in, the material form goes to ruin, having been forsaken by the so-called mind, that has hitherto held the particles together and caused their apparent action. When this false consciousness has passed into another state of consciousness or phase of the dream,* it is of no use trying any further to raise "it" from the dead, although the old illusive ethereal form, equally with any other material forms, alive or dead, may be seen at any time, if the disbelief in the possibility is not too strong.

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No Spiritual Advancement or other Gain by Death.—Although death has apparently released a mortal, his human consciousness is still, however, in exactly the same condition as previously. If the man has suffered from anger, he is still liable to be angry in the next phase; if he has suffered from headaches, he will still suffer from headaches, until he has gained sufficient knowledge of Truth to free himself. There is an important difference, however, that if a man die, say, from consumption, when he wakes up he has ceased to suffer from consumption; he knows that he has never died from it, and consequently the fear of it has to a great extent gone. This, put into the language of a natural scientist, is that the lines of force, the vibration of which appears as what is called consumption, are not then attacking him. If, however, later on, these consumptive thoughts again attack him, before his human consciousness is purified, he will be down with consumption again, and may have a second fight, or even pass into another state of consciousness and have a third fight with the same disease. This is because the consumption cell in the basic false mentality has not been sufficiently cleaned or purified. The only way of doing this is by the affirmation, that is to say, by turning in thought to God and dwelling on

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state of coma, or only a form of sleep. Jesus said: "Our friend Lazarus sleepeth; but I go, that I may awake him out of sleep" (John 11, ver. 11). He also said: "Why make ye this ado, and weep? the damsel is not dead, but sleepeth. And they laughed him to scorn" (Mark 5, ver. 39, 40). How typical of the modern reception of new truths.

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* According to the Talmud, this takes place twelve months after death, and until then the dead can be brought up by necromancy. It also says in the Sabbat, that the soul (the soul is the human mind) of a man watches over his corpse for seven days. In the Zend Avesta, the Bible of the Parsees, it is written: "When the man is dead, on the third night, when the dawn appears, the soul enters the way made by Time, and open both to the wicked and to the righteous."

152 2

God, and the perfection of the infinite unseen realities, the manifestation of God.*

There is one respect in which a man is better off after death, namely, that having awakened to find he has not died, he gains a certain amount of disbelief in death, and as a consequence, the fear of annihilation in most cases disappears. Naturally, all these changes do not in any shape or way affect the real spiritual man, who is always in heaven, perfect.

274 33 **Suicide No Release.**—"*For Death is the greatest of earth's illusions. There is no death, but only change in life's conditions*"† (Annie Besant). "*I am come that they may have life*" (John 10, ver. 10).

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103 22 There is, however, no need for any such experience as that disappearance called death, which is merely a result of widespread ignorance. It will be seen from the complete exposure of the seeming mystery called death, that there is not the slightest gain in committing suicide. The "consciousness" of the suicide not having been changed, he will still have exactly the same liability to trouble after death, that is, in a new phase of the dream. If he is "hard up" here, he will be "hard up" there; if jealous here, he will be jealous there; miserable here, miserable thoughts still attack him. Now and here, he has presented to him the right and only solution of how to get out of all his difficulties, the unfailing, ever-ready Principle, upon which he can absolutely rely, and he will never gain the reward of perfect happiness by eluding the straight path thereto.

322 6 To disappear in so-called death is not by any means to drop the illusion of birth or death. When the illusion of a fleshly man, with its limitations of birth and death, beginnings and endings, has been
55 23 destroyed by being scientifically overcome and not submitted to, then, and then only, will take place what seems to us to be the finding of the true likeness and reflection everywhere.

"Behold, I shew you a mystery; We shall not all sleep, but we
101 20 shall all be changed, In a moment, in the twinkling of an eye, at

* "When the belief in the power of disease is destroyed, disease cannot return" (Misc. Writ., p. 58, line 8. Mary Baker Eddy). But belief in the powerlessness of disease will never be obtained by submitting to its decree. This belief is only destroyed when the mind is purified in this respect. Death is not purification. Purification is obtained by systematic treatment against the troubles, including disease, that have still the power of harming man. This power is evidenced by man's fear of them. When the fear has gone for ever it means that the mind is purified in respect of that trouble of which the fear has gone, and no longer can it kill him or even harm him. A mere intellectual knowledge that a disease has not killed him has not taken away the fear that again that disease may cause him to pass into another stage of consciousness. On the contrary, it has already shown him that it has this apparent power over the human being. Sufficient knowledge of God would have protected him, and would protect him in the next stage of consciousness, but this knowledge must be obtained, and is not gained by death. If death was a release from any particular form of evil, then it would be a simple way out of a difficulty to accept the verdict of death and be thankful for the release, looking forward to this easy method of shirking the next battle. "If mortals are not progressive, past failures will be repeated, until all wrong work is effaced or rectified" ("Science and Health," p. 240, line 19. Mary Baker Eddy). Those whose minds are completely purified "shall not be hurt of the second death" (Rev. 2, ver. 11) in any form. Their human minds have then reached the stage of purification to which Jesus had attained just before his ascension. † "The Ancient Wisdom."

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the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I. Cor. 15, ver. 51, 52).

Human wearisome experience continues just as apparently real beyond the grave as on this side of it. There is no more pitiful illusion of a tired mortal than that anything in the shape of relief or rest from the ceaseless troubles of this world that the ordinary man has, awaits him in a "beyond the grave." How can this be so when "the wages of sin is death"? (Rom. 6, ver. 23). 275 42

Victory Over Death.—"*So when . . . this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory*" (I. Cor. 15, ver. 54).

Death has to be overcome by the purification of the human consciousness, and entire freedom, not only from disease, but from sin has to be obtained. "The last enemy that shall be destroyed is death" (I. Cor. 15, ver. 26). Jesus proved Life to be deathless. His teachings "live in our hearts." We must prove our understanding of them by demonstration of the truth we may voice. 136 32 321 26 274 35

The "great high priest" Jesus was "tempted like as we are, yet without sin" (Heb. 4, ver. 15). When the human mind is sufficiently purified by dematerialisation of the particles of matter, then takes place the Second Coming of Christ. This is first individual and then collective, and means the recognition of the fact that we are spiritual beings in heaven now. This includes the corollary that the material man is not the real man and has nothing to do with us. We prove this by destroying the false images of ourselves, called mortals. Then "Unto them that look for him shall he [Christ] appear the second time without sin unto salvation" (Heb. 9, ver. 28). This recognition of what we are—sons of God, spiritual and perfect—is an absolute shield, "the shield of faith," which protects the so-called mortal man against every evil to which he is thought to be heir. "Even so must the Son of man be lifted up [lifted in thought to God]: That whosoever believeth in him [the Christ-man] should not perish, but have eternal life" (John 3, ver. 14, 15). "Why will ye die, O house of Israel?" (Ezek. 18, ver. 31). "If a man keep my saying [knows the truth], he shall never taste of death" (John 8, ver. 52). "I will ransom them from the power of the grave; I will redeem them from death" (Hos. 13, ver. 14). 43 4 532 13 41 24

What Happens at Death.*—"*There is no death! What seems so is translation*" (Longfellow).

The question is often asked, Where is the next world, the next phase of consciousness? It is here around us. That is to say, when a man sails away into the land of the unknown, whose frontier posts are query marks, he does not go away to some distant place, but those around merely fail to see the same false picture or inverted image of the real, spiritual man, that we previously were hypnotised into seeing as the false material pictures pass by. This does not mean that, as the theosophists think, he is in the astral state. He is merely cut off from us by the false universal and individual belief in separation, but his human mind is still conscious of a body, another material body, neither more 281 30 483 35

* It must not be forgotten that, as Dr. Le Bon says, "Nature knows no rest." The whole of what is called "a dead body" is a mass of so-called life—molecules vibrating with terrific rapidity. It is worth mentioning that the so-called "death agony" has been shown by Sir William Osler and others to be a fiction, except in certain cases of poisoning and heart attacks, the pain from which can be reduced by amyl nitrite if proper mental treatment cannot be obtained.

81 8 nor less real than his former one, and only another material counterfeit or false sense of his spiritual body. When he wakes up from the nightmare of death he cannot possibly see those whom he is certain he has left in another world; but he still sees the same
282 5, 25 heaven, materially; that is, has the same false material sense of the same spiritual universe that he saw before he appeared to die, only he sees it, so to speak, from another point of view. Any advanced mathematician, sufficiently desirous of demonstrating this mathematically, could, of course, do so, as all so-called material facts are capable of mathematical statement. Professor Cayley, the famous mathematician, declared his belief that every mathematical truth has an objective correlative in this world. We see now that this is an accurate statement.

Birth, Its Mystery Solved.—"*It is very possible that many general statements now current, about birth and generation, will be changed with the progress of information*" (Agassiz).

Ruskin, unconscious probably of the truth he was giving out, has said, in the "Eagle's Nest": "Among the new knowledges which the modern sirens tempt you to pursue, the basest and darkest is the endeavour to trace the origin of life, otherwise than in Love." This Love is God, and man is the love of Love, the love of God.

If this is heaven counterfeited, as seen materially, do we not lose
288 7 sight of a portion of it when a man is removed by death to what is called another world?

No, and for these reasons:—

286 37 1. There is only one world and that is the spiritual universe, heaven, the kingdom of God that is within reach, here now. The so-called next world is merely another phase of the dream in which
281 27 the real world, heaven, is seen again as a material world, with material people on it, perceived seemingly as another world.

282 25 22 10 2. No one, in reality, ever leaves the earth, through death or otherwise. Man being spiritual and having life eternal, and the real earth also being spiritual, this illusionary separation between man and the earth can be proved by demonstration to be false and needless; but this demonstration cannot be made until the lying evidence is so far self-destroyed that we recognise its possibility. Only that consciousness which is prepared and ready to receive truth can so far understand it as to bring out such higher possibilities of phenomena.

We can prove now that there is no separation if, when desiring to meet a friend, who is alive but absent, we realise clearly that there can be no separation in the one Mind. Then instantly the friend appears, or in some other way the sense of separation is destroyed.

Phenomena, if real, must be spiritual and eternal, but as in the case of the transfiguration of Jesus, spiritual truth shines through the manifestations of what are called normal conditions in every age. Omnipresence must be proved individually and collectively to be true, and this by demonstration, in direct opposition to all supposed limitations of imaginary laws. Thus upon the mount of uplifted consciousness, the spiritual meeting-place on the shore of time, the "verge of heaven," will be again enacted scenes of the transfiguration of mortals; and men, no longer en-

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shrouded by clouds of seeming mystery, will shine as beacon lights upon the world, heralds of spiritual bliss, glorious resplendent beings. 58 36 76 16

"Love makes people believe in immortality, because there seems not to be room enough in life for so great a tenderness" (R. L. Stevenson).

In proportion as individual understanding of law and order pierces the misty veil of false consciousness, so scientifically this demonstration will rise to its highest possibility in the consciousness that is purified from everything but its limited sense, till soon again, in the light of the true knowledge that is now being diffused abroad, will be demonstrated that there is no separation, but only a delusion called death, the temporary result of ignorance, and soon to be universally destroyed. 58 35 301 36 275 43 274 39 109 31

Counterfesance.—"*The act of forging; forgery*" (Webster).

Then, if man is never separated from the earth, he being spiritual, here now if we could only see him, why is there not another visible material counterfeit of the spiritual reality of a person who is seemingly removed by death to another world, that is, another state of dreamland? 37 28 250 13

There is*—but there can be no inter-communication between individuals in such differing false states of belief as those who imagine they have died and left their friends, and those who believe that they have been left behind owing to their friends having died and passed into another world.

God being individually reflected by the one who has seemingly disappeared, is certainly continually reflected and His reflection must therefore be again counterfeited in the human concept, the material misrepresentation of the earth and its inhabitants, from whatever plane of false consciousness it may be viewed. When one individual departs, there appears in his place a new-born child, maintaining the number in this so-called world, but as this is only another picture, a meaningless form, it does not appear in any way as expressing the individual who has apparently departed. 322 6 280 25 27 9 71 38

This child presents another false human aspect of the same spiritual individuality as before, but in the human consciousness it is pictured as a new "person" altogether, because of the abnormal interruption called death. 250 5

If these new human beings were never conceived of there would 253 4 286 31

* "Until the imaginary connection between the so-called dead, named spirits, and those supposed to be living in matter is destroyed, mortal man is not dead, only changed, for the immortal is not gained, and belief can gather itself on the wrong side of the question, and continue the old conclusion of Life in matter" ("Science and Health," 1st edition, p. 67. Mary Baker Eddy). "Whatever seemeth a new life or creation is a mortal thought taking to itself a belief that it is an added numeral of God" ("Science and Health," 6th edition, p. 56, line 22. Mary Baker Eddy).

25 31, 217 33, 95 27 be no birth, and if there were no birth there could be no death. Similarly, if there is no death there cannot possibly be any birth.

174 6, 280 5 The man who has apparently died, turns round in his sleep, as it were, to find himself in what he conceives of as another material world. He sees, however, the same portion of heaven, only he sees it materially in another series of dream pictures. As even the human mind does not retrograde, he seems to exist as an adult and not as a little child in the new state of consciousness in which he finds himself.

This man, though finding himself alive, can no more communicate with those who are in another state of consciousness, apparently left behind, than can a person who is awake enter into the conscious human experience of one who is asleep and dreaming. As a matter of fact they are, and have been, always together in the same world, heaven. Until the individual has passed into and therefore become again a slave in another state of false consciousness there can be nothing but the majority of wrong beliefs concerning that state that can prevent him being what is called raised from the dead. These states of false consciousness, of which there may be a hundred or more, interpenetrate each other here and now.

280 30, 173 3, 71 33, 42, 72 21, 30 38, 7 43, 87 14, 287 17, 71 3, 7 43, 322 37, 280 26, 290 19, 281 29 **Fleeting Dream Pictures.**—In other words, the pageant of this so-called material world is only a succession of fleeting dream pictures,* false views of the real world seen as what are called successive periods of history. This may be called a periodic law of repetition, although it is no law, but simply habit, and it will shortly cease. Fortunately, it will soon be universally discovered that we have never been subjected to any loss or separation, but merely have temporarily lost sight of the false sense of each other, and the so-called dead have simply accepted another false view of the real spiritual inhabitants and real universe. It will be seen that there is no such thing as "extinct species," but merely change of visible form.

This is why we find in the Bible one man after another seen as successive dream pictures, types of someone else to follow. Abel, Abraham, Joseph,† Joshua, Jeremiah,‡ and others, have been pointed out by the commentators as earlier types of the spiritual man that was later materially seen as Jesus of Nazareth, the highest human conception of a spiritual being possible in that age; but not having the key, they were unable to follow the idea to its logical conclusion. Looking back, we find that the characters and groupings of events that stand out in the past successive ages of history, prefigure in an extraordinary way the characters and groupings of the succeeding ages. In other words, "history repeats itself."

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* "In short, the world the mathematician deals with is a world that dies and is reborn at every instant—the world which Descartes was thinking of when he spoke of continued creation" ("Creative Evolution." Henri Bergson).

† Luther says: "As it was with Joseph and his brethren, so it was with Christ and the Jews."

‡ St. Jerome and others have stated that Jeremiah prefigured the Christ, and have given detailed accounts of the parallel.

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An interesting case of this repetition is the passage of the Israelites out of Egypt, with the crossing of the Red Sea, and the passage of the Israelites out of Media, when "the most High then shewed signs for them, and held still the flood, till they were passed over" (II. Esdras 13, ver. 44). This was referred to by Zechariah as follows: "All the deeps of the river shall dry up: and the pride of Assyria shall be brought down" (Zech. 10, ver 11). Again in the present days will this be repeated, and the waters of death will be dried up until advancing man awakens to find himself already in the holy land—God's world, "for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21, ver. 1).

Another interesting case is the two destructions of the city of Jerusalem. Captain Weldon, writing of the description by Jeremiah of the current events round the Jerusalem of his day, says: "The whole of the passages just quoted fit in so exactly and so appropriately into the story of the destruction of Jerusalem by the Romans that it is difficult to believe it possible that the events of two sieges, even of the same city, could be so exactly paralleled." *

It is not possible to change the universal so-called "mental" miasma of mortals, until individual understanding and demonstrations prove its unreality, and thereby publish the good tidings abroad; this rapidly awakens the universal thought, sweeping away dustheaps from the ethereal workshop of earthly picturing. The ordinary man requires practical proof of everything. He is tired of barren, illogical theories. In this age, fortunately, this universal change of methods can be and is being rapidly brought about; and as man bends his stiffening crystallising theories in humble but scientific, and therefore all-potent, prayer to God, the great universal, democratic command will be given by God through man collectively— Let us make man in God's image and likeness. The carrying out of this command will be accomplished by knowing and loving only God, and man as His image and likeness, the eternal manifestation of Life, Truth, and Love, through consistent fulfilment of Life's Golden Rule of right thinking and the consequent right acting. Then will the corresponding phenomena instantly and universally appear in obedience to divine law, and it will be seen that all is good, and good is All-in-all and eternally present to be worshipped and loved.

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Then in the glad light of the seventh day of spiritual understanding material phenomena fade and disappear, together with the false mentality that conceives and makes them visible, and man recognises spiritual truth as tangible reality.

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Nicodemus.—This scientific revelation throws light upon some

* "The Evolution of Israel," p. 192.

of the mystical sayings of our Master to Nicodemus in the third chapter of St. John, which, until lately, I for one had only considered
44 4 from one point of view, whereas every passage in the Bible has its
162 7 material, intellectual, and spiritual significance.
281 29, 34 Jesus said: "Except a man be born again, he cannot see the kingdom of God" (ver. 3). Nicodemus must have been not only eager to learn, as his midnight visit showed, but an able man, for he was "a ruler of the Jews" and also "a teacher of Israel"* He evidently imagined that Jesus alluded in some sense to a material birth, for he said: "How can a man be born when he is old? can he enter the second time into his mother's womb, and be born?" (ver. 4).
38 31 Jesus then made it clear that there were two apparently diametrically opposed concepts of man, one the true spiritual being in heaven; the other only a mere mechanical apparatus, the counterfeit called the fleshly man, simply a false sense of the real man; as
37 26 he said: "That which is born of the flesh is flesh; and that
40 1 which is born of the Spirit is spirit" (ver. 6). He also showed that the false sense of the material man had to be got rid
80 30 of by purification, and that he could only reach heaven (or rather
97 27 the mortal get rid of the material sense), because the real spiritual man is already in heaven. Jesus said: "And no man hath ascended up to heaven, but he that came down from heaven, even the Son of man which is in heaven" (ver. 13). He could not have been speaking of himself, because he said later to Mary: "I am not yet ascended to my Father" (John 20, ver. 17). He also said: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God" (John 3, ver. 5). Later, he said: "Marvel not that I said unto thee, Ye must be born again" (ver. 8), and went on to show how little his hearer understood either of the material negative or of the real spiritual world. Nicodemus evidently could not see how a new material counterfeit of him—his real self—could appear to others as a little child, for he said: "How can these things be?" (ver. 9). Jesus's reply was: "We speak that we do know, . . . and ye receive not our witness" (ver. 11), and then,
171 19 after illustrating man's ignorance of any accurate knowledge of the
343 15 material world, by his inability to trace the movements of the winds, he evidently said that it was no use trying to explain to a materially encrusted man more advanced science, saying: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (ver. 12).

Unprejudiced Hearing Necessary to Gain Truth.—These words of Jesus hold good to-day. The man who, whilst trying to gain a better knowledge of the spiritual world, will listen and take in the
70 2 hitherto hidden explanation of the material so-called laws, which apparently bind and limit him, is the man who, by reversal of the

* Revised Version.

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false ideas that come to him, finds himself regarding life from a new standpoint, and most quickly gains a clear sense of the details of the real spiritual facts, and so finds heaven, now and here. A knowledge of these spiritual details, sooner or later, is essential. There must be no excuses for ignorance. We dare not 335 7
dream away our time in a false state of security, relying upon the letter alone, but must be actively at work, consciously inspired, 237 43
gaining a better knowledge of God by the reversal of the constant succession of false, lying beliefs that we have been taught to believe true, and in which we should no longer show our belief by daily acts.

"History Repeats Itself," and in a more intricate form. Whilst 173 3
all the material features of these successive dream pictures 71 41
are more or less different, you will find that they coincide each 101 27
with the other, a steady improvement for the better continually 322 22
taking place. As in printing one impression after the other is put 274 16
upon the paper until we see a complete whole built up from separate 289 3
plates, so, by comparing these impressions, we are enabled better to understand the details of the whole false mechanical world process. At the present time we have in front of us a series of past pictures, 96 2
called successive historical records.* Let us look upon them as 295 6
portions cut off a long cinematographic film, each placed one behind the other, and all hiding heaven, which is behind the last one. Mrs. Besant speaks of the "recurrent cycles in history," for which she states reincarnation "affords the only sufficient explanation." Now we have the true explanation. Examining the latter end of each series of these successive dream pictures, with the help of the Bible prophecies, we can, in the light of the new knowledge that has dawned upon 179 2
the world, "turn backward the telescope of to-day . . . 98 6
with its lenses of more spiritual mentality," upon the human "inklings historic." We can then predict with fair certainty 358 33
the future that lies before us, in this latter end of the series that 173 2
now in the next few years is about to come into view. Let us 174 24
hasten to learn how to destroy the evil foreseen, and so purify these 321 24
pictures that, instead of confusion and misery, we may find ourselves 179 4
surrounded by the peace and happiness that accompany all true 295 11
understanding. In this way only can we make intelligent use of 145 16
past history, "Declaring the end from the beginning, and from 397 4
ancient times the things that are not yet done" (Is. 46, ver. 10).

See Note V on page 606.

Remember that all these kaleidoscopic pictures are but varying
counterfeit views of the one perfect spiritual reality, viewed either 87 15
individually or collectively, and all appear seemingly at different 86 20
periods, but to speak more accurately at the same moment, being 96 2
merely different false views of the reality. Our work is to awake 45 5
to this fact, and hasten the glad time when the material man de- 314 30
materialises, that is, appears to awake and see again those loved 41 24
ones who have disappeared from sight, and to see his fellow-men as
they really are, spiritual beings in the real world, heaven. What
a glorious time awaits us. Do not our hearts "burn within us" 246 38
(Luke 24, ver. 32) even at the human forecast.

"Beloved, now are we the sons of God, and it doth not yet appear

42 19 what we shall be: but we know that, when he shall appear, we
534 5 shall be like him; for we shall see him as he is" (I. John 3, ver. 2).

Not only are correlative types of individuals to be found, but you will see exactly the same coincidences, not only throughout nature,
286 43 but in everything; for instance, in the writings of the prophets, the writing of an individual being duplicated by the building of a temple, the history of a nation and otherwise.

So exactly is this the case that Haeckel's "gastraea theory"—based upon his "fundamental biogenetic law," that ostogeny or development of the individual is a recapitulation of the phylogeny or development of the race—applies equally to man as to lower so-called forms of life. I have tried to refrain as much as possible
339 28 from speaking in too advanced, technical language, except where the terms used were coming into general use, and it was therefore of educational value, but it is sometimes instructively amusing to see what can be done in this way. The use of highly technical terms is, as Sir Hiram Maxim once said, a mere cloak for ignorance. This statement you can carry further probably than Sir Hiram intended, as you can always, if you know enough, use "the language of the people," and with telling effect.

21 19
76 30 **A Mechanical World.**—The mechanical material world has been compared to a clock. The accepted theories concerning human life, with their regularly recurring birth, sin, disease, and
182 30 death, are the works, wound up and set going, the dial-plate acting
77 20 as a tell-tale of how regularly or irregularly they are being acted upon by the mechanical pressure. The earth, with its inhabitants and entire material phenomena, is literally one large clock. Each day it is wound up by its owners. Each individual who at sundown admits that it is essential its material procedure shall be repeated during the next twenty-four hours, is winding up his clock-work earth; and, so long as this mechanical imitation of the
281 38 real earth and man is kept going, mankind is simply maintaining its own limitations, and content to centre its whole interest in a nursery-toy imitation of its real kingdom, the true and living spiritual earth and heaven and man. The true man acts entirely independently of any preconceived material line of procedure or law of necessity.

280 22 The whole world of the reality is all bound up together and maintained by the underlying, everlasting, living Principle, but in this suppositional world all the real ideas are counterfeited in
31 18
176 21 a series of seemingly material things, also seemingly held together
274 41 and governed by cruel, imaginary laws. These have an apparent
21 38 power until men awaken to the unreality of mere fleeting shadows.
100 25
283 20 This accounts for many seemingly mysterious coincidences, such
286 5 as the history of individuals and nations being read in the stars,
289 6 and the marvellous apparent working of the law of numbers. The

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Principle of the science of numbers is as true in the material universe as in heaven, only we get a false sense of it here, when applying it to material phenomena, which prevents us from seeing its accurate and harmonious working. 446 30 289 7

There is no retrograde step, and each of these false series of pictures continues in appearance, gradually being refined until its end comes, when finally the last material record of the last mortal fault fades away, and is what is called dematerialised by the greater weight of right thinking. 80 30 97 27 98 21 101 10

In this so-called end of the material world of evil all the successive series of fleeting dream pictures will completely disappear at the same time, and immortal man and the lesser ideas will be clearly seen everywhere as spiritual and perfect. 322 44 101 22 283 38

Scientific Confirmation.*—The German geologist, Edward Suess, in "Das Antlitz der Erde," speaks of "a great and yet unknown rhythm in the evolution of living beings—a rhythm dependent on periodic changes in the inorganic environment." He was on the verge of a great discovery here—a glimmer of truth had been caught by the inquiring "mind." 282 22

A leading article, "Is it possible to be Original," in the "Daily Mail" of January 7th, 1911, says: "Ideas march along in extended order. They are not isolated discoveries made by specially brilliant individuals. Their influence is in the air. It is felt by numbers of thinkers at a time." And another instance "is offered us by M. Lichtenberger in his admirably lucid study of Nietzsche. One of the famous German philosopher's most famous theories, the one that he thought must paralyse the world, was the theory of the eternal return. . . . Briefly, it is that everything which happens must have happened in exactly the same way any number of times before, and will go on happening at intervals for ever." The unreality of material phenomena had not yet dawned on him.† 76 32 532 32 76 39 285 11, 34

Maunder's "Scientific and Literary Treasury," under the article "Life," gives the following interesting facts: "The proportion of births to the actual stationary population of any place, expresses, or is relative to, the average duration of life in

*Although this succession of dream pictures is not elaborated by Mrs. Eddy, it is the only logical deduction from her writings, and, moreover, the knowledge was obtained by treatment, by the realisation of God. As it was realised that "man knows Truth," thoughts came flashing into the human mind, fitting in with the spoken words of a conversation close by. So the truth became clear to human comprehension. Since then additional proofs of its correctness have accumulated. Amongst other passages confirming this view the following may be quoted :—

"My beloved Edward A. Kimball, whose clear, correct teaching of Christian Science has been and is an inspiration to the whole Field, is here now as veritably as when he visited me a year ago. If we awaken to this recognition, we should see him here and realise that he never died ; thus demonstrating the fundamental truth of Christian Science" ("There Is No Death," "Christian Science Journal," October, 1909. Mary Baker Eddy. See also "Science and Health," p. 548, line 18 onwards. Mary Baker Eddy).

† This theory will be found at the end of "The Will to Power." The same idea has recently been put forward by two others working quite independently.

that population." "The mortality of a place always appears to be proportionate to its fecundity; as the number of births increases, so does the number of deaths at the same time." "For example, suppose the proportion of births to be in the ratio of 1 to 28, the average life of the inhabitants of the place will be twenty-eight years." It will be seen from this that the number of individuals on this earth does not vary. Obviously the numbers in any given locality vary.

Sadler enunciated the following law: "The prolificness of human beings, otherwise similarly circumstanced, varies inversely as their numbers," and he says that statistics prove that the number of conceptions is always greatest in the most "mortal" years and *vice versa*.

Population, dynamically considered, is the result of two pairs of opposing forces.

1. The numerical relation between the births and deaths of a given period, and,
2. Immigration and emigration.

The intensity of these opposing forces operating on population depends upon a variety of causes. Any statement as to the total population of the world must be to a large extent an estimate, as the difficulties of obtaining any accurate basis for calculations have hitherto proved insurmountable.

My father, Sir Rawson W. Rawson, who was President of the Royal Statistical Society, and one of the two English delegates to the International Statistical Society, of which he was President until his death, gave a good deal of time to this question, but with little result, and, although at first sight one may seem to find many estimates and seemingly authoritative statements upon this subject, it will be found that the following quotation from the article on "Population" in the "Encyclopædia Britannica" is a fair promise of all that can be hoped for, upon looking deeper into the assumptions upon which such calculations have been based:—

"So great, indeed, is the uncertainty in which all calculations are involved that an eminent French statistician, M. Block, abandoned all attempt to deal with the problem, dismissing the subject in the following note: 'Nous nous abstenons de donner le chiffre de l'ensemble de la population de la terre; personne ne connaît ce chiffre.'* With this view of the matter we entirely agree. We venture to say that any person of fair intelligence and ordinary education would, even without any statistical training, come to the conclusion that there was nothing certain to be known on the subject, which the figures of those who have made the subject a special study, profess to illustrate."

* "We abstain from giving the figure of the entire population of the earth; no one knows this figure."

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Many Theosophists are gradually coming to the conclusion that the number of individuals is fixed. Mrs. Besant writes: "If the number of egos in the world be a fixed number how do you account for the increase in population? It is a doubtful matter to begin with whether there is or is not an increase of the population of the globe, however great may be the increase on any particular area. No census of the total population has ever been taken, no statistics are available for our guidance." *

It is interesting that Pythagoras (569-470 B.C.), one of the most wonderful men of ancient times, is said to have taught that the same events recur again and again, in regular cycles. Pythagoras, who had travelled much, founded a brotherhood, in which study and personal purity were the rules of life. He was a wonderful mathematician, and the first to show that number —vibration—was the basis of material phenomena. He asserted the unity and eternity of God as against the varied beliefs of mythology, and appears to have been the first to discern that the arrangement of the heavenly bodies presented intervals synchronous with musical rhythm; and that the earth and planets revolved round a central point. In many other directions he exercised the powers that have been shown are available to all men. For instance, he is said to have tamed wild beasts instantly, to have foretold the future, and to have been able to move instantly from one place to another. The great solution of all his problems would have speedily followed had he discerned the practical method of permanently destroying evil in a scientific way. His memory was ardently cherished by his disciples, who had the greatest faith in his teachings. Considering the terrible results that must have followed the general publication of his knowledge to a world uninstructed in true science, no wonder that in that age they were unwritten and kept secret, nothing being published about them until fifty years after his death. The little that was published is said to have had a great influence upon Plato, who lived about fifty years later than Pythagoras.

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THE DARWINIAN THEORY OF EVOLUTION.

The "mental" age pictured in the opening of the sixth seal of the Apocalyptic vision of things to come is now well established. Old things are rapidly passing away, new "things," as thoughts, are obtaining and maintaining their rightful place in man's views of existence.

Material theories and hypothetical speculations have for individuals been already swallowed up in demonstrable facts, and to-day are on the eve of so being for the mass.

The difficulties so bravely faced by Darwin, of accounting for "a single centre of creation"—a single birthplace of the race; the descent of individuals from a single pair or hermaphrodite; the various means of dispersal, etc., all disappear in the greater light of the mental era that has dawned. Mankind rubs its eyes in astonishment, to inquire where are any possible material limitations of time or space, whether there can be any, when there is no longer obstructive substance in matter? The centre of creation is Mind's perfect poise. The complete manifestation is the reflected

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* "Reincarnation."

image and likeness of perfection everywhere, which can be seen
71 19 from every point of view to lead back to its divine source. The
339 8 graduations of human misconceptions are found to disappear, giving
73 12 place to "diviner conceptions," until, rising above all sense of material illusion, the origin and ultimate of species and universe are discovered to be in Mind, and eternally spiritual and perfect.

103 12 Now this general awakening to the knowledge of Truth is leading
237 41 to a vast reorganisation of ideas in every direction, and soon the
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14 33 following Darwinian puzzles will be understood by all.

"Cause of Variability."—All the intricate, elaborate theory of
74 3 material evolution will be recognised as merely the externalisation of "thoughts," and the material structures of the world as only
282 19 "buildings," each layer of "bricks" resting on its predecessor, smoke rings in the towers of Babel, mere human inventions. The ethereal architect is found to be builder, mason, carpenter, furnisher, and indeed, house itself. The "professor" of medicine to-day is foreshown to be the "educated" invalid of to-morrow.

554 1 **"The Survival of the Fittest"** merely records the disappearance of error and the *appearance* of a better belief.

"Species Once Lost Do Not Reappear." —Mistakes found to have been mistakes are not again made, and therefore obviously species,
282 28 false forms of reality, once "lost sight of," do not reappear.

"Absence of Intermediate Varieties at the Present Day."—All mystery surrounding the absence to-day of intermediate varieties of species disappears in an instant.

"Mutual Affinities of Organic Beings."—The law of gravity, as illustrated in its highest expression as the "mutual affinity of organised beings," disappears before the explanation of gravity as
85 1 nothing more than the electro-magnetic attraction of illusionary
85 3 particles, now to be dealt with by the higher law of Mind.

"Geographical Distribution," being but distribution of thoughts,
159 18 is easily understood, and the puzzle of how it has come about that
283 36 "forms of life change almost simultaneously throughout the world" is solved.

Not only can all the multitudinous forms included within each of the great kingdoms of this world be "traced back to a pair" of progenitors, but all the four kingdoms themselves, although seen
283 36 from many individual standpoints, merge into one, all-inclusive mani-
222 35 festation of one false mentality, one miscalled mind, universally repeated in countless ethereal forms of mortal individualities. Material evolution, in which St. Augustine, St. Bede the Great, St. Gregory of Nyssa, St. Thomas Aquinas, all believed, might be more accurately

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expressed as being a gradual but temporary apparent appearance of material counterfeits, imitations of mental tangible realities. St. Augustine understood material beliefs better than most theologians, as he wrote that the animals were created "by a process of growth, whose numbers *the after-time unfolded* from imperfect to perfect forms." Gesenius pointed out that this unfoldment was "evolution, not conversion." These mental tangible realities dawn upon the human consciousness, being rapidly "brought to light by the evolution of advancing thought" as man turns to God, to the one Mind that is all-good, and proves, through demonstration of the unfailing power of Principle to heal disease and sin, that its manifestation is essentially life, truth, and love, and therefore of necessity eternal, real, and universal. 74 5 34 18

"Spiritual Evolution" in its reality is the continual redistribution of perfect ideas in new combinations of infinite variety and beauty. 57 38

Unnatural Science.—"*If nothing is to be called science but that which is exactly true from beginning to end, I am afraid there is very little science in the world outside mathematics. Among the physical sciences I do not know that any could claim more than that each is true within certain limits, so narrow that, for the present at any rate, they may be neglected*" (Huxley).

The truth to which attention has been directed makes it abundantly clear that what has hitherto ranked as natural science is entirely unnatural, and must be henceforth relegated into the category of old wives' fables. Natural science has served its day, indeed, it has been a good and faithful servant, but like the old family coachman, its day is past, and the modern chauffeur whirls this bundle of misconceptions with greater and greater rapidity to its destined end. Both the old tried servant and the new mechanically trained assistant are merely temporary aids to a desired end. In other words, the theoretical explanation in its details, as put before you, is only a temporary, though necessary, stepping-stone to enable the mortal more easily to throw off the false ideas that have until lately enwrapped him in a material dream. The material mortal is only a belief in a kingdom divided against itself. The final belief that loses itself, as the dream disappears, is that all this constantly changing series of phenomena is only heaven around us, hidden by a series of cinematographic pictures, each following with lightning rapidity. Hence there are no lines of force that destroy themselves, no vibrating ether, no gathering electrons, no electrical self-intensification of thoughts, no changing conscious or subconscious mind, no material body that is dematerialised, no motion of matter, 328 1 99 30 100 29 99 30 25 29 58 34 74 15 75 15 81 19 77 29 80 1 81 5 84 11

84 32 no material gravity, no limited time. This whole so-called scientific
85 13 explanation is merely the complete instead of fragmentary,
70 2 will-o'-the-wisp theory of material phenomena. Temporarily useful?
171 19 Yes. Accurate? Yes. True? No; for there is nothing but God
322 45 and His manifestation. An intimate knowledge of this glorious and tangible but hitherto undiscerned reality can only come to the human consciousness when, casting off its old ideas, it advances gladly along the path of true Science, and man proves his scientific
68 20 knowledge by habitual, instantaneous demonstration, the destruction
321 24 of sin, sickness, and every form of evil, blessing the day that he
246 32 gained even a smattering of truth, and being daily blessed by those with whom he comes in contact.

Unnatural Religion.—"*For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind*" (II. Tim. 1, ver. 7).

In a book recently published, called "Non-Churchgoing: Its Reasons and Remedies," numerous authors, including Sir Oliver Lodge, Mr. J. R. Macdonald, and some half-dozen ministers and various persons of position and experience explain the reason why people do not go to church.

The "Daily News," * writing about this book, says: "There is considerable agreement among the authors. All assume that churchgoing is on the wane. 'The world is deserting the church; that is the fact!' This is the general opinion."

"Next, most allow that unbelief is not increasing. 'The nation
44 12 is growing temperate; its manners are improving; the amenities of life are more desired.' 'War is denounced as an evil'; 'civic morality is strengthening.' Towards the weak and suffering there is shown a tenderness and an effective sympathy never before observed."

This being the case, there must be something wrong in the Churches. What is it? Divine service no longer means consecration to God, but merely public worship, material forms. It is that they are not up to date. The difficulty is due to the material basis upon which the whole of the Church's concept of God, man, and heaven rests. Men want something better. They want a religion
332 6 that is of practical value to them every moment of the day; something that will make them live a more holy, more unselfish life. The only religion that can do this must be based upon Spirit. Pure religion is wholly spiritual, and is the outcome of man's growing understanding of his right relationship to God and his fellow-man. The Churches, instead of moving with the times, taking advantage of the evolution in religion and general enlightenment that has been, and is now rapidly spreading, have been bound

* March 31st, 1911.

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down, hypnotised by ancient, crystallised, dogmatic views, blinded by the mist of materiality, so that they cannot yet hear the bugle call of the Second Coming of the Christ, but wrangle about material trivialities within themselves, instead of spreading news of the glorious world that is here around us waiting to be realised. Fortunately, the mist is thinning, and this band, containing many splendid workers, is beginning to see that one and all have to drop every taint of materiality and think of spiritual things alone—of God and God's world. Until recently the Churches have hardly even called forth anything beyond a superficial faith in facts from which man's highest reasoning powers recoil. "Were I a preacher, I should above all things preach the practice of the presence of God, . . . so necessary do I think it and so easy, too" (Brother Lawrence, Fifth Letter).

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The following, which appeared a short time ago in one of the leading papers, is a very just criticism :—

"Some years ago the Japanese sent a deputation to the West with instructions to report whether Christianity was a religion which could be adopted as the State religion of Japan.

"The deputation returned disappointed, and reported that they found such discrepancy between the practice and profession of Christianity, that they were unable to recommend it. That the Japanese nation are not satisfied with the Christian religion was clearly shown at the Church Congress at Liverpool yesterday, by the Rev. Herbert Moore, who said there was a tendency in Japan to create a new religion upon the foundations both of Christianity and Buddhism."

34 5

"At the recent conference the Bishops at Lambeth admitted with regret that 'sickness has too often exclusively been regarded as a cross to be borne with passive resignation, whereas it should have been regarded rather as a weakness to be overcome by the power of the spirit.' That there exist potentialities of healing apart from physic to-day no one can refute, but it is to be feared the Church and the medical profession have much lost ground to recover" * (Geoffrey Rhodes).

The following extracts from a letter written by Dr. Gore, Bishop of Birmingham, to Stephen Paget, F.R.C.S., and published by the latter in "Medicine and the Church," shows how anxious the true workers are to obey literally the teachings of Jesus the Master: "I should wish to make a little more of your admissions as to Mental Therapeutics. Thus, if, as you admit, there are so many functional disorders, and they are curable by mental influences—and religion is a great mental influence, and this influence ('Quietism') is much needed in such and other cases—I should demand of the Church that it should recognise, far more explicitly, this field of legitimate curative power, and control it, and claim it by showing the power to use it. . . . My own experience in the case of well-to-do people when sick or dying is that the medical profession is very much inclined to exclude religion in any form from sick-beds till it cannot be of any use. I do most seriously wan to

* "Medicine and the Church," p. 2.

reform (1) the Church, (2) the medical profession, in the light of what you admit."

Dr. Gore wants no better evidence to prove to him that the medical profession have not to learn how to cure by mental influence, but by obtaining a spiritual knowledge of God, than the article by H. G. G. Mackenzie, M.B., on "Medical Aspects of Mental Healing" in "Medicine and the Church." In this article details are given of a meeting of the Harveian Society held last October at Oxford, when a paper of great and permanent value was read by Dr. Claye Shaw on the "Influence of Mind as a Therapeutic Agent." A number of well-known medical men, authorities on mental healing by suggestion, hypnotism, etc., were present, and took part in the discussion, giving details of their experience, and the author sums up the result of the paper and the discussion as follows: "Here we have grouped together the expression of the opinions of trained minds of responsible medical men. The differences are comparatively slight. The agreement is remarkable. Not one of them (though in one case as many as 4,000 records are in his hands) claims to have cured what are usually called organic conditions. The whole question is as to the best way in which suggestion can be brought to bear on patients whose lives are in many cases rendered miserable by persistent, but none the less 'functional,' ailments."

It has been clearly pointed out throughout this work that there is no limit to the power of God, and therefore to the class of ailment, mental or physical, that can be healed by true prayer. It has also been pointed out that mental suggestion, with the object of inducing
228 45 improved material results, is purely hypnotic suggestion and wholly wrong.

The reason why the medical man has not looked kindly upon the presence of the clergyman in the sick-room has been that he has found by experience that such presence is not beneficial. There are two causes for this. If the clergyman dwells upon the hereafter, and the necessity for preparation for a rapidly approaching end, the patient at once outlines in thought the death picture, and prepares for the worst. In the second case, the visitant often, instead of calming the patient, excites him, and leaves him full of anxious thoughts, instead of leaving him happy and hopeful.

When the Churches and the true workers wake up and teach truth, instead of what is practically pantheism, the millennium will be understood, and then it will soon be here for humanity; and very
297 15 shortly after its recognition all suffering and limitations will be
108 28 things of the past—a forgotten nightmare and therefore no-thing.* "No one can fight against God and win."

* The word "thing" and "think" are allied. As a matter of fact, a thing is a "think." Curiously, one of the commonest provincialisms in the North of England is the word "somethink," instead of "something."

"Though the mills of God grind slowly,
Yet they grind exceeding small;
Though with patience He stands waiting,
With exactness grinds He all."

BUSINESS.

"Keeping my mind in His holy presence, and recalling it as often as I found it wandered from Him . . . I made this my business, as much all the day long as at the appointed times of prayer: for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God" (Brother Lawrence, First Letter).

It has often been said that it is absolutely impossible to carry on business on a high ethical plane. This is not true. Before we knew how to think rightly it was difficult, as, by doing what was best for another, it was often found that he took advantage of us, and we suffered. When a man knows how to think rightly he can safely put his fellow-man's interests before his own. This does not mean that unscrupulous individuals will not sometimes take advantage of us, but this they can only do if our knowledge of truth is too limited. Nevertheless, however much such men may momentarily take advantage of us, it will be found that in the long run we do not suffer, but that they pay the penalty for their ignorance of the laws of good. 177 34

The commercial value of the Golden Rule is beginning to be recognised. In the January, 1914, issue of the *Organiser*, a practical magazine for business men, appears the following: "'The Golden Rule' is truth; in the hands of intelligent people, and joined with efficiency, it actually pays dividends."

You will find that on thinking a man is going to take an unfair advantage of you, he will respond more or less to this hypnotic thought, and if this wrong thinking be continued, you will soon have to be on your guard. Being on guard means systematically guarding your own thoughts, and regularly each day devoting a few minutes to treatment for the difficulty. If really thinking rightly, no one can possibly take advantage of you. 76 37 77 30 139 8 145 45 139 27

The Greatest Good for the Greatest Number.—Putting another's interests before our own does not mean always sacrificing our own interests to his. Our first consideration must always be to *act* in strict accordance with our highest understanding of God's requirement of us. This demand met, Principle will decide as to how far it is for our client's best interests that his desires should be fulfilled. Working from this individual standpoint of persistent right thinking and its correlative just action, it will be found that in whatever form results may appear, they will also include the greatest good for the greatest number.

Generous Dealings Necessary.—It is becoming common knowledge now amongst thinkers that to succeed in business, one must not, as was previously thought, take every advantage of others where possible, but, on the contrary, one must earn a reputation for absolutely fair and even generous dealing. This alone will not enable a man to succeed. He must be businesslike, accurate, and prompt in his dealings. This will follow if the thoughts are right. On the other hand, should he constantly fear, for instance, that a merchant will not supply goods to him in the time promised, he will probably find that such accentuation of wrong thoughts will bring about the failure, and result in a repetition of the same delay 139 39

in his dealings with his own clients. Hitherto we have thought that such a mistake was not our fault. In future, should this take place, we shall know that it is solely our ignorance of truth or incapacity to treat that is to blame.

The Evolution of Business.—As the false concept of matter changes, the details of business and business methods will change. Material means for bringing about desired results will be dropped, and a true mental method adopted, viz., the realisation of truth.

In the past the fundamental principle of business has been entirely misunderstood by nearly all. The principle upon which it has been based has been to gain good for ourselves, and incidentally, as an unfortunate necessity, to give something in exchange to others. This has to be inverted. A higher basis is thus won. The true principle of business is to give of the best to others as the necessity, while incidentally receiving in return. Then we shall receive abundance with but little trouble. This is no chimerical dream, but is the natural result to the man that follows truly scientific methods. The man receiving most has the most to confer on others.

We must be willing to lay down all for truth in business as well as in all other paths of human experience. We must gradually "lay down" all thinking of the future, consideration of ways and means, thoughts of antagonistic people, all fear, anxiety, and worry, and ultimately all the old material means. We must adopt the higher and more scientific methods that progress will in any case eventually demand. Such as are willing to thus adopt Christian and scientific methods of business will of necessity be led by Principle into the best and most successful enterprises during the forthcoming period of rapid advancement that accompanies the final stages of all exchange of "goods."

One of the chief results accruing from practical right thinking is the complete protection of the individual from so-called mental science, which even to-day is unwittingly practised on a large scale. A client to whom the evil effects were recently pointed out replied that this made clear to him what had made him, on the previous day, buy a cargo of salt for which he had not the slightest use. 257 41 It has already been shown how this fatal method of obtaining an apparently temporary advantage—though permanent disadvantage—is even now being openly taught and practised. It is time that mankind learned the scientific and unfailing method of protection, the truth that makes man free from all evils.

We have to remain in business, or in such state of life as the "second coming of Christ" finds us in, until Principle clearly leads us out. The sooner this takes place the better. Buddha truly said: "I say unto thee, remain in thy station of life, apply thyself with diligence to thy enterprises. It is not life and wealth and power that enslave men, but the cleaving to life and wealth and power."

The Mental School.—It has been suggested that there must be something wrong with true mental workers when those around them are critical and not living a high enough life. The reason for this trouble is clear to those understanding the action of evil.

When man and woman are living their highest and carrying their

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knowledge of science and religion into their daily life-practice, they sometimes become objects of criticism and even of dislike or jealousy to those who do not properly understand their motives and actions. This results, not only in wrong thoughts of such true workers (from which, however, they can protect themselves by persistent mental work), but it results in wrong thoughts about those associated with them in their work. Remarks of these associates, such as "He can never get on as long as he is there," "He is becoming a hypnotist," "He is becoming prejudicially affected," naturally do harm if such associates who are thus hypnotically acted upon do not protect themselves by frequently turning to God in thought and knowing the truth, namely, that no evil can touch them because they are spiritual, etc.

It is a curious thing that if these co-workers have a slight knowledge of truth and are themselves endeavouring to use their highest mental powers, such malpractice affects them more than it does those ignorant of mental effects, who merely blunder on as best they can. The result is that whilst the beginners in mental work benefit themselves personally by such work, and the effects are seen in their improving circumstances and greater freedom from worries and troubles, they are liable to become more critical of those around them. These, in turn, expect a higher standard of life from them, and consequently malpractise on such beginners, and increase the difficulty.

The only way out of this is constant, steady, daily, mental work treating especially for love, so that the students prove in every way to those around them the value of their advancing knowledge of truth, not only by being more thoughtful for others, but by not speaking evil of their fellow-men.

Were the position fully recognised, it would be seen that to be at work in such a centre of attack is a privilege, and if taken advantage of, is of incalculable value, for it will result in a free passport through the far more perilous conditions to which the world is hastening.

Such troubled groups of advanced workers are but the senior pupils in the world's preparatory school, and if they persevere they will be the ones to earn the golden scholarship of permanent peace and happiness which can only be won through "experimental tuition." God will bless them.

"With blessings beyond hope or thought,
With blessings which no word can find" (Tennyson).

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SECTION VII.

OUR DUTY.

"*Fear* [reverence] *God, and keep his commandments : for this is the whole duty of man*" (Eccles. 12, ver. 13).

"*But what is thy duty? The demand of the hour*" (Goethe).

> "Prove to me only that the least
> Command of God's is God's indeed,
> And what injunction shall I need
> To pay obedience?"
>
> (Browning).

314 31 We have to recognise our duty at the present time. As has been said, "The continual sharpening of the knife is tiresome, if, after all, we have nothing to cut with it." "It is our duty to seek
301 28 success—the success of the other man" (W. H. Parmenter). We
356 23 have to "abound in Love and Truth" and to heal sin and sickness.
246 22 We have to practise diligently and lovingly Christ's Sermon on the
143 14 Mount, which now, with our new knowledge, we find can be lived instead of only pondered over. Jesus pointed out that there were
241 37 only two commandments—to love God, and love our neighbour.
315 17 The law of Life demands the fulfilment of these. Obedience
6 11 to them is essential, and the only thing that can give us present and permanent happiness is loyalty to God, and its result,
246 34 which is the helping of our fellow-man. To do this, we have to get
306 24 rid of the results of our falsely educated habit of wrong
307 30 thinking, and to learn how to think rightly. "He who would have
147 30 full power must strive to get power over his own mind"* (King Alfred). This is the only way in which we can relieve others from their
102 2, 40 present troubles, and also from the waves of trouble that prophets and readers of thought have continually foretold as inevitably coming
103 27 in the latter days. These troubles are beginning, and by learning how to think rightly we can protect a certain number of those we love, that number depending upon our knowledge of truth, and the life that we lead. "Sanctify them through thy truth: thy word is truth. For their sakes I sanctify myself, that they also may be sanctified through the truth" (John 17, ver. 17, 19). "Faith without works is dead." We have huge tasks before us. Let us fit ourselves so as both to ward off and destroy the unseen
341 38 foe, which must be recognised, and destroyed as soon as recognised. "For then shall be great tribulation, such as was not since the

* "Boethius."

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beginning of the world to this time, no, nor ever shall be" (Matt. 24, ver. 21). Remember that such a passage refers to different successive material dream pictures, and consequently refers, not only to the flight of the descendants of Benjamin from Jerusalem in 70 A.D., but also to the latter days, which are now upon us, in which like incidents occur in new dress and are even now being recognised as happening in our midst by those who have learned how to discern the signs of the times. 101 37; 282 21; 285 11; 173 6; 285 19, 34; 177 37; 510 29; 164 17

Man's Dominion.—"*For this purpose the Son of God was manifested, that he might destroy the works of the devil*" (I. John 3, ver. 8). 534 3; 397 45; 183 9

"*On the first page of the Bible is the declaration that God gave man dominion over all the earth. If this is true, we ought to have dominion over our body, our business, our household, our affairs, our environments, our circumstances, our condition*" (Edward Kimball).

Fortunately we have absolute dominion over all evil, over every sense of want, moral, mental, and physical. We have to acquaint ourselves with the nature of the false claims of error, and, with spiritual alertness, to lay the axe at the root of all evil. Recognise the everlasting grandeur and immortality of the power of this God-given authority. "Live greatly, so shalt thou acquire unknown capacities of joy" (Cov. Patmore). Life has now to be more than a sense of existence; it must be "a sense of might and ability to subdue material conditions" of every kind. "By virtue of love we may rule the world" (Lao-Tze). Reflect Life, and you have the full power of being. Again and again, right throughout the Bible, we are told of this sovereign power. "And God said, . . . Let them have dominion . . . over all the earth" (Gen. 1, ver. 26). "The upright shall have dominion over them in the morning" (Ps. 49, ver. 14). Now the morning is breaking as the new light is spreading all over the world. "Dominion . . . shall be given to the people of the saints of the most High" (Dan. 7, ver. 27). How is it that all have not this dominion? We all have power to overcome and we shall overcome every so-called law of matter. Nothing can dispossess you of your power to think and therefore act rightly, for you are the son of God. This is "the gift of the grace of God" (Eph. 3, ver. 7). "For the kingdom of God is not in word, but in power" (I. Cor. 4, ver. 20). "The seeds of God-like power are in us still" (Matthew Arnold).

467 23; 54 35; 88 34; 143 9; 252 10; 246 35; 174 9; 241 12, 21; 34 9; 244 33; 54 28; 301 23; 241 21; 343 42; 314 2; 40 4

"Self-reverence, self-knowledge, self-control. These three alone lead man to sovereign power" (Tennyson). The only fatal mistake is the mistake of giving in. 184 30

We must obey Christ's loving demand, 'Be ye perfect.' If this demand was valid when he spoke it, it is as valid to-day, and therefore possible to fulfil. We gain this dominion by knowing, feeling, and proving that Love, God, alone governs man. Might and majesty attend every advancing stage of this understanding. 54 35; 243 30

"Great, not like Cæsar, stained with blood,
But only great as I am good."

Exercise this dominion and destroy sin, sickness and suffering all around you, "For it is God which worketh in you" (Phil. 2, ver. 13). The exercise of this dominion is only a call to higher duties, not a release from cares and responsibilities. If you can maintain this 301 26; 112 1; 303 26

303 13 dominion, nothing can cause you to sin or suffer. You have only to preserve a "scientific, positive sense of unity" with God.

297 43 "But if thou dost receive no Thing into thy Desire, then thou art free from all Things, and rulest over all Things at once, as a Prince of God. For thou hast received nothing from thine own, 21 21 and art nothing to all Things; and all Things are as nothing to thee"* (Jacob Boehme).

Humility.—"*What doth the Lord require of thee, but . . . to walk humbly with thy God?*" (Micah 6, ver. 8).

6 46 We find that "humility is perpetual quietness of heart. It is to 246 30 have no troubles. It is never to be fretted or vexed, irritable or 137 13 sore. To wonder at nothing that is done to me, to feel nothing done against me. It is to be at rest when nobody praises me, and 144 5 when I am blamed or despised, it is to have a blessed home in myself 297 17 where I can go in and shut the door and kneel to my Father in 308 20 secret, and be at peace, as in a deep sea of calmness, when all 324 19 around and above is trouble."

222 31 "To think first of others is the secret of gentleness" (Elizabeth Gibson).

27 1 The material man can do nothing, and we may well say with Robert Browning:—

"... Looking within and around me, I ever renew,
With that stoop of the soul, which in bending, upraises it too,
The submission of man's nothing-perfect, to God's all-complete,
As by each new obeisance of spirit,† I climb to his feet."

298 21 Humility of this description is the laying down of a sham power, and the taking up of omnipotence; it is true genius.

The spiritual man never thinks of himself. He thinks only of God and God's ideas. "We desire now to lose the thinking of ourselves in thinking for others. . . . There is the Ideal! We are to be saviours of men, lovers of men, inspirers of men in self-forgetfulness" (Stopford Brooke).

Glorify God.—"*Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven*" (Matt. 5, ver. 16).

We have to keep these "embodiments," that we have hitherto called "ourselves," free from sin, sickness, worries, and troubles, 148 23 and make them glorify God, so that people will think, "How 297 28 unselfish and thoughtful for others they are, how well and happy they always are, how quickly difficulties disappear; what is the reason for it all?" And when they hear to what it is due, they say, "That is what we want; we must endeavour to understand it!" In this way evil is made to glorify God. "The wrath of man shall praise thee" (Ps. 76, ver. 10). "Unto us a child is born: . . . his name shall be called Wonderful" (Is. 9, ver. 6). "Let yourself and not your words preach for you" (Amiel), and yet all desires must disappear "desire for personal gain, personal loves, personal attainments, and, last and subtlest of all, desire for personal perfection, for the personal self must be lost in the ONE SELF, that is, the SELF of all that lives" ‡ (Annie Besant). This does not mean that man finding himself loses his individuality. Each scintillates with infinite variety.

* "The Supersensual Life," p. 13.
† The spirit of pride.
‡ "Reincarnation," p. 40.

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Progress Necessary.—"*The world is advancing, advance with it*" (Mazzini)

When we learn to think rightly, that is, scientifically, we must not be satisfied with being what in the olden days we called good. 249 17
otherwise we become self-righteous, and cover the rotten foundations with a coat of plaster. "They must upward still and onward who would keep abreast of truth" (J. R. Lowell).

"He who ceases to become better, ceases to become good" (Oliver Cromwell). God affords us fresh opportunities as we use those we have had. We must continually go up higher. As we understand that we are spiritual beings here, so do we learn our capabilities for good, and find that still greater sacrifices, not of joys, but of 323 38
self-consciousness and sloth, are necessary. This is the pathway to 324 28
the true glory of immortality. Our ability to do so-called miracles depends on how we are advancing, not upon how good we are.

"The great man is he who knows that the spiritual will conquer" 526 13
(Emerson). It must conquer and destroy all evil. 293 16
"So with every error conquered draw nearer to thy peace, 324 19
And in Life's great song triumphant hear the discords falter—cease" 300 5
(Violet M. Firth). 305 13
397 45

Be Selfless.*—"*The truth is that the cause of all sins in every person and every instance is excessive self-love*" (Plato). "*We must get rid of all thought of self before we can gain peace or happiness*" (Emerson). "*Success and happiness are only to be had in giving up our own will*" (General Gordon). 490 9

We have to learn to do right, merely because it is right, without the slightest regard for results. This doing right because it is right is called by Buddhists "Parikamma." We then grow to love to do right because we love good. This is the love of God, and the results 241 37
to mankind of this love are in proportion to the understanding of what God is. Let all human desires merge into the 34 7
desire for others' good. Then shall we understand the words of 296 36
Job: "Yet in my flesh shall I see God" (Job 19, ver. 26). "All good thinkers, so far as they are good, are characterised by indifference to results" (James Hinton). "Duty never yet did want his meed"† (Shakespeare).

This is not sufficient, however. "Put off thine own will, and 312 9
there will be no more hell" ("Theologia Germanica"). We have to 22 19
lose self in love, to become absolutely selfless, having no will of our 307 39
own (called in Buddhism "Vairâgya"), so that we allow the action 494 25
of God to cause us always to do what is right. Looking away from 312 35
self, the kingdom of God within, always present, will bear us 306 26
upward, heavenward, until we find within it home, the City of 308 33
Zion, Love itself. "There is but one virtue—to forget oneself as 493 4
a person; one vice, to remember oneself" (Fichte). We know more 243 25
now, namely, that the thing to be forgotten is the seeming

* The Hindu and Buddhist scriptures are full of the necessity for renunciation of all personal desires. In the "Bhagavad Gîtâ" we read: "He whose Buddhi is everywhere unattached, the self subdued, dead to desires, he goeth by renunciation to the supreme perfection of freedom from Karma" (Discourse XVIII., 49). In the "Udânavarga" we read: "The steadfast, who care not for the happiness of desires, cast them off, and do soon depart (to Nirvana)." The "Dhammapada" says: "I have conquered all, I know all, . . . I left all, and through the destruction of thirst I am free." When Gautama attains Buddhahood, it says: "The mind, approaching the Eternal, has attained to the extinction of all desires." At the same time "action is not to be stopped because the disciple no longer seeks the fruit of action as reward. 'Inaction in a deed of mercy becomes an action in a deadly sin.' Voice of the Silence" (Annie Besant in "Reincarnation," p. 41).

† "Two Gentlemen of Verona," Act 2, Sc. 4.

306 26 material world and material man. The thing to be remem-
235 42 bered is the real spiritual world and the real spiritual
302 14 man. Then the action of God is seen. "The pure men of old acted as they were moved, without calculation, not seeking to
220 29 secure results. They laid no plans. Therefore, failing, they had no cause for regret; succeeding, no cause for congratulation" (Lao-Tze). "Desire is personal and therefore selfish" (Annie Besant).

Lao-Tze, the great Chinese philosopher, who, like his contemporary, Buddha, must have been individually very close indeed to the truth,
312 35 also said: "He acts by non-action, and by this he governs all," and again: "By non-action there is nothing that may not be done. One might undertake the government of the world without ever taking
316 27 any trouble—and as for all those who take trouble, they are not competent to the government of the world." It will be found
333 23, 25 that the word "trouble" means "material steps." Lao-Tze knew well that right mental action, the realisation of God, was the only
212 30 action of any value to man, and that the fewer the material steps, and the greater the reliance on the Principle of good, the better
115 26 the results. In "Tao Teh" he writes: "Therefore the wise man
120 1 knows without travelling, names things without seeing them, and
333 33 accomplishes everything without action."

300 20 Meekness, selflessness, and love* are still the paths of Christ's
296 37 testimony, and the "footsteps of his flesh." "Closeness to Christ necessitates separation from self" (A. R. Wells). "Love of God's will . . is a higher degree of love, inasmuch as it requires us to renounce our own will" (St. Francis de Sales).

311 38 Plato insisted that the true art of living is an act of dying to mere sense, in order more fully to exist in intimate union with goodness and beauty. He further insisted that the proper aim of man is
46 3 not pleasure, but truth, beauty, and right, which are to be sought
323 32 for their own worth.

"It hath been said: 'The more of self and me, the more of sin and wickedness.' So likewise it hath been said: 'The more the self, the I, the me, the mine, that is, self-seeking and selfishness, abate in a man, the more doth God's I, that is, God Himself, increase in him'" ("Theologia Germanica," p. 56). We must exterminate self and thus find God's man, made in his image and likeness. "He who gains a victory over other men is strong, but he who gains a victory over himself is all-powerful" (Lao-Tze). "You can have neither a greater nor a less dominion than that over yourself" (Leonardo da Vinci). "Cast away personality, sacrifice it; what is left is the essence of life—Love" (Tolstoy).

Pride.—"*The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts*" (Ps. 10, ver. 4).

360 16 "Pride is certainly the most naked form of sin, for pride is self-
352 19 deification. It may be madness of disease, it may be rebellion, but inasmuch as it claims to be a law to itself, it is the very principle of sin come to self-consciousness. Augustine and Thomas Aquinas both say that pride is the beginning of sin, though not its root. We might equally well say that it is the end of sin, its completed development in self-chosen independence of God"† (W. R. Inge M.A., D.D., Dean of St. Paul's Cathedral).

"Search thine own heart, what paineth thee
In others, in thyself may be;
All dust is frail, all flesh is weak;
Be thou the true man thou dost seek" (Whittier).

* "Exercise more faith in God and His spiritual means and methods, than in man and his material ways and means" (Misc. Writ., p. 152, line 3).

† "The Paddock Lectures" for 1906, p. 172.

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Criticism.—"*Love is kind and suffers long; Love is meek and thinks no wrong*" (Bishop Wordsworth).

Impersonal criticism brings out facts, with the object of comparing them with prior knowledge, and so elucidating truth and helping the world. True criticism is open-minded and constructive; false criticism is prejudiced and destructive. The highest criticism is scientific judgment. This separates not evil persons, but evil thoughts from the good, separating them in order to destroy them. In this way the false conclusions are reduced, and so the only support of evil is weakened, and its final destruction in every form hastened.* 335 31 469 42 302 19

Never under any circumstances indulge in the false luxury of personal criticism, the antithesis of love. Love "beareth all things, believeth all things" (I. Cor. 13, ver. 7). "Hypocrite, first cast out the beam out of thine own eye" (Matt. 7, ver. 5). If you thoroughly cast the beam out of your own eye, or consciousness, there will be nothing to criticise, as the wrong thought that you are conscious of will be destroyed, and the victims freed. "For the accuser of our brethren is cast down. . . . Therefore rejoice" (Rev. 12, ver. 10, 12). 345 42 144 38 147 17 343 42 21 40

"Scepticism is deliberate, distrustful of appearances, grave, and candid. Incredulity needs no thought, but is peremptory and scornful, and, not being reasonable, it cannot be reasoned with. The one is a high strong mental virtue . . . the other is a sign of mental debility."† (Dr. W. H. Thompson). 483 18

A man as a rule criticises in people the fault from which he himself suffers most. Recognise yourself as the chosen instrument of God, His dear son, and look upon all men as His and your dearly beloved. "Thou shalt love they neighbour as thyself" (Matt. 19, ver. 19). Not only avoid all forms of personal criticism, but all forms of wrong thinking, or indeed any thinking of others, except for the purpose of helping them. "Condemn the fault, and not the actor of it"‡ (Shakespeare). "The wise man knows no distinctions; he beholds all men as things made for holy uses"§ (Lao-Tze). 337 18

Talking of Others.—"*Let none of you imagine evil in your hearts against his neighbour*" (Zech. 8, ver. 17). "*Let every man sweep the snow before his own door, and not trouble himself about the frost on his neighbour's tiles*" (Chinese).

Talking of others is one of the most insidious forms of evil. Few are altogether free from this dangerous habit. Let others be sacred to you. We should only talk of others in order to help them, 353 17 314 32

* "Christian Science is the higher criticism because it criticises evil, disease, and death—all that is unlike God, good—on a Scriptural basis, and approves or disapproves according to the word of God" ("The Higher Criticism," "Christian Science Sentinel," December 21st, 1907. Mary Baker Eddy).

† "As to Ourselves."

‡ "Measure for Measure."

§ "Tao-Têh."

and even then we should be very, very certain of our ground. With your mind stayed on Truth, aflame with divine Love, this holy region can be approached. "Unselfish thoughts are the very portals of Heaven, and to dwell day by day in thoughts of peace
297 17 toward every creature will bring abounding peace to their possessor" (James Allen). "Not only speak charitably, but feel so" (E. Fry).

When, in your hearing, a fellow human being ventures upon this
353 42 dangerous ground of voicing evil of another, then hasten firmly, even
139 15 if silently, to deny any reality to evil. Consistently reverse every material statement, and translate every false picture, however bad, back into its true meaning, and so gain its original spiritual truth.
309 42 "Watch ye and pray, lest ye enter into temptation" (Mark 14, ver. 38). "Charity suffereth long, and is kind" (I. Cor. 13, ver. 4). "Sweet mercy is nobility's true badge"* (Shakespeare). "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you" (Matt. 5, ver. 44). Love must be enthroned in consciousness.
241 37 Love God with an intense love, and love your neighbour far more than yourself. Proof, not profession, is essential. Practical love
298 22 is the divine way to heaven. "Shall we ever all learn this?— . . . When we do the wide world will indeed be a beautiful place" (Edgar Daplyn). Let us hasten to learn and practise this God-like quality.

Friends.—"*Blessed is the man who has the gift of making friends, for it is one of God's best gifts. It involves many things, but above all, the power of going out of one's self, and seeing and appreciating what-*
299 28 *ever is noble and loving in another man*" (Thomas Hughes).

"A faithful friend is a strong defence: and he that hath found such an one hath found a treasure." A true friend is one who, remembering to deny all apparent error, never forgets that his friend is really perfect, being the spiritual image and likeness of God, and in heaven. The greatest advantage of a friend is to have someone to love, someone to help. One mistake that I made as a young man was never to allow anyone to help me without doing an equal amount for them in return. Another mistake was thinking that to live my thanks without verbally stating them was
243 26 sufficient. All men should be our friends, our loved ones. Then
246 32 comes true happiness, perpetual happiness. All are then lovers, united in the enduring bonds of the true spiritual friendship, which constitutes the basis of all happiness. "Fellowship is heaven, and lack of fellowship is hell"† (W. Morris). As Bacon says, friendship doubles our joys and halves our sorrows. To a true friend we can be ourselves and tell everything. Then we know that there is nothing that can make him think worse of us. The definition of a friend by Pythagoras was "Another I." "He's true to God who's true to man" (J. R. Lowell).

It is wise never to rely absolutely upon human so-called friendship,
329 40 which is material. Rely solely upon God. "Thou wilt keep him in
233 30, 41 perfect peace, whose mind is stayed on thee" (Is. 26, ver. 3). A friend always wants to help you, but sometimes his idea of help is different from yours. Again, mortals are subject to fits of aberration until they know how to think rightly and carry it into practice, and will do things that you would have thought impossible. Some of those who I know desired to help me, have had what have been practically fits of insanity, in which they have incriminated themselves, with no other apparent object than that of prejudicing me. "Judge before friendship, then confide till death." Remember

* "Titus Andronicus."
† "A Dream of John Bull."

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that should a friend turn upon you it is not his fault, but his misfortune. It is your business then to protect him by thinking rightly yourself. Do not think of him. Turn to your one and only true friend—God, and the trouble will then have been of use. The worst of all friends is the flatterer. It has been truly said, "flattery is a disease of friendship." 147 27

Be Unselfish. "*By being the most unselfish he is the most secure*" (Lao-Tze).

The Stoics used to say that a selfish man is a cancer in the universe, and Philo finds the root of sin in selfishness. The first step downwards of the Prodigal son was: "Give me the portion of goods that falleth to me" (Luke 15, ver. 12). As Bacon said, like bees we kill ourselves in stinging others.

Selfishness comes from thinking that you want something and that you may lose what you have. Such thoughts breed unhappiness. "So long as you persist in selfishly seeking for your own personal happiness, so long will happiness elude you, and you will be sowing the seeds of wretchedness. In so far as you succeed in losing yourself in the service of others, in that measure will happiness come to you, and you will reap a harvest of bliss" * (James Allen).

Unselfishness in the old mistaken methods of so-called living, as a rule, meant self-sacrifice, suffering, and giving way to others. Now we find that unselfishness is happiness, joy, continuing bliss, everything that is good. Further, viewed in the light of the knowledge of truth, and therefore understood scientifically, it is an unseen power, lifting a man out of a very prison to put him upon a throne. Jesus expressed this in the misunderstood saying: "He that loseth his life . . . shall find it." In other words, in proportion as the material self is lost sight of, forgotten, dissociated from man's real self, so does he gain power over that material self and all its seeming troubles. Thus he wields that spiritual government which alone gives him, when fully apprehended, dominion over all matter. 297 43 295 26 295 11

We have to lead a life of true unselfishness, always mentally working in the way already pointed out, so as to help each one with whom we come in contact. "One can create a heaven for many lives" (Elizabeth Gibson). We must not do this by thinking of them, of the material individual. This is wrong and absolutely hypnotic. Never, if you can help it, let your thought rest on the material concept of those you love. Be "willing rather to be absent from the body, and to be present with the Lord" (II. Cor. 5, ver. 8). Turn in thought at once to God and realise Him and the true spiritual consciousness and you cannot fail to help, and are less likely to be separated from those you love on earth, in exact proportion to the depth of your realisation of man's unity with God, Spirit, in heaven. 300 8 306 26 22 19 146 10 300 8 306 26 146 14 281 11 307 39

"Sin is selfishness; Godliness is unselfishness" (Chevalier Bunser). "Where the love of self is banished, there dwelleth the love of God" (Jacob Boehme).

"Pity is the touch of God in human hearts"
(W. O. Smith, D.D., LL.D.).

* "From Poverty to Power."

292 36 332 6 *"That system is most divine which is most effective and which is most in accord with the spirit of Christ"** (Canon Plumtre).

286 37 24 15 147 29 74 11 147 25 458 5 136 9 As there is nothing but God, there is in reality only good. There is, therefore, only one false representation of God, one material, universal consciousness, called by scientific men the ether, by others the devil and mortal mind, and if we scientifically destroy the evil thought as it first presents itself to our own individual so-called consciousness, it is destroyed for all. In thus fulfilling our responsibility we are, fortunately, one step nearer the end of the so-called material world.

423 29 **Judgment Day.** — *"For the ear trieth words, as the mouth tasteth meat. Let us choose to us judgment: let us know among ourselves what is good"* (Job 34, ver. 3, 4).

This destruction of evil is what is spoken of throughout the Bible as judgment. "All nations shall come and worship before thee; for thy judgments are made manifest" (Rev. 15, ver. 4). "But he that is spiritual judgeth all things" (I. Cor. 2, ver. 15).* The meaning of "to judge" is "to point out or declare what is just"; the meaning of "judgment" is "the comparing of ideas to elicit truth" (Chambers' Dic.). When, passing along the street, we 299 7 see the evil and compare ideas, and declare what is just, judgment takes place and the evil is destroyed. "Judge not according to the appearance, but judge righteous judgment" (John 7, ver. 24). "To do justice and judgment is more acceptable to the Lord than sacrifice" (Prov. 21, ver. 3). "For the Father judgeth no man, but hath committed all judgment unto the Son: . . . And hath given Him authority to execute judgment also, because he is the Son of man" (John 5, ver. 22, 27). "Do ye not know that the saints shall judge the world?" (I. Cor. 6, ver. 2). "I can of mine own self do nothing: as I hear, I judge: and my judgment is just" (John 5, ver. 30). It is absolute justice, that if you think rightly by turning to God, the evil should be 321 24 destroyed, as all is mental, and God the Principle of good. The 77 33 material man never made his "consciousness," and never made the ethereal "thoughts" that attack him. Why should he allow himself to be punished by believing the lie? "The Lord is known by the judgment which he executeth" (Ps. 9, ver. 16).

139 15 101 8 208 6 Judgment takes place daily, however, every time one reverses a wrong thought. It is this constant judgment that leads to righteousness, by the purification of the so-called mind. "For when thy judgments are in the earth, the inhabitants of the world will learn righteousness" (Is. 26, ver. 9). When we are judged we are chastened [made pure] of the Lord, that we should not be condemned with the world" (I. Cor. 11, ver. 32). "Judgment day," as used in the Scriptures, signifies the final destruction of all evil, all sin, sickness, worry, and every limitation, which takes place at the end, by the action and reaction of right thinking. "The word that I have spoken, the same shall judge him in the last day" (John 12, ver. 48). This results in con-

* "The Churchman."

† It is curious that in places the word "Elohim," meaning either God or gods, is translated "judges." For instance, in the 22nd chapter of Exodus, verses 8 and 9 speak of the thief being brought before the "judges," whereas the word used is "Elohim." In verse 28 it is translated "gods": "Thou shalt not revile the gods."

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sentaneous conscious, mental action of the whole body of right thinkers. 101 5
"Because he hath appointed a day, in the which he will judge the world 109 23
in righteousness by that man whom he hath ordained" (Acts 17, ver. 31). 102 30
"It is he which was ordained of God to be the Judge of quick and dead. To him give all the prophets witness" (Acts 10, ver. 42, 43). "My righteousness is near; my salvation is gone forth, and mine arms shall judge the people; the isles [Great Britain] shall wait upon me ["Be still, and know that I am God" (Ps. 46, ver. 10)], and on mine arm shall they trust" (Is. 51, ver. 5). "Which executeth judgment for the oppressed" (Ps. 146, ver. 7). "Zion shall be redeemed with judgment, and her converts with righteousness" (Is. 1, ver. 27). 362 10, 27

"So let it be. In God's own might
We gird us for the coming fight.
And strong in Him Whose cause is ours, 397 45
In conflict with unholy powers, 337 22
We grasp the weapons he has given, 300 9
The light, and truth, and love of heaven" 306 26
(Whittier).

"And the most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end: But judgment only shall remain, truth shall stand, and faith shall wax strong: And the work shall follow, and the reward shall be shewed, and the good deeds shall be of force, and wicked deeds shall bear no rule" (II. Esdras 7, ver. 33-35). 111 2

This gives each of us an enormous responsibility. Not only every wrong thought that comes into our consciousness should be "judged," but every single thing that we do should be prayed for —"judged." "If the world shall be judged by you, are ye unworthy to judge the smallest matters?" (I. Cor. 6, ver. 2). We must be always either harming or helping ourselves and others. 30 12 333 33 144 38

WHICH ARE WE GOING TO DO?

"Upon every side we hear the prophecy of a great religious revival which is to sweep over all Christendom. Scarcely a day goes by in which this prophecy is not repeated in some religious paper, or by some minister whose sermon is reported in the daily press . . . referred to as forerunners of an extensive or universal revival which shall awaken the people of all Christian lands" (Archibald McLellan). 36 5 100 37

Let us not delay and so put off the time of deliverance that awaits us. "It is your duty to yourself to make each day a success." "We are making to-morrow's character to-day. . . . Faithfulness to-day is the only way to ensure success in some distant to-morrow" ("Great Thoughts," March 11th, 1911).

410 22 **"Choose You This Day."**—"*Behold, now is the accepted time; behold, now is the day of salvation.*" (II. Cor. 6, ver. 2). "*Jesus saith, except ye fast to the world* [*think not of the material things*], *ye shall in nowise find the kingdom of God; and except ye make the Sabbath a real Sabbath* [*Sabbath means rest*], *ye shall not see the Father*" (The Oxyrhynchus Logia).

There has now been set forth the fundamental law that governs all existence, and rests upon demonstrated proofs. Each individual can test and prove for himself the truths of this law of ever-present Life, omnipotent Mind, ever-present good—God—and accept or reject it. The question here presents itself as to how far one has
173 20 any power of choice as to the acceptance, or otherwise, of the
176 12 ruling of unalterable law, and how such choice could affect our life experience.

Moses, probably the greatest natural statesman, or, to speak more accurately, the greatest natural lawgiver the world has ever seen, after setting before a great race the law of life and its contradictory opposite of death, says: "Choose life" (Deut. 30, ver. 19), the Life that is God, the law of Soul; and later in history the great leader, his successor Joshua, reminding them again of this law,
410 22 said: "Choose you this day whom ye will serve" (Josh. 24, ver. 15). Anyone reading this book will at once see that a deep significance attaches to these words as to choice, and there is now no shadow of doubt as to their meaning.

It goes without saying that life is governed by law, and equally
356 36 that to oppose fundamental law is impossible. So the power of
339 17 choice lies merely in whether we willingly accept and obey the law
69 40 of God, good, by right thinking, or live in seeming opposition to it,
410 23 dwelling upon the opposite thoughts of evil, with all the attendant worries and troubles that must then result. The word "seeming" is used advisedly, for the startling fact remains, that the inevitable
125 3 end reached will be the same—eternal good.

The Apparent Law of Evil.—"*There is no peace, saith the Lord, unto the wicked*" (Is. 48, ver. 22).

Then comes the question, In what lies the importance of any individual or collective choice or action? Simply this: the difference it makes to us *now*. A period of opposition or contradiction to the ruling of the law of good can only be at best a series
549 5 of attempts and failures, increasing limitations, hopes disappointed, scant happiness, mixed with worry and, more or less, discord; a life that proves, by its own failure to succeed in living, the fallacy of its imaginary laws of existence.

252 8 But during such period, the fundamental law does not suspend
22 19 action, and a man choosing evil is merely being self-conducted
38 23 through a path of needless suffering towards his inevitable, conscious
21 37 acceptance of the law of Life, the ever-active Principle of good, God, Spirit. We can only accept or reject a lie when it presents itself.

The Law of Good.—"*Who shall stand in his holy place? He shall receive the blessing from the Lord, and righteousness from the God of his salvation*" (Ps. 24, ver. 3, 5).

From the point of willing obedience to, and acceptance of the ruling of good, a life experience becomes one of
233 30 increasingly harmonious conditions. Hope is fulfilled, joy exceeds

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anticipation. If disease at first appears, it is met and mastered, while there comes a growing sense of restful confidence in a never-failing law of good, ordering our affairs. Progress in all directions 390 38
replaces limitations, proving every step of the way that progress is, must be, included in a *law* of infinite good.

Each one's responsibility to his fellow-man is to speak the truth as he knows it, and to continue in living up to an ever-advancing understanding of the great law of infinite Mind and its infinite 45 14
manifestation.

It remains only for each and all to choose for himself and themselves a period of—

1. Ignorance and sin, with their inevitable attendant suffering and discord, or
2. Science and peace, with triumphant progress in infinite 324 19
eternal good and joy unspeakable. 300 5

Too much stress cannot be laid upon the time of the choice given by the great leaders, Moses and Joshua—"choose you *this* day." Evidently the day on which the statement was made was the time recommended for choice, testing, and demonstration. This choice fortunately is free to all.

> "For a cap and bells our lives we pay,
> Bubbles we buy with a whole soul's tasking:
> 'Tis heaven alone that is given away,
> 'Tis only God may be had for the asking"*
> (J. R. Lowell).

177 21

The Covenant.—"*And we know that all things work together for* 549 4, 31
good to them that love God, to them who are the called according to 408 42
his purpose" (Rom. 8, ver. 28). "*Call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me*" (Ps. 50, ver. 15).

Why, indeed, should you suffer another needless pang when 21 37
the solution of all problems lies opened up before us, within 336 12
reach of all? This solution is the covenant referred to throughout the Bible, the covenant between God and man, namely, 35 11
that if man thinks good, has but one God, good, he will receive only 144 41
good. Britain is the land of the covenant and the scene of its 176 36
final fulfilment. British in Hebrew means "my covenant man," and 275 20
Britham is "the land of the covenant." It was on account of this 252 1
covenant that Paul was able to say: "By the grace of God I am 362 10
what I am" (I. Cor. 15, ver. 10).

"Keeping my mind in His holy presence, and recalling it as often as I found it wandered from Him . . . I made this my business, as much all the day long as at the appointed time of prayer; for at all times, every hour, every minute, even in the height of my business, I drove away from my mind everything that was capable of interrupting my thought of God" (Brother Lawrence, First Letter).

LEARN TO PRAY RIGHTLY.† 230 22 309 36

"*I may say to my critics, Try the experiments; investigate with care and patience as I have done. If, having examined, you discover*

* "Vision of Sir Launfal."

† "My prayer, some daily good to do
To Thine, for Thee;
Some offering pure of Love, whereto
God leadeth me"
("Christ, My Refuge," Misc. Writ., p. 397. Mary Baker Eddy).

imposture or delusion, proclaim it and say how it was done. But, if you find it to be a fact, avow it fearlessly, as 'by the everlasting law of honour you are bound to do'" (Sir William Crookes, F.R.S.).

The whole of the facts laid before you show that the only intelligent
144 6 way of living is always to think rightly,* and this can only be done on
327 10,16 a scientific basis. Progress demands greater scientific knowledge.
535 28 We must plant our standard of thought on the rock of Christ, the spiritual idea.

Maintain it in place with truth, water it with activity, prune it with wisdom, guard it with love, and it will become the tree of life, spreading in every direction, whose leaves are the healing of nations, whose fruit—love, joy, peace, gentleness, meekness, etc.—enriches mankind; an immortal plant, whose seed is the seed of Truth, the seed that "is in itself" (Gen. 1, ver. 11), whose intelligence and substance are God. "In the midst of the street of it, and on either side of the river [the channel of pure thought], was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month and the leaves of the tree
103 6 were for the healing of the nations. And there shall be no more
547 8 curse" (Rev. 22, ver. 2, 3).
104 40
140 34 **The Habit of Reversal.**—"*Useless thoughts spoil all; that the mischief began there; but that we ought to reject them, as soon as we perceived their impertinence to the matter in hand, or our salvation; and return to our communion with God*" (Brother Lawrence, Conversation 2).

"*I looked beyond the world for truth and beauty:*
Sought, found, and did my duty" (E. Browning).

233 17 Fortunately the rule of life is absolutely simple. Whenever any
138 42 wrong thought, a thought unlike God, good, comes into our con-
300 9 sciousness, we have:—
140 31 (1) At once to turn our inward gaze to God and heaven;
143 16 (2) Deny there the existence of the wrong thing of which we have
222 31 been thinking;
308 39 (3) Realise, as clearly as we possibly can, the existence of the opposite of the wrong thing thought of; and

(4) Dwell upon the perfection of that opposite as long as possible.
222 37 "Therefore turn thou to thy God: keep mercy and judgment, and wait on thy God continually" (Hos. 12, ver. 6), "and be renewed in the spirit of your mind" (Eph. 4, ver. 23). Think deeply of the glorious reality, the Kingdom of God that is within

"And wake a white-winged angel throng
Of thoughts illumed . . .
And o'er earth's troubled, angry sea
I see Christ walk.
And come to me, and tenderly,
Divinely talk" † (Mary Baker Eddy).

"How can we be with Him but in thinking of Him often? And how can we often think of Him, but by a holy habit which we should form of it? You will tell me that I am always saying the same thing: it is true, for this is the best and easiest method I know; and as I use no other, I advise all the world to use it. We must know before we can love. In order to know God, we must often think of Him" (Brother Lawrence, Ninth Letter).

* "To keep my mental home a sacred place" ("My Prayer," "Christian Science Sentinel").

† "Christ, My Refuge" (Misc. Writ., p. 397).

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Think Rightly.—"*Charity . . . thinketh no evil*" (I. Cor. 13, ver. 4, 5). "*Whatsoever things are true, pure, . . . lovely, . . . think on these things*" (Phil. 4, ver. 8).

Station love, "justice and gratitude as sentinels along the lines of thought." Refuse to allow evil in your consciousness, let the least thought of it turn you at once to Truth, so that you "enter your heritage of freedom" "where the Spirit of the Lord is" and turn in thought instantly, "turn ye" to "that great city, the holy Jerusalem, descending out of heaven from God" (Rev. 21, ver. 10), the kingdom of God that is within. On recognising error, let the two-edged Sword of Truth, "the universal panacea," flash, and the denial, the battle-axe of divine Science, will sweep away the phantoms of mortal illusion and show "Satan as lightning fall from heaven" (Luke 10, ver. 18), leaving the view of the Holy City, the new Jerusalem, clearer to your vision, giving you a foretaste of "infinite, boundless bliss." 136 27 / 222 31 / 308 39 / 309 36 / 138 3 / 140 28 / 135 36 / 142 15 / 136 19

With this practical method of utilising the divine power of good, we can now be, as Stopford Brooke writes of Browning's "Euthycles," "so spiritual that we can soar out of our most overwhelming sorrow into the stormless world [heaven] where the gods [spiritual beings] breathe pure thought and for ever love; and, abiding in its peace, use the griefs of earth [by reversal] for the ennoblement of the life of man." 266 15 / 145 33 / 56 25 / 308 42

Man, One with God.—"*I have turned your attention to this sublimely affecting subject of our vital connection with God, not for the purpose of awakening temporary terrour, but that we may feel the urgent duty of cherishing these convictions. If this duty becomes a reality to us, we shall be conscious of having received a new Principle of Life*" (Channing). 43 26 / 39 44

Realise continually the fact that you are one with God, an individualisation of the Christ. Never allow any wrong thoughts of self, and never even think of yourself as a material man. Such mistakes are malpractising upon yourself, thinking lies, and therefore intensifying the difficulties to which your material self is subject. "He that believeth not the Son; . . . the wrath of God abideth on him" (John 3, ver. 36). "It pleased God, . . . To reveal his Son in me" (Gal. 1, ver. 15, 16). "At that day ye shall know that I am in my Father, and ye in me, and I in you" (John 14, ver. 20). 221 23 / 301 33 / 40 1 / 308 39

Lose all sense of self and the material world in this clinging to God. "Set your affection on things above, not on things on the earth" (Col. 3, ver. 2). "Draw nigh to God, and he will draw nigh to you" (James 4, ver. 8). "Whosoever loves God thus, will devote his whole soul and strength to God, preferring his grace [the action of the Holy Ghost or Holy Spirit—the action of God on man—when, after the second coming of Christ to him,* he understands 297 35 / 173 34 / 237 1

* "the prophets . . . prophesied of the grace that should come unto you; . . at the revelation of Jesus Christ" (I. Peter 1, ver. 10 and 13).

God better, and prays rightly] to the whole world" (St. Francis de Sales). As we go on dwelling in thought on good in this way, so does our view of heaven get clearer and clearer. "My hopes in heaven do dwell"* (Shakespeare). Would that we could always
145 34 dwell thus. This living in the presence of God is absolute protection. "We are confident, I say, and willing rather to be absent from the body, and to be present with the Lord" (II. Cor. 5, ver. 8). "Prayer is the spiritual balm, the precious cordial which restores to us peace and courage" (Amiel).

"Disciple: How shall I be now able to subsist in this Anxiety and Tribulation arising from the World, so as not to lose the Eternal Peace, or not enter into this Rest?

308 39 "Master: If thou dost once every hour throw thyself by Faith
309 26 beyond all Creatures, beyond and above all sensual Perception and Apprehension . . . and yieldest thyself fully, and absolutely thereinto; then thou shalt receive Power from above to rule over Death, and the Devil, and to subdue Hell and the World under thee: And then thou mayest subsist in all Temptations, and be the brighter for them"† (Jacob Boehme).

"Prayer is the wing wherewith the soul flies to heaven, and meditation the eye wherewith we see God" (St. Ambrose). This
296 14 flying to heaven is merely the endeavour to rise in consciousness to the true sense of heaven, now and here.

229 37 "Let not him who seeks the Father cease until he find Him" (Sayings of Jesus, discovered in Egypt in 1904).

"Some men live near to God, as my right arm,
Is near to me; and thus they walk about
Mailed in full proof of faith, and bear a charm
That mocks at fear, and bars the door on doubt,
And dares the impossible"‡ (Prof. Blackie).

In this way doing our work, minute by minute throughout the
137 35 day, we "watch and pray," and "pray without ceasing." We
222 32 have ever to dwell in the presence of God, and so we shall discern
293 8 the rhythm of Spirit, and "catch glorious glimpses of the Messiah
240 30 or Christ." Mr. Upton truly says at the beginning of his Hibbert
139 4 lectures, that "All wholly satisfying and effective religious belief arises out of the immediate feeling of God's self-revealing presence in our consciousness."

Sign-posts on the Way.—"*I say that man must travel in the way of God. Day and night . . . his turning to God must be greater; the fire of his love must flame more brightly. Then day by day, he will make progress*" (Baha' Ullah).

139 6 Our progress depends chiefly upon the length of time during
222 35 the twenty-four hours that we are realising God and heaven, and
222 31 we have, by constant reversal, to use every evil thought, every
342 6 trouble, every twinge of pain, every sad thought, as a sign-post,
9 23 directing us to God. "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory; while we look, not at the things which are seen, but at the things which are not seen: for the things which are seen are temporal; but the things which are not seen are eternal" (II. Cor. 4, ver. 17, 18). "It makes no difference whether a person stares stupidly at the sky, or down upon the ground. So long as his

* "King Henry VIII."
† "The Supersensual Life."
‡ "Sonnet on Chinese Gordon."

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attention is directed to objects of sense, his soul is looking downwards, not upwards"* (Plato). "For our conversation is in heaven; from whence also we look for the Saviour" (Phil. 3, ver. 20). In this way error tends to its own destruction, for, like Moses, by handling the serpent we turn it into a staff, something of use; namely, by the denial, the action of God, working through us as a channel, destroys the wrong thoughts; and by the affirmation, God purifies our human consciousness, and that of those for whom we are working. 221 23 147 24 222 15 244 30

Demonstration the only Proof.—"*Faith without works continues dead, being alone*" ("Boston Times").

Through this constant thinking of the reality, God and heaven, we obtain the necessary knowledge of God. The phrase translated in the Bible "knowledge" of God (epignosis), should be translated "full [or exact] knowledge," and that necessarily is "scientific" knowledge of God, and therefore scientific knowledge of the truth. This is what the whole world is striving for. This is the truth that sets us free, and the only proof is demonstration, the instantaneous and continuous healing of sin, sickness, troubles, and limitations. This is the truth that Jesus, "the most scientific man that ever trod the globe," taught. "Heaven and earth shall pass away [dematerialise], but my words shall not pass away" (Matt. 24, ver. 35). This is because such words of Jesus were statements of truth, and many of his statements heal, when understood and dwelt on, in other words, realised. Such statements are immortal, and such demonstrations are Immanuel, or God with us. 137 29 34 13 240 31 229 31 231 20 554 6

Give Tithes to God.—When we are not sufficiently advanced to do things entirely by treatment instead of materially, we must not fail at all events to pay our tithes. That is, if the work is likely to take thirty minutes, pray at least during three minutes of that time; if it will take sixty minutes, then give six to prayer. If you do this you will find that the work is not only much better, but more quickly done, and not only will you actually have saved more time than the ten per cent. that you have thus devoted to the realisation of God, but you are permanently better fitted to do your material work well in the future, as your human consciousness is purified. 308 12 136 32 233 4

This denial and affirmation, this realisation of Truth, is the only right treatment of evil. For ages, viewed only from a religious point of view, and divorced from its scientific basis, it has been named "prayer." To this unnatural separation is due the attenuated results of the earnest prayers of multitudes of religious people. 222 15 230 22 220 38

Pray Without Ceasing.—"*Pray without ceasing. In everything give thanks*" (I. Thess. 5, ver. 17, 18).

Unfortunately, partly through ignorance, and partly through lethargy, up to the present we have been apt only to turn to God

* "Republic."

when we want to overcome difficulties, instead of praying
308 25 without ceasing, and so preventing the mischief beforehand, thus hastening our own and all mankind's deliverance from evil by its total destruction. We must be "willing rather to be absent from the body, and to be present with the Lord" (II. Cor. 5, ver. 8). "We and God have business with each other" (Professor W. James). Our business is to love God, to love good, and this includes the love of our neighbour.

Here Lies Safety —

"More things are wrought by prayer than this world dreams of.
Wherefore let thy voice rise like a fountain for me night and day"
(Tennyson).

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly" (Matt. 6,
137 30 ver. 6). This means that we have to enter into "the sanctuary of
308 13, 33 Spirit," and shut the door of human consciousness to every thought
343 45 of matter, every thought unlike God.

We "have right to the tree of life, and may enter in through the gates [spiritual understanding] into the city [spiritual consciousness]" (Rev. 22, ver. 14).

"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty" (Ps. 91, ver. 1), and be protected from the heat and burden of the day.

Do Not Waste a Second.—

"Thou art not here for ease and pain,
But manhood's glorious crown to gain."

88 2 Never fail to pray, you can never regain the lost opportunity.
222 31 Continually turn to God in thought. Any evil lightly passed over
308 41 must be met sooner or later, and perhaps under more strenuous circumstances. When you have only a moment in which to treat,
244 30 keep a running accompaniment of thoughts such as the realisation of God as Truth, as Love, or as Life. Which of these you choose, should depend upon the individual conditions. If you are always well it is not so urgent to realise God as Life; which of the other two you chiefly realise should depend upon whether your love for others or your knowledge of truth is most above the average. This helps one to become evenly balanced, morally, intellectually, and physically, until Mind alone rules supreme.

308 31 Throughout religious services I try to keep my thoughts fixed
306 27 in the reality, denying every statement of evil in what is read, and
300 9 realising as clearly as possible every statement of truth. This is like the soap and scrubbing-brush in the mental bath that we take during scientifically religious services. We must strive to think equally rightly during the surging rush of daily business life. "Come and let us join ourselves to the Lord in a perpetual covenant" (Jer. 50, ver. 5), the covenant of thinking only of good.

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After understanding true prayer I tried to pray for the congregation generally whenever a moment was available. About six years ago, when it became clearer that during services patients should be healed, the work was done for those present who came specifically to the services with that object; later, for the one whose need was greatest, and a few years ago I recognised that the one to be prayed for was that one whose healing at the service, either of sin or of sickness, would be of the most benefit to humanity. Results are in accordance with our thoughts, and this equally applies to the object of our prayers. We cannot tell whom it is best to help. The instantaneous healing of a beggar of sin, sickness, or want, may revolutionise a nation.* 534 42

Consecration of Self.—"*No man has come to true greatness who has not felt in some degree that his life belongs to his race, and that what God gives him He gives him for mankind*" (Phillips Brooks).

So used have we been in the past to hear others talking of sin, sickness, and suffering, as if they were normal and unavoidable, that, unfortunately, we have fallen into the same habit of evil thought, and constantly put ourselves into direct touch with conditions that, were we wider awake, we should carefully avoid. A crowd of people will rush to obtain a newspaper full of appalling horrors, innocently unaware that in so doing they bring into their homes a devastating army of ethereal, wrongly called "mental," bacteria. A sensibility to the suffering of others, without a knowledge of how to help them that has led many gentle natures to the verge of insanity, is now merely the call to wield the "rod of iron," the invincible power Mind confers upon man. This destroys with unfailing certainty the rampant evil, and rescues its innocent victims from the throttling grasp of false law. 148 3 321 24

We have to offer a firm resistance to the old false habit of talking gossip, or even talking uselessly of material things of the world. We have to endeavour as quickly as possible to view life from its truer mental standpoint. We should never think, say, nor do anything, except with the object of helping another in some way, or becoming ourselves better men. This may make a person somewhat silent at first, but he will soon have plenty to say that is worth hearing. "The Lord is in his holy temple: let all the earth keep silence before him" (Hab. 2, ver. 20). 300 7 374 6 299 30 222 31 335 37 138 26

Jesus saith, "Except ye fast to the world, ye shall in no wise find the Kingdom of God; and except ye make the Sabbath a real Sabbath, ye shall not see the Father" (Sayings of Jesus, discovered in 1897).

Being silent with people will not surprise them, if you pray. Most people prefer hearing themselves speak, and you will find that if you silently deny any error that may come up, and realise the truth, they will enjoy themselves and think you a most sympathetic

* Since this was written I have recognised that each denial of error or statement of truth, as I mentally make it, should help the member of the congregation for whom this help is most valuable. For one a realisation of love, for another the denial of pain, for a third the realisation that man knows and loves Truth.

listener. Under some circumstances, "To say nothing is, like honesty, generally the best policy" (C. Evans Jones). At the same time, "a word fitly spoken is like apples of gold in pictures of silver" (Prov. 25, ver. 11). "Make yourselves nests of thoughts which care cannot disturb, nor pain make gloomy, nor poverty take from us" (Ruskin).

Better Beliefs.—"*Seek ye the kingdom of God; and all these things shall be added unto you*" (Luke 12, ver. 31).

324 29 Do not limit good by thinking that your demonstrations must be
298 5 made in the way that you expect. Do not try to teach God His
121 8 business. "It is the Lord: let him do what seemeth him good"
220 30 (I. Sam. 3, ver. 18).
333 26 When you pray to dispel evil or limitation, you cannot know what form of good will appear in its place, as this depends upon the material so-called thoughts that are latent, and which then come into action. These are humanly bound to pass over you at that particular time. Whenever wrong thoughts are destroyed,
230 39 so-called good thoughts then take their place. These, again,
60 25 can be destroyed by scientific prayer, and still better ones be manifested. These, again, can be destroyed until the last moment, when your material consciousness is finally and completely
55 24 dematerialised by the action of God as you realise Truth and Love.
249 16 So-called good human thoughts are never really good; they are only good in comparison with other material thoughts, and if you are
171 2 certain that a particular kind of good will come you may intensify these thoughts until they act, and very likely so prevent thoughts
489 8 that are ever so much better from appearing. Rely not on human intelligence. "The carnal mind is enmity against God" (Rom. 8, ver. 7).

Trust in God.—"*Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee*" (Is. 26, ver. 3).

252 1 When men know how to pray rightly, "None can trust too much
298 17 in God; and no one has ever been forsaken by Him who has turned
333 26 to Him with his whole heart and leant upon Him with loving con-
343 42 fidence" (German Mystics).
534 42 If, when you are doubtful how to act, you pray scientifically, and do then what first comes into your consciousness, you will find that
59 18 you have done what is right. By following this principle you obtain
300 39 perfect trust in God, trust in good, and are always doing what is best. Before, however, you can thus get rid of all responsibility, you must have demonstrated your knowledge of how to pray scientifically, and this you do by the habitual instantaneous healing of sin and sickness. Self must be eliminated as well as belief in human personality, belief in a person who is capable of choosing that which is best. "Be what you ought to be; the rest is God's affair" (Amiel).
323 33 "Trust in the Lord with all thine heart; and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths" (Prov. 3, ver. 5, 6). Leave self for God; abandon as fast as possible all reliance on material means. "Nothing venture, nothing have." "One on God's side is a majority" (Wendell Phillips). "Not failure, but low aim is crime" (J. R. Lowell).

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At the same time, as Dr. Inge says: "Illumination is not granted to the mere thinker, but to him who acts while he thinks, and thinks while he acts. . . . No one can try to purify himself, even as God is pure, without knowing the meaning . . . of sin."*

Even when with others, always leave human arrangements, as far as possible, to them, and rely upon your prayers to bring about the manifestation of the action of God through them. "It is not in man that walketh to direct his steps" (Jer. 10, ver. 23). "Rest in the Lord, and wait patiently for him" (Ps. 37, ver. 7). Never push forward your own ideas. "Wait on thy God continually" (Hosea 12, ver. 6). We have to practice simplicity, the ultimate of wisdom, and we must give up that mythological material intelligence called energy, and in its stead present to all the idea of divine humility, divine wisdom, and the consequent divine power. 312 8; 355 38; 349 35; 554 29

"Be strong and of a good courage; be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest" (Josh. 1, ver. 9).

Do Not Limit God.—"*If God be for us, who can be against us?*" (Rom. 8, ver. 31).

Do not limit "the Holy One of Israel" (Ps. 78, ver. 41). "He hath done marvellous things" (Ps. 98, ver. 1). "In Thee, O Lord, do I put my trust" (Ps. 71, ver. 1). Each time that you try to do things by prayer alone it becomes easier. "I can do all things through Christ" (Phil. 4, ver. 13). "Do that which is assigned you, and you cannot hope too much or dare too much" (Emerson). "Stand fast therefore in the liberty wherewith Christ hath made us free" (Gal. 5, ver. 1). Never rely upon the broken reed of human assistance. Jesus, in the Garden of Gethsemane, said to the sleeping students: "Could ye not watch with me one hour?" and then, receiving no response, finally turned away from any human aid, to find, in consequence, the unfailing, living support of God, Spirit, as All-in-all. 333 27; 534 3; 343 42; 489 9

Pray until Fear is Destroyed.—"*Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any*" (Is. 44, ver. 8).

Fear is man's recognition of the evil thoughts that are attacking or are about to attack. Destroy the fear and the trouble cannot happen.

The sign by which one can tell when the work has been done well enough to rely solely upon prayer to overcome a difficulty, is whether, after having prayed, all fear that the evil may not be destroyed has disappeared. "Seest thou how faith wrought with his works, and by works was faith made perfect?" (James 2, ver. 22). 270 32

If, morning and evening, man turns to God in true prayer, and works against the different forms of false thought, it will be found that his work throughout the day is much reduced. 132 34, 38

Nothing too Difficult.—

"*Arouse thy courage ere it fails and faints;*
God props no Gospel up with sinking saints"

(Langbridge).

* "Personal Idealism and Mysticism," p. 15.

Let nothing appear to you to be too difficult of accomplishment. "Difficulties are the things that show what men are" (Epictetus).* Like Chatham, never accept the verdict "impossible." Nothing is 333 26 impossible to God. Try to do everything by prayer, and although 534 42 you may fail sometimes, the fact that you try difficult things not only makes the difficult things ultimately become easy, but it makes your demonstrations over easy things a certainty. Whenever you get 185 37 an opportunity, even where possible failure appears likely to do a little seeming harm, and always when it would only affect yourself, take no material means, but turn to God in thought and pray. Rely then solely upon the prayer to bring about the required result through the action of divine Principle, that unerringly guides and protects 349 35 men, instead of trying to force your way through the miasma of earth by doing it materially. If you treat thus and can get rid entirely of the thought that your prayer will not be heard the demonstration will be made, and the difficulty will disappear. "Ye shall go and pray unto me, and I will hearken unto you" (Jer. 29, ver. 12). Jesus said: "He that believeth on me, the works that I do shall go and pray unto me, and Iwill hearken unto you" (Jer. 29, I go unto my Father" (John 14, ver. 12). These greater things have not yet been done, and we have to recognise that we have to do them, and do them soon, for there is not much time left. "If thou trust in the Lord, strength will be given thee from heaven, and the world and the flesh will be made subject to thy sway" (Thomas à Kempis).

OUR WORK.

222 31

"The Spirit of the Lord God is upon me; because the Lord hath 550 5 *anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the* 99 15 *opening of the prison to them that are bound; To proclaim the acceptable year of the Lord. . . . But ye shall be named the Priests of the Lord: men shall call you the Ministers of our God"* (Is. 61, ver. 1, 2, 6).

239 11 Our aim must be the greatest good for the greatest number.
21 35 "To render less the sum of human wretchedness" (Whittier).
335 32 We have to wake up from this hideous dream of life in matter
181 32, 42 and stand shoulder to shoulder with those of other religious views,
336 33 fighting against evil in the final so-called mental fight, the battle of
346 14 Armageddon—the anti-christ, versus the Christ.†
104 45 "We have hard work to do and loads to lift,
179 37 Shun not the struggle—face it—'tis God's gift"
(Goethe).

* E.D. 1, 24.

† No one ought to attempt any "mental" working except on true scientific lines. The best way of gaining the necessary knowledge for this is from a systematic reading of "Science and Health, with Key to the Scriptures," by Mary Baker Eddy. Directly I saw that there must be a great truth underlying the statements made, I determined that for twelve months I would read no books but the Bible, "Science and Health," and works by the same author; this does not include mere reference to technical literature for business purposes. I also determined that I would never read less than ten pages of "Science and Health" any day, and as much more as was possible. These resolutions I kept to, and I cannot be too thankful, as it enabled me to get a good idea of the facts without being disturbed by any other form of so-called "mental" science. At the end of this twelve months I thought I knew something. At the end of another six months I found that I was only on the borderland of knowledge, and it was not for two and a-half years after having started that I was absolutely certain that Christian Science presented the highest truth. And yet within a

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Many of these comrades have neither weapons nor any defensive armour. Some have the armour, namely, the intellectual knowledge of the truth, the knowledge of the letter, but are not using it. We have indirectly to shield and protect both these classes, by the application of our knowledge of the truth, demonstrating over the evil that is endeavouring to attack us through them. This we have to do, however much in their writhing from the torture of an unseen and even unrecognised enemy, they try to injure "him . . . that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!" (Is. 52, ver. 7). "By loving whatever is lovable in those around us, love will flow back from them to us, and life will become a pleasure and not a pain" (A. P. Stanley).

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At the same time we cannot do the work of everyone else, and we must be careful not to attempt to "steady other people's altars." We must weed our garden instead of pulling up what we regard as weeds in that of our neighbour's, and often pulling up in our endeavours some of the plants that, left alone, would have borne lovely flowers if not beautiful fruit.

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"There is an idea abroad among moral people that they should make their neighbours good. One person I have to make good—myself. But my duty to my neighbour is much more nearly expressed by saying that I have to make him happy" (R. L. Stevenson).

294 19

Each man has to work out his own salvation. We only help our fellow-men by treatment--other than our patients--as the thought of them comes into our consciousness, destroying the evil thought that is attacking us and freeing both. We can, however, explain the truth to them and so point out the way of salvation. "If any man hear my words, and believe not, I judge him not: for I came not to judge the world, but to save the world" (John 12, ver. 47).

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This fight with the flesh "enlarges man's facilities for knowing and doing good." It is a fight within our own consciousness, purifying

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week of being retained to examine into it—and I had never heard of it until a few days previously—Truth had healed instantaneously through me.

Since this time I have never studied any other writings, though I have referred to many, not for the old purpose of learning truth, but simply to acquaint myself with the various beliefs of the human mind for the sole purpose of knowing better how to expose their fallacies, and so enable them more easily to be destroyed by the denial of their truth and reality. It will, by this time, be clear to those who have intelligently followed the statements made, that such false beliefs merely bind one down to a submission to false, evil power until denied and so destroyed.

Never mind if you cannot understand "Science and Health" at the first reading, and there appear inconsistencies. They will all clear away as the false ideas, upon which previous conclusions have been based, disappear through the true knowledge gained, until you find that you can heal instantaneously, not only sickness and sin, but help a fellow-being out of any trouble under the sun. This power of demonstration gained therefrom is the proof of its scientific accuracy, and until a man can get these results he has no right to criticise. His failure is an absolute proof that he has not understood the teaching. "By their fruits ye shall know them" (Matt. 7, ver. 20). You will not find it a difficult thing to do, even at the beginning, and it increases in ease and simplicity in proportion as we progress in our understanding of God, until it is found that all we have to do is to live in the presence of God, to allow no false thought to enter our consciousness, and to banish instantaneously any recognition of evil by the denial of its reality, turning instantly in thought to the real world, heaven, that glorious world, the kingdom of God that is within reach of all.

this so-called "mind." It gives us new ideas, lets loose spiritual forces, divine energies, demonstrates "their power over matter, molecule, space, time"; and often forces out the human cry, "Art thou come hither to torment us before the time?"

Have No Doubt.—"*Neither be ye of doubtful mind*" (Luke 12, ver. 29). "*I have never found God failing when I trusted in Him*" (Oliver Cromwell).

164 16 167 12 123 16 46 28 136 19 If, when doubtful how to act, or what to say, you pray, realising that God is the Principle of all knowledge, and that therefore man knows instantly everything he needs, you will find that the Angel Gabriel has come to you, and that you will be shown unmistakably what is the right thing to do. "Gabriel, make this man to understand," "I am now come forth to give thee skill and understanding" (Dan. 8, ver. 16, and 9, ver. 22).

When we are consistently living our religion and do not care one iota what we think, say, or do, so long as it is what is right, and we do not care one iota about the human consequences of saying or doing what is right, then the right thing to do will always prove to be the thing most desirable at the moment, and it must be so if you have but one desire, and that to do only 246 35 316 34 what is right. In addition, true Christianity is perfect ease and perfect simplicity. "My yoke is easy, and my burden is light" (Matt. 11, ver. 30). Our sheet anchor is hope in God.

Let God Lead You.—"*What we need is a profound faith in God's ruling of all things*" (General Gordon).

When you are further on, however, you will find, with a good motive, you can do any one of, say, five different things, and all that you have to do is to pray clearly enough, when you will find that the one you do will appear humanly to have been the best thing for you to have done. "In quietness and in confidence shall be your strength" (Is. 30, ver. 15). (This does not mean that it is right to do evil that good should come of it. It is never right to do evil, when recognised as such, under any circumstances.) This 316 21 makes life absolute simplicity, as all that you have to do is the first thing that appears to you to be right. "Have faith in 343 42 God" (Mark 11, ver. 22), in good. Then, if you are working rightly, divine Principle will always lead and protect you, and nothing will come to you but what is good, or what you are capable of turning into good by reversing it. We have to give up nothing but our belief in a power other than that of God, our belief in evil.

"God is our refuge and strength, a very present help in trouble. Therefore will not we fear" (Ps. 46, ver. 1). "For this God is our God for ever and ever: he will be our guide even unto death" (Ps. 48, ver. 14). "Be still, and know that I am God" (Ps. 46, ver. 10).

A Cup of Cold Water.—"*I hope that you and I will never lose enthusiasm*" (Benjamin Jowett).

Whilst not casting your pearls before swine, so as to prevent the recurrence of the words of Festus: "Much learning hath made thee mad," never compromise conscience. "Look on the fields;

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for they are white already to harvest" (John 4, ver. 35). There is a famine for the word of God. Be ever aflame with divine Love, and if you realise clearly enough that man, the spiritual man, speaks truth, because when man speaks, God, Truth, speaks, you will say just what is right and give "living water" (John 4, ver. 10) to all that are thirsty. 215 5 87 46

In voicing truth to a willing listener whom you are helping, always make your statements of truth positively, and show at once that you have not the slightest doubt as to the facts. "If any man speak, let him speak as the oracles of God" (I. Peter 4, ver. 11). When you are talking, however, with a person who does not agree with you, it is often wise to preface your statements with "I believe so and so," or "I think so and so." In this way you will avoid antagonising him. Never argue if you can possibly avoid it; in fact, never argue with people. "To explain is better than to argue" (Lord Morley). "If they speak not according to this world, it is because there is no light in them" (Is. 8, ver. 20).

"Let your speech be alway with grace, . . . that ye may know how ye ought to answer every man" (Col. 4, ver. 6). 307 43

"To have done whatever had to be done . . .
To have turned the face of your soul to the sun . . .
To have made life better and brighter for one,
This is to have lived" (Clifford Harrison).

Give Thanks.—"*Pray without ceasing. In every thing give thanks*" (I. Thess. 5, ver. 17, 18). 222 24, 31

Never allow yourself to be afraid of mentioning with gratitude the blessings you have received from knowing how to pray aright, "Arise, shine; for thy light is come" (Is. 60, ver. 1), "as many as ye shall find; bid to the marriage" (Matt. 22, ver. 9), and never think that it is waste of time to be continually giving thanks for your blessings. The most practical form of gratitude is helping others. When an antagonistic man has heard for the third or fourth time, each time from different people, the advantages that they have received from true prayer, he begins to think that there must be something in it. "He that winneth souls is wise" (Prov. 11, ver. 30). 28 25

"Thank God each day, each hour, thank God for all!
And He shall judge what things are great, what small!"
(Rose Henniker Heaton).

A Call to Every Man.—"*Then saith he unto his disciples, The harvest truly is plenteous, but the labourers are few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest*" (Matt. 9, ver. 37, 38). "*The harvest is the end of the world*" (Matt. 13, ver. 39). 181 32, 42 102 23

This call is our highest work to-day, and gives us the greatest happiness. "A man does his best thing easiest" (Emerson). "The harvest truly is plenteous" (Matt. 9, ver. 37). "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee, . . . and his glory shall be seen upon thee" (Is. 60, ver. 1, 2). "By the obedience of one shall many be made righteous" (Rom. 5, ver. 19). "Ye are the light of the world. A city that is set on an hill cannot be hid" (Matt. 5, ver. 14). "It pleased God, . . . To reveal his Son in me" (Gal. 1, ver. 15, 16). Be "kings and priests unto God" (Rev. 1, ver. 6). "Let your light so shine before men, that they may see your good works, and glorify your Father" (Matt. 5, ver. 16). "To open their eyes, and to turn them from 324 27 246 32 111 18

darkness to light, and from the power of Satan unto God" (Acts 26, ver. 18). "Truth shall spring out of the earth" (Ps. 85, ver. 11).

Truth Attracts Those that are Ready.—"*Hope sees a possible* 245 4 *fountain. Faith draws the water. Love distributes the water to others*" (J. H. Jowett).

Pray daily that those who are ready for truth come to you, and then those who are not ready will not appear and so delay the spread of knowledge. Error cannot send those not ready; all are ready for Truth, as there is nothing but Truth, for Truth is God. Dwell on the affirmation that man knows Truth, loves Truth, and is lead by Truth. "How beautiful upon the mountains are the feet of him that bringeth good tidings, . . . that publisheth salvation" (Is. 52, ver. 7). "The Gentiles shall come to thy light; . . . they shall call thee, the city of the Lord, The Zion of the Holy One of Israel" (Is. 60, ver. 3, 14).

Truth, the Lamp of Understanding.—"*For when the vain imagination and ignorance are turned into an understanding and knowledge of the truth, the claiming anything for our own will cease of itself*" ("Theologia Germanica").

"He that hath my word, let him speak my word faithfully" (Jer. 23, ver. 28). "I say unto you every good word which men shall not speak, they shall give account thereof in the day of judgment."* You must not try to think out what is best for you to say to your hearers. This is relying upon a broken reed. 245 21 When explaining your grasp of religion, realise God as Truth, a living Principle around you. Keep actively thinking that "man 162 23 reflects Truth, man knows Truth," then your words will be inspired, "Make me to understand the way of thy precepts: so shall I talk of thy wondrous works" (Ps. 119, ver. 27). This will lead you to speak the truth, whatever truth may happen to be. It will help also your hearer, and he, on account of your realisation, will become hungry and thirsty, and drink in what you say, understanding it. "If any man will do his will, he shall know of the doctrine" (John 7, ver. 17). You also will learn more from that which you speak, as this is one of the ways in which God teaches us. "The entrance of thy words giveth light" (Ps. 119, ver. 130).

"TO KNOW
"Rather consists in opening out a way
Whence the imprisoned splendour may escape,
Than in effecting entry for a light
Supposed to be without"† (Browning).

If you forget at any time to pray, you can pray afterwards equally efficiently, provided that, just before commencing, you realise that 320 39 your prayer is affecting the seemingly past events. As already 86 21 mentioned, this is possible, as there is no such thing as time. All that you have to do is, before you pray, to recognise that the 86 41 so-called past is now, and that therefore your prayer is affecting the past, and then the apparent difference in time makes no difference in the efficacy of your prayer.

The Morning Star.—"*How soon a smile of God can change the world!*" (Robert Browning).

When you see the far-away look coming on the face of

* (From the Palestinian Syriac Lectionary of the Gospels, Codex C, edited by Mrs. Lewis and Mrs. Gibson.)

† "Paracelsus."

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the so-called atheist, the believer in a great First Cause, or on that of the wholesome agnostic whose logical reasoning has kept him previously from the blessings of so-called Christianity, and when you see the eyes soften and brighten—"the seal of God in their foreheads" (Rev. 9, ver. 4)—then will "the day star arise in your hearts" (II. Peter 1, ver. 19), and you will understand the meaning of the words, "I will give him the morning star" (Rev. 2, ver. 28), and also of Paul's words, "I thank my God upon every remembrance of you" (Phil. 1, ver. 3). "He that hath an ear, let him hear what the Spirit saith to the churches" (Rev. 2, ver. 29).

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Demonstrable Truth.—One of the many proofs of the truth of what has been now put before you is that about one-fourth to one-third of those to whom it is clearly presented get an instantaneous result of some sort or other within a fortnight. It is only prejudice that keeps so many from trying, and scepticism or fear that prevents them from getting results. If the reader will study the true method of working, and persist in living his best and honestly trying for a fortnight to reverse the wrong thoughts, I am sure that he will obtain at least one noticeable result. If he continues so working, this will only be a forerunner of many others, sign-posts on the pathway towards Truth.

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The Heralds of the Day.—"*God uses us to help others—so lending our lives out*" (Robert Browning).

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Such students "bear witness of the Light" (John 1, ver. 7). They are the early morning beams, the world's true light, the heralds of the coming day, that touch and tint the mountain peaks with roseate hues, and ever brightening, bathe the granite rocks with God's redemptive glory, till they too become a "light of the world," reflecting God's command, "Let there be light." Then does this wondrous "light so shine" in every nook and cranny of dead matter, and blazon out to distant worlds, unknown to earthbound man, where one, maybe, on summer's peaceful night, feeling the love of nature round, says: "Watch yon wondrous star, perhaps God's men are there." And, on this light swells into day, till only sinless humanhood remains, mute witness of the final end and portal of eternal day.

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"Love glorifies the common air,
It clothes with light the mountain bare,
And shows the heavens all shining there"
(Alfred Austin).

NOTA BENE.

The following are some of the main points dealt with in this work:—

REALITY.

17 27

i. Nothing exists but God and His manifestation. God, good, is All-in-all. 34 15

ii. Therefore your existence and that of the real world—which is now, always has been, and always must be, perfect—is solely due to God. 42 10
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iii. God is Mind, and God, good, is infinite; hence all is infinite Mind and its manifestation. 182 35
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iv. God, being the Principle of all good, could never know,
30 23 and much less have made, anything bad. The
31 5 love, life, truth, wisdom, intelligence, joy, beauty,
35 32 etc., all being in the reality good, are the outcome of
58 34 God, only we do not cognise them properly. They shine
106 26 through the matter of this material world, which hides
29 29 their full perfection from us. For this reason we only
58 38 have a material or false sense of them, limited both as to
55 18 quantity and quality, so that they appear as poor imita-
31 20 tions of the real.

MAN IS SPIRITUAL.

41 28 v. Consequently, as the offspring or manifestation of God,
39 43 called the son of God, you are not a material being. You
40 9 are, were, and always will be, in reality, a glorious
40 3 being, spiritual and perfect, governed by a perfect God,
39 44 and existing in heaven, a perfect state of universal
harmony.

THE SECOND COMING OF CHRIST.

532 18 The recognition of this spiritual truth is the second
43 27 coming of the Christ to the human limited consciousness.
This comes to each individual when he is sufficiently
532 12 receptive.

UNREALITY.

88 36 vi. There is no reality, that is, no truth, no permanence, in
17 21 the material world. It is a mere illusion, exactly similar
114 27 to the illusion that the earth was flat or that the sun
went round the earth.

30 23 vii. Therefore God never made the material world. It is a
20 38 non-reality, always more or less bad, merely a false sense
25 27 of the real, the suppositional opposite of good.

153 7 viii. All matter is not only unreal, but is, by its very nature,
25 10 self-destructive. It merely hides heaven from us, and
its false conception of itself, which is all that
171 40 there is of it, will ultimately be self-destroyed on
101 21 account of the action of God, Truth.

MATERIAL SO-CALLED "THOUGHTS."

83 4 ix. Everything we see is only materialised "thought," resting
25 15 upon an ethereal basis or false mentality, which
25 13 claims to be a creator, but is unreal and illusive.

x. All these thoughts, past, present, and future, as far as
they can be said to exist at all, exist now, as hypothetical
74 7 material thoughts, in a fixed position relative to all other
77 11 material thoughts; and groups of them, owing to the
human, limited sense, apparently come separately into
174 14 action one after the other, unless they are in the mean-
time destroyed.

77 11 xi. Every material thing that we appear to see, is, however,
282 19 only a portion of an apparent series of cinematographic
84 20 pictures, flashing past and, so to speak, hiding the
real things, giving a false sense of continuous and
progressive movement.

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The limited human capacity to see or cognise any of these pictures except at a predetermined time, gives the false sense of time. 85 15

xii. All the evil of the material world, although appearing so real, is imaginary, and only due to the seeming action of wrong thoughts. There is no material thinker. The thinker and these thoughts are one. 21 14
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xiii. These wrong thoughts are not created by man, but—to use a material term—existed as false ethereal concepts, before they became manifested; that is, before the material world apparently started in its ghostly and ghastly series of lying illusions. 77 4
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PREDESTINATION AND FATALISM.

xiv. All these false thoughts are predestined; that is to say, each of these ethereal thoughts, unless destroyed, must come to man at a predetermined time. 173 20
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xv. The material man, until he prays rightly, is a puppet, acted upon by these wrong thoughts, and obliged to dance in accordance with the so-called thoughts that come to him, and the condition of his human consciousness. But 534 42
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xvi. Fatalism is not true; because man has the power of turning in thought to God and reversing wrong thoughts, when— 176 12
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By the Denial of Error— 135 36

i. Evil thoughts are destroyed; and 171 30
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By the Affirmation of Truth— 214 18

ii. The human consciousness is purified so that bad thoughts will not act upon it. 519 35 136 19
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xvii. When bad thoughts are destroyed, less bad thoughts appear to act; if these are destroyed, so-called better ones are manifested, and these again give place to still better thoughts; although we do not know beforehand the form in which this improved appearance will be seen. 168 32
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xviii. So-called thoughts in the material world appear in their relative seeming positions, merely as opposite "nonmental" impressions of real facts, and the action of God is, not to cause them to alter their position, but to destroy the illusion as to their reality. The evil then disappears. 25 28
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DEATH.

xix. A mortal does not die for some little time after he seems dead. He therefore can be what is called "raised from the dead." Even when the mortal "passes away" he merely disappears from sight. Death is the result of ignorance, and quite unnecessary. 276 3, 22
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xx. Those who think that they have passed on cannot communicate with those who believe that they remain behind. 274 35
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xxi. The so-called dead merely continue to pass from one stage of material consciousness to another, apparently dying and appearing in material world after world. They, fortunately, are continually improving, owing to the action of God upon the human or carnal "mind," until the human consciousness is sufficiently purified to be entirely dematerialised.

xxii. On a mortal disappearing from sight, through so-called death, there appears amongst us, shortly after, yet another false sense, or material conception of the spiritual being, of which the departed mortal has been a misrepresentation; only this time the etherealised, illusive view of the real man becomes visible as a newly born human being, in consistent fulfilment of human theories universally assented to, and so constituting for the time a false law.

EVOLUTION.

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xxiii. So-called evolution is merely the successive appearance and disappearance of groups of cinematographic pictures, illusive ethereal impressions, forming successive periods in human history.

xxiv. These successive periods are each merely a series of these false pictures, misrepresenting the same real facts, only each series having less materiality, and extending over a gradually shortening period of time.

xxv. By comparing these false ethereal impressions, or periodic historical occurrences, one with the other, we are able to check the accuracy of our interpretation of the prophetic utterances with regard to the few last series now facing us, and still hiding heaven from us.

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DEMONSTRABLE TRUTH.

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xxvi. There are, in fact, no lines of force, no vibrating ether, no gathering electrons, no self-intensification of thoughts, no changing conscious or subconscious minds, no material bodies, motion of matter, nor gravity, no time limitations, no sin, sickness, nor death.

xxvii. There is no necessity to believe what has been said. Each man can prove it all for himself. It is demonstrable truth, based upon absolute, unalterable science.

THE END OF EVIL.

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xxviii. When a governing majority, not in numbers, but in clearness of thought, recognise the Allness of God, infinite Mind, and realise that there is neither a primary cunning evil nor its secondary manifestation, called material men and things, for good is All-in-all, away must go this false concept of the perfect world, this false sense of sin, sickness, trouble, and limitations, and so every discordant note in the universe is silenced, as the whole series of dream pictures, including the illusion called death, fades into its native nothingness, for

THERE IS NOTHING BUT GOD
AND THE MANIFESTATION OF GOOD.

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Eminent Desirability of the End.—Let it be clearly understood that Life and its phenomena, the real man and universe, constitute a perfect, eternal, spiritual, and mental realm, an ideal state for which humanity has long yearned. Were the real universe formed of matter, were there no spiritual realities, then dematerialisation, through short-circuiting of the particles, would mean annihilation for all concerned; but just because all is, in reality, Mind and mental, the destruction of the falsities which we have been taught to regard as "facts" and "things," and which we have, through false education, invested with all sorts of terrible shortcomings, including sin, discord, sickness, and death, is essentially necessary to bring more clearly into evidence the permanent phenomena of the one glorious Mind. This Mind is reflected by the real man, so every man in his right Mind is a perfect thinker and can see and think only perfect things. It is to hasten the appearance of the perfection in all things, including that of our real, perfect selves, that we need to affirm perfection whenever we deny imperfection.

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Always Follow a Denial of Error with Affirmations of Truth.—"Always distrust negations. . . . Always try for a positive form of any comprehensive denial"* (Sir Oliver Lodge). Even after such a denial as "there is no anger," it is essential, in obedience to the law of right thinking, at once, like lightning, to fill in with a thought of reality such as "all is Love, and man reflects that Love," or after "there is no decay," "all is Life and eternal," dwelling on this perfection. In this way, by obedience to the law of Mind and its manifestation, we are bringing out more clearly the existence of the higher phenomena of the one perfect Mind and its realities, which are mental, spiritual, and eternal.

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No Loss of Pleasure.—There is no loss of pleasure when matter disappears, because matter gives no pleasure, but merely hides perfection from us and reduces the pleasure to which we have the right. All the beauty, the joy, the peace, in fact, everything that gives you any pleasure, is real and eternal. Matter is the mist which merely hides the real and results in suffering should you disobey the law of good, and allow yourself to think of the evil, whether it is your liability to sickness or your liability to be punished for sinful indulgences. As the matter disappears, so does our limited sense of pleasure increase, until it rises into the intense happiness and unspeakable joy of heaven, where bliss is Love in action.

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So it follows that to short-circuit the whole of the false material universe only spreads out the perfect "facts" and "things" of heaven, and the perfect image and likeness of God, seen everywhere as perfect man, bringing a happiness that cannot even be imagined by the material man. The "veil," as it were, of material errors is shortly about to be lifted for ever. A loved one that this

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*"Christian Revelation from a Scientific Point of View." Address before the National Free Church Council, at Portsmouth, March 9th, 1911.

"veil" has perhaps entirely hidden from the human view for many
58 39 years is met in the glorious light of the new day; parted in sorrow, is
111 8 met in a wave of welcoming joy; parted in weakness, is met in
247 6, 9 glorious beauty and strength; parted in fear, is met in the happy
40 4 self-confidence of a reigning monarch. Having dominion over all, there never can be any thought of fear again, and such a meeting is a mutual recognition of heavenly companionship amidst eternal realities, where all is known and acknowledged to be permanently
30 28 of God. Man beholds all as "very good."

319 11 **Truth is Essentially Demonstrable.**—You need not believe one
236 21 word of what has been said in this book. If you work in the way
148 39 now brought to your notice, you will eventually prove everything
13 3 for yourself. Pascal recommended doubters to behave as though they believed that which they did not understand, in which case they might come to believe it. Whilst pointing out the absolute fallacy of this, let us say, in the words of Paul, "Despise not prophesyings. Prove all things; hold fast that which is good" (I. Thess. 5, ver. 20, 21).

246 30 "That of which little has been said is the profound content which
99 15 comes from being on the path, from realising the goal and the way
101 10 to it, from knowing that the power to be useful is increasing, and that the lower nature is being gradually extirpated, and little has
246 32 been said of the rays of joy which fall upon the path from loftier
111 2 levels, the dazzling glimpses of the glory to be revealed, the serenity
233 30, 40 which the storms of earth cannot ruffle. To anyone who has entered on the path, all other ways have lost their charm" * (Vâhen).

297 13 The essential point in the attainment of this magnificent ideal is
208 5 to be always on the right path. How can we find it? And, when found, how can we be certain that it is the right path? It must be
138 1 based on science, and if based on science the fact must be demonstrable.

CHRISTIAN SCIENCE.

"*My doctrine is not mine, but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself*" (John 7, ver. 16, 17).

There is only one scientific and demonstrable basis of the right
326 32 path, and this can only be found by the intelligent study of Christian
341 7 Science, the law of God, demonstrating its divine Principle, immortal Mind, God, supreme good. Intelligent study does not
349 10 mean the mere acquisition of the letter and the repetition of truisms, but the daily logical deduction, from facts gained, of a higher platform of truth, from which one proves such deductions by the
324 12 demonstration of the truth that underlies them. The mere demonstration of the cure of disease is not sufficient to prove intelligent and therefore correct study. Not even an instantaneous healing of
229 31 sin, which is the only absolute proof of one's knowledge of the non-

* Vol. V., No. 12.

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reality of evil and the Allness of God, is sufficient. We have to prove our knowledge of God by the continual demonstration over every variety of false evidence in all its myriad forms. "I am not a Christian Scientist, but I believe in what I should regard as the essential tenet of their creed, and which I might sum up in the words, 'The Lord's hand is not shortened that it cannot save'" (Dr. John Shaw, of Harley Street). 341 9 68 7

Christian Science Lectures.—When first asked by Mr. Bruce Wallace to lecture upon Christian Science to the Alpha Union, at the Garden City, I did not see my way to do it, as, although there is no by-law against it in the Church Manual, which contains rules of guidance for Christian Scientists, the custom in the Christian Science organisation is, that none but their trained lecturers give lectures on Christian Science. There have been many wise reasons for this, evidencing the wisdom with which the affairs of that body have been guided. 7 6 153 42

I am not nominally a member of the Christian Science Church, but referred Mr. Wallace to the member of the Christian Science Board of Lectureship resident in London, who did not, however, feel able to comply with the request. Upon this I received a second invitation to lecture, and felt that it was not to be refused, and gave Mr. Wallace a choice of subjects, recognising that any lecture I might give upon any subject would of necessity bear on the face of it the impress of the knowledge gained through my study and demonstration of the truth of Christian Science, for the leaven of this scientific religion now at work in the universe must touch all questions. 326 28 329 35 5 3

Such benefits have been received from my investigation of Christian Science and from the study of Mrs. Eddy's inspired writings (which enable us to understand the inner meaning of the Bible), and so much help has been received from fellow-workers in Christian Science, that it appeared wisest not to go against their custom. While trying to live Christian Science consistently, I have proved it to be not only wise, but essential, to follow all the rules of conduct that the founder, Mrs. Eddy, points out, as I recognise that they are logically based upon the fundamental law of good. The enforcement of such rules of conduct, where the individual objects to the necessary obedience, so far from limiting right action, always results in forcing evil into self-betrayal. Such obedience will always be found, when fully understood, to rest upon an essential obedience to God, which must always precede any other demand. The material presentation of these rules of conduct must always be advancing in proportion with the student's understanding of their true significance. 304 44 305 32 454 4

Truth in Literal and Physical Terms. In accepting the second request, I was led to frame a lecture to meet the needs of all classes, upon the broadest lines, from the beginner to the deepest and most earnest thinkers, who have found hitherto hopeless difficulties in reconciling the inconsistencies between what has been popularly called natural science and religion. In the present work I 3 19 146 2 44 7

have given fully and unreservedly—with the exception of the meaning of certain Scriptural prophecies—what I have found to be true, explained
44 34 from a natural science point of view, and expressed in literal or physical
339 31 terms.

340 27 As a rule, I lecture extemporarily. In that case what was said had been written out. I once gave a lecture on new inventions and discoveries, and, after speaking for an hour and a-half, con-
330 39 cluded by saying: "The greatest discovery of modern days was
332 9 that made by Mrs. Eddy of the way in which Jesus did His
68 19 miracles, and Christian Scientists heal sin and sickness in the same way." This was the only reference to Christian Science; yet the lecture, being misunderstood, was misrepresented as having been a lecture on Christian Science, although I had taken great pains to keep quite clear of the subject.* Many problems which Christian Science completely solves have been opened up in the present
336 11 technical statement. The primary object of this work and of
217 33 the original lecture has been to expose the fallacies of material
73 20 hypotheses, and to the extent necessary to attain this end the
341 38 assimilated teachings set out in Mrs. Eddy's writings have been
343 13 utilised. I have not, however, explained what is generally under-
346 30 stood to be exclusively the letter of Christian Science, nor in any way differentiated between such teachings and knowledge gained of the material universe through the study of Christian Science. Except when referring to the source from whence to obtain true knowledge and how to apply it, the name of Christian Science has not been mentioned in the body of this book; nor has the wonderful work
325 20 done by Mrs. Eddy been referred to, although expression has
329 36 necessarily been given to the knowledge gained therefrom. Consequently, both somewhat resemble the playbill of which Sir Walter Scott wrote as having "announced the tragedy of Hamlet, the character of the Prince of Denmark being left out." †

An Exact Science.—"*When a faithful thinker, resolute to detach*
329 27 *every object from personal relations, and see it in the light of thought,*

* The only misunderstanding that seems possible to have arisen here was that the action of good thoughts and bad thoughts was spoken of as being electrical. Some of those present may not have recognised sufficiently clearly that the so-called good thoughts that come to the material man are not of God. They are purely material, only some are not so bad as so-called bad thoughts. Both are a false sense of God's thoughts, or God's thoughts materially cognised, and should never be confused with spiritual facts. God's thoughts are cognised only by the spiritual senses of the real man.

Throughout this present work language has been as carefully chosen as seemed possible, with the special intent to avoid such possible misconceptions.

† During the time spent in revising this work for publication, my views with regard to the advisability of speaking openly of Christian Science from the platform or otherwise, as occasion demands, have considerably broadened, although I do not lecture on Christian Science, leaving that to the authorised lecturers. I recognise that the time has come when the explanation of correct human hypotheses called material science, in the light of Christian Science, should be put forward so that full advantage of the latter may be spread abroad, for the benefit and salvation of mankind in dispelling its illusive theories.

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shall at the same time kindle science with the fire of the holiest affection, then will God go forth anew with creation" (Emerson). 331 19

In speaking to inquirers, when presenting such an inversion of our old ideas, it is necessary to use crude illustrations to assist in conveying a correct meaning. It should be readily seen that in an exact science the official seal can only be attached to its textual statement by a master metaphysician. Such a statement will be found in "Science and Health, with Key to the Scriptures," by Mary Baker Eddy.*

Mrs. Eddy has pointed out to us the underlying Principle, which governs the fundamental facts of being, clearing up our ignorance 552 21
and opening the pathway to the true knowledge of God, which 341 9
destroys sin, and with unvarying certainty, based upon unalterable law, relieves mankind from every ill "that flesh is heir to." She writes:—

"'Twas the Truth that made us free,
And was found by you and me,
In the life and the love of our Lord." †

She, however, distinctly reminds her readers that she had not undertaken "to elaborate, or treat in full detail so infinite a theme" 510 25
("Science and Health," Preface, p. x, line 14). The wider application of the infinite Principle unfolded with scientific completeness in her writings has been left to students who understand sufficiently her 240 42
advanced teachings. God's unfailing direction was too clearly 334 16
realised by the rediscoverer of Christian Science for her to doubt the eventual preparation by the action of Principle of such students 158 40
for this task all the world over. Mrs. Eddy's views on this subject are clearly expressed to the discerning reader of her works.

An Exposure of Fallacies.—"*The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formation will be apprehended in Science, and material beliefs will not interfere with spiritual facts*" ‡ (Mary Baker Eddy). 552 18

I would therefore reiterate that this discourse is obviously not a lecture upon, nor does it pretend to be an elucidation of, Christian Science,§ but is primarily an exposure of the innumerable fallacies of human theories past and present, made evident through the study 401 7
of Christian Science, and exposed with the object of their elimina- 1 6
tion and replacement by divine conceptions of reality. No work 5 23
could, however, lay claim to present a solution of the mysteries of 71 19
this world without giving prominence to that discovery which solves the problem of existence, and heralds the final scene in material evolution, namely, the total disappearance of all sin, disease, and limitations.

Spiritual Accuracy.—At the same time, let it be clearly understood that there is not a single statement in this book that is not in

* This work, as a rule, requires reading over several times before one gathers the meaning of many of the passages. Our old ideas are so wrong that we are liable to attach the wrong meanings to passages in order that they should agree with our preconceived notions. As Mrs. S. A. Orne writes, "The lamp of intellect requires occasional snuffing, to throw the clear light of penetration on the page."

† Communion Hymn.

‡ "Science and Health," p. 402, line 8.

§ "The simplest problem in Christian Science is healing the sick" (Misc. Writ., p. 55, line 3. Mary Baker Eddy).

291 22 complete accord with the teachings of Mrs. Eddy. If any, through
345 45 lack of a real understanding of her teachings, should endeavour to
158 40 refute this statement, these, by unprejudiced study of this work,
will find their objections disappear as they endeavour, through con-
315 30 scientious comparison with Mrs. Eddy's writings, to find passages
in contradiction of any statements made by her. Others, prompted
by less worthy motives, without this warning, might have
345 13 been led into open condemnation without any logical or other proof
345 42 of their statement. The true Christian Scientist does not contradict
336 42 what he does not amply prove to be wrong, and is always the first
to rejoice in any additional light. Mrs. Eddy lamented the
172 25 inability of students to reply to the fundamental inquiries of the
510 4 age. Few of her students ever attempt to explain in detail any
510 7 advanced branch of her symbolic teaching, wisely referring the
inquirers to her writings, until they have attained to a clearer under-
standing of the science that is "the basis" of her "statements."

217 38 **False Brethren.**—"*In Christian Science mere opinion is valueless.*
235 25 *Proof is essential to a due estimate of this subject*"* (Mary Baker Eddy).

337 34 Any accusation of hypnotism levelled against students obtaining
68 7 constant results of every description, by turning in thought to God,
273 6 is malpractice of the worst description, and when persisted in is
recognisable as the sin against the Holy Ghost.

353 21 **A Needful Warning.**—In answer to the question, "*Do all who at*
150 25 *present claim to be teaching Christian Science teach it correctly?*"
Mrs. Eddy has replied: "By no means: Christian Science is not
sufficiently understood for that. . . . Time is required thoroughly to
qualify students for the great ordeal of this century" ("Questions
and Answers," Misc. Writ., p. 43, line 7).

69 17 Recognising the right of humanity to demand correct teaching
of this all-inclusive Science, she repeatedly warns inquirers against
the merely so-called Christian Scientist. Such a one, if not suffi-
ciently advanced himself to be able to meet the inquiry of the
336 18, 33 highest intellect to-day, shields himself behind vehement, dogmatic
48 23 assertions, aimed against the true scientific interpretations, which
he is unable from his limited outlook to comprehend, although
accompanied by demonstration and sound logic.

Many have not really advanced beyond the elementary class
teaching which Mrs. Eddy instituted as a branch of her earliest
church organisation. Such teaching is not supposed to give a complete
knowledge of the fundamental truths of Christian Science, but
510 15 merely to fit the student for deeper individual research on correct lines.
We must seek "to discern the rhythm of Spirit," the reward of holiness.

510 4 In the most advanced class the teaching in the past has had to
be largely elementary. In reply to an address from members of the

* "Science and Health" p. 341, line 11.

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Sec. VII.

May, 1905, class of her Metaphysical College, Mrs. Eddy writes as follows: "I am glad you enjoy the dawn of Christian Science; you must reach its meridian." *

Under the heading "Take Heed," she writes: "We regret to be obliged to say that all are not metaphysicians, or Christian Scientists, who call themselves so. Charlatanism, fraud, and malice are getting into the ranks of the good and pure, sending forth a poison more deadly than the upas tree in the Eastern Archipelago. This evil obtains in the present false teaching and false practice of the Science of treating disease through Mind" (Misc. Writ., p. 368, line 15). 328 32

"The greatest hindrance this science can meet will arise from backsliding students, those claiming to practise it who do not adhere to its moral obligations" ("Science and Health," 1st edition, p. 429). This is the greatest difficulty of to-day. 299 14 349 15

"But while the best, perverted on the mortal plane, may become the worst, let us not forget that the Lord reigns, and that this earth shall sometime rejoice in His supreme rule; that the tired watchmen on the walls of Zion, and the true Christian Scientist at the foot of the Mount of Revelation, shall look up with shouts and thanksgiving; that God's law, as in Divine Science, shall be finally understood" ("Take Heed," Misc. Writ., p. 368, line 29). 349 15 145 38 525 1 510 24

True Christian Science.—If you ask for an explanation of what true Christian Science is, I can refer you to the Bible, that mine of countless priceless treasures, where, amongst many other instructive passages, we are told, "Let the wicked forsake his way, and the unrighteous man his *thoughts:* † and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. For my thoughts are not your thoughts, . . . saith the Lord" (Is. 55, ver. 7, 8). For the scientific interpretation of this advice, reiterated throughout the Bible, but so long misunderstood, I would refer you to the writings of Mrs. Eddy, by far the greatest metaphysician of modern times, where the explanation of, and the remedy for all the difficulties here dealt with can be found.‡ To these writings and to the consequent more intelligent study of the Bible, I owe the benefit of all the knowledge I have that is worth having; how to obtain inspirational knowledge, how to lead a better life, and how to help one's fellow-man. This priceless understanding results in an intense happiness, with a sublime realisation of "the peace of God which passeth all understanding." § 160 23, 30 144 41 305 32 161 28 326 25 161 27 211 34 145 38 233 30, 42 246 35 300 40

"Sweet sign and substance
Of God's presence here" ‖ (Mary Baker Eddy).

* "Christian Science Lecture," May 13th, 1905.

† "The wicked, through the pride of his countenance, will not seek after God: God is not in all his thoughts" (Ps. 10, ver. 4).

‡ "The following words of a friend well voice the feelings of a great multitude:—'To me,' said this gentleman, 'one of the mysteries of our time is the success of Science and Health'" (B. O. Flower, in the "Twentieth Century Magazine").

§ "He could only say that he had rarely met with such capacity to enter some of the deeper aspects of truth, and he had seen the lives of Christian Scientists, tranquil, bright, cheerful. . . . They [his own church] ought to have had all along the elixir of life to give to their people. Had they lost it? Why was it that they so seldom met in the ranks of their own people any one of whom a visitor from Mars would say, 'What is the secret of that man's or that woman's life?' that radiant sense of the supernatural, that brightness and reality of spirit?" (Archbishop of York).

‖ "Extempore," January 1st, 1909.

Mrs. Eddy.*—"*It is commonly said that, if he would be heard, none*
150 5 *should write in advance of his times. That I do not believe, only it does not matter how few listen. I believe that we are close upon a great and deep spiritual change. I believe a new redemption is even now conceived, of the Divine Spirit in the human heart, that is itself as a woman, broken in dreams and yet sustained in faith, patient, long-suffering, looking towards home. I believe that though the Reign of*
329 40 *Peace may be yet a long way off, it is drawing near: and that who*
330 40 *shall come to save us anew shall come divinely as a woman, to save as Christ saved, but not as He did, to bring with her a sword"* † (William Sharp).

It would not be natural to end without saying a few words about Mrs. Eddy, whom I revere as a leader, and love as a fellow-worker, and of whose writings I gratefully acknowledge myself a student,
315 30 diligently searching daily in the inexhaustible mine of wealth that
172 26 now is open to every earnest worker.‡

Of her physical condition in her 87th year, I cannot do better than quote "Dr. Allan McLane Hamilton, the expert alienist, who has devoted the last month to an exhaustive investigation of the mental condition of the Founder of Christian Science," a "medical expert who has figured in so many famous cases during the last thirty-five years," and who was chosen by the Court to report on her mental condition, "having no sympathy with her religious teachings." In the "New York Times" of September, 1907, from which the above is taken, he says: "She is absolutely normal, and possessed of a
164 15 remarkably clear intellect. . . . For a woman of her age, I do not hesitate to say that she is physically and mentally phenomenal." He also speaks of "Mrs. Eddy's great vitality, and the absence of
87 26 any of the usual tokens of mental breakdown natural to one of her great age."

> "God sends His teachers into every age,
> To every clime, and every race of men,
> With revelations fitted to their growth
> And shape of mind, nor gives the realm of Truth
> Into the selfish rule of one sole race"§ (J. R. Lowell).

Descended from a long line of religious ancestry of our oldest and best English and Scottish families, imbued from her earliest days with deep religious feeling, with great natural intellectual ability and spiritual fervour, even as a girl, a student of Natural Philosophy, Logic, and Moral Science, familiar with Hebrew, Greek, and Latin, and trained specially in rhetoric by Professor Sanborn, she was eminently fitted from the outset to receive the
164 14 inspiration of Truth, which enabled her, not only to unveil the science of God by rediscovering the true scientific meaning of the teaching and works of Jesus the Christ, but to place on record,
34 7 founded on the Rock, a definite and accurate statement of absolute

* "Eddy: A current of [pure] water running back, contrary to the main stream" ("Chambers Etymological Dictionary"). The similarity of the life and teachings of Nakayama Miki, the founder of the religion known as Tenrikyo in Japan, to the life and teachings of Mrs. Eddy, is interesting, more especially as they both appear to have been descended from the same ancestors. See Note W on page 613.

† "The Isle of Dreams."

‡ Arthur Stanley, who was Dean of Westminister at the time that I was at school there, and who was one of the most devout and spiritual men that I ever met, presented to the library a copy of Mrs. Eddy's principal work, "Science and Health, with Key to the Scriptures." This is her commentary of the Bible. The title page, which showed by his own handwriting his opinion of the book, has been mercilessly torn out by some dogmatic fanatic.

§ "Rhœcus."

Sec. VII.

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truth, for the guidance of man throughout all time. "For then will I turn to the people a pure language, that they may all call upon the name of the Lord, to serve him with one consent. From beyond the rivers of Ethiopia [evil run riot] my suppliants, even the daughter of my dispersed, shall bring mine offering" * (Zeph. 3, ver. 9, 10). 154 20

This pure consciousness, fit channel for Truth, has taught the world how, sitting at the feet of our Master and Way-Shower, the Galilean Prophet, man, gaining a spiritual sense, loses a belief in a material selfhood, to find himself divine, the son of God. 41 28

In demonstrating the truth of her words, "humility is the genius of Christian Science," this great leader has told of early searchings after truth; of timidity, self-distrust, and sleepless nights; of utter friendlessness, desertion, wearying toil in the wilderness of shattered hopes; of misrepresentations, bitter envy, ceaseless mockery, malicious falsehood, relentless persecution, agonies, and, thank God, of victories gained, uplifted by the sustaining power of what the world calls miraculous visions. Ablest to expose, "soonest to renounce," "bravest to endure, firmest to suffer," noblest to forgive, with self-forgetfulness, purity, and love, and secret yearnings to be better understood, she demonstrated step by step along the rugged way the truth of the great revelation. 34 5 49 2 350 36 353 17, 47 150 12

Then, with a cry of "Follow your leader only as far as she follows Christ," † she put her discovery into practice, though at times with bleeding footsteps through self-sacrificing love for others. "Scourged and condemned at every advancing footstep," but sustained by the marvellous development of male and female qualities, splendid moral courage and unfailing love, she hurled "the thunderbolt of truth," while binding up the broken-hearted. Reasoning with the storm, Truth stilled the "tempest of error," ‡ and thus this messenger of God has been the means of bringing moral and physical salvation 48 30 42 14 244 16

* The loss that has recently befallen humanity must lead one to carefully consider the following prophetic statement of the event: "When I would comfort myself against sorrow, my heart is faint in me. Behold the voice of the cry of the daughter of my people because of them that dwell in a far country: . . . The harvest is past, the summer is ended, and we are not saved. For the hurt of the daughter of my people am I hurt: I am black: astonishment hath taken hold on me. Is there no balm in Gilead; is there no physician there? why then is not the health of the daughter of my people recovered? Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people!" (Jer. 8, ver. 18-22, and 9, ver. 1). "The elders of the daughter of Zion sit upon the ground, and keep silence: . . . Mine eyes do fail with tears, . . . for the destruction of the daughter of my people; because the children and the sucklings swoon in the streets of the city. . . . what thing shall I liken to thee, O daughter of Jerusalem? . . . Thy prophets have seen vain and foolish things for thee: and they have not discovered thine iniquity, to turn away thy captivity; but have seen for thee false burdens and causes of banishment. . . . All thine enemies . . . say, We have swallowed her up: . . . let tears run down like a river day and night" (Lamentations 2, ver. 10, 11, 13, 14, 16, 18).

† "Message, 1901," p. 34, line 25.

‡ "Christian Healing," p. 2 (Mary Baker Eddy).

to hundreds of thousands of suffering men and women, who now bless her name. "A woman that feareth the Lord, she shall be
327 8 praised. Give her of the fruit of her hands; and let her own works praise her in the gates'" (Prov. 31, ver. 30, 31).

As the outcome of a life devoted to scientific research and
53 39 demonstration, there has been founded a religion based upon
292 36 changeless Principle, whose true followers, demonstrating wholeness of mind and therefore of body, are understanding and consequently
326 9 proving the scientific basis of the so-called miracles recorded in the Bible, and rejoicing in their freedom. They now, in their turn, are
244 33 daily healing sin and sickness by putting into practice her motto of "Work, work, work, watch and pray"—the song of Christian Science—and consequently are increasing in number with a rapidity unparalleled in the history of the world. This religion, based on
51 27 absolute, unalterable Science, is about to revolutionise the entire
100 28 universe, and, in a time unexpectedly short, even to the majority
304 22 of her most advanced followers, must bring us to its final result, for
356 36 which all true lovers of humanity have for centuries devoutly prayed—
244 36 namely, the end of all sin, sickness, suffering, and limitations of
99 16 every description, even the seeming disappearance called death. Ignorance, or human consciousness, then, no longer has its self-
25 15 imposed, imaginary existence, and all apparently wake up out of this
22 20 hell of perpetual seeming troubles and limitations, to find themselves
40 10 Godlike beings, in a state of inexpressible constant happiness, in
39 41 a world of wondrous glory, God's world.

99 15 **The End.**—This is the only "end of the world."

101 23 **"As the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be"** (Matt. 24, ver. 27).

222 24 **"And what I say unto you I say unto all,**
109 7 **Watch" your thoughts**
(Mark 13, ver. 37).

TO WHOM IT MAY CONCERN.*

Refer to Page Line

1 1 55 7 464 2
" When one comes to the age with spiritual translations of God's
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messages, expressed in literal or physical terms, our right action is not
328 8, 34 525 17 319 11
to condemn and deny, but to 'try the spirits,' and see what manner
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they are of. This does not mean communing with spirits supposed to
329 23, 35 324 35
have departed from the earth, but the seeking out of the basis upon which
138 42 68 7
are accomplished the works by which the new teacher would prove his
217 38 233 7 326 9
right to be heard. By these signs are the true disciples of the Master
235 25 319 1 161 36 325 19
known: the sick are healed: to the poor the gospel is preached"†
(Mary Baker Eddy).

The following is a copy of a letter recently written to a friend, with some additions. It is but an exposure, with a view to the destruction of "some of the leading illusions along the path which Science must tread in its reformatory mission among mortals" ("Science and Health," p. 129, line 26. Mary Baker Eddy). Error cannot be destroyed until it is exposed, when, being recognised, all unite in destroying it. This destruction must precede the purification of God's temple. 71 15 217 33 341 38 5 23

Dear ——

Mrs. Eddy in "Science and Health, with Key to the Scriptures," p. 192, line 5, makes the following sweeping statement: "We are not Christian Scientists until we leave all for Christ." Obviously this can only mean that no one is a true Christian Scientist who, amongst other things, does not abandon material methods as fast as is possible, and rely upon treatment for the hundred and one duties that have to be attended to throughout the day. "Our reliance upon material things must be transferred to a perception of and dependence on spiritual things" ("Retrospection and Introspection," p. 28, line 13. Mary Baker Eddy). Is a man truly a Christian Scientist, for instance, who relies continually upon the time-table to catch his train, the mesmerism of regular sleep to maintain health, the study of books to obtain material knowledge, and the habitual writing of letters when he wishes to meet a friend? All these can be better done by treatment if regularly practised. "Never fear to bring the sublimest motion to the smallest duty" (Phillips Brooks). "There is nothing so small but that we may 336 26 298 17 344 8 298 15 312 30, 45 300 39 314 3 60 16 254 30 483 42 280 36 298 21 303 30

* This letter, naturally, formed no part of the original lecture.
† Misc. Writ., p. 171, line 7.

honour God by asking His guidance"* (Ruskin). "The affirmations of Science must be tested by applying them throughout the gamut of human experience"† (Frank H. Sprague). "A real Christian Scientist is a marvel, a miracle in the universe of mortal mind. With selfless love he inscribes on the heart of humanity and transcribes on the page of reality, the living, palpable presence--the might and majesty!—of goodness" ("A Cruce Salus," Misc. Writ., p. 294, line 6. Mary Baker Eddy).

Denial of Material Intelligence is Necessary.—"*For if a man think himself to be something, when he is nothing, he deceiveth himself*" (Gal. 6, ver. 3).

Jesus said: "Let him deny himself, and take up his cross daily, and follow me" (Luke 9, ver. 23). One interpretation is that a man has to deny the material counterfeit called oneself, to handle the serpent tempter, to grasp every seeming difficulty boldly, and fearlessly to advance in a possibly hitherto untrodden path, relying solely on Truth as a guide, and giving up as quickly as possible all material, so-called aids. The cup of our Lord, of which he said, "Drink ye all of it," is our cross, and by commemorating this cup it becomes our crown.

To those who do not know by experience the protecting power of God this may appear to be risking one's professional status and rendering oneself open to criticism or even ridicule. "At present mortals progress slowly for fear of being thought ridiculous. They are slaves to fashion, pride, and sense" ("Science and Health," p. 68, line 2. Mary Baker Eddy).

Knowledge of Truth is Necessary.—"*Speak clearly if you speak at all*" (O. W. Holmes).

Truth tells. There is no time for half measures. Mrs. Eddy says: "Judge not the future advancement of Christian Science by the steps already taken" ("Science and Health," p. 459, line 8). Also: "Dispensing the Word charitably, but separating the tares from the wheat, let us declare the positive and the negative of metaphysical science; what it is, and what it is not. Intrepid, self-oblivious Protestants in a higher sense than ever before, let us meet and defeat the claims of sense and sin, regardless of the bans or clans pouring their fire upon us" ("Editor's Extracts from Sermon," Misc. Writ., p. 171, line 30). Material illusion is hastening with lightning rapidity to the end of its evil dream, and practically all men are ready for the truth. It is only fair under these circumstances to state the truth as plainly as possible. "The truth . . . and nothing but the truth." We dare not hesitate in obeying God's commands. God leads and governs.

Mrs. Eddy in "Science and Health" says: "Who is telling mankind of the foe in ambush? Is the informer one who sees the foe? If so,

* "Seven Lamps of Architecture," Introd., pp. 4, 6.
† "Natural Law" ("Christian Science Journal," November, 1909).

listen and be wise. Escape from evil, and designate those as unfaithful stewards who have seen the danger and yet have given no warning" (p. 571, line 10). And again: "One must fulfil one's mission without timidity or dissimulation, for to be well done, the work must be done unselfishly" (p. 483, line 30). 342 1 336 2 301 26

"The Scripture saith: 'He that covereth his sins shall not prosper.' No risk is so stupendous as to neglect opportunities which God giveth, and not to forewarn and forearm our fellow mortals against the evil which, if seen, can be destroyed" (Misc. Writ., p. 213, line 8. Mary Baker Eddy). 285 6 112 12 546 16

"Now opinion is cruel, and truth is merciful: opinion is worth little, truth is priceless; and yet probably more are moved in this world by opinion than by truth, because opinions are to weak characters what truth is to strong."

The leaders in the scientific world of the present day, earnest searchers after truth, know too well the difficulties under which we have hitherto laboured, to do other than ponder over what is presented to them, and carefully to see whether it helps them to elucidate the problems which they daily have to meet. "Give instruction to a wise man, and he will be yet wiser: teach a just man, and he will increase in learning" (Prov. 9, ver. 9). 240 40 336 7

Love is Necessary.—"*When loving, we learn that 'God is Love'; mortals hating, or unloving, are neither Christians nor Scientists*"* (Mary Baker Eddy). "*For the letter killeth, but the spirit giveth life*" (II. Cor. 3, ver. 6). 241 31

To such individuals as merely have a superficial knowledge of the letter of Christian Science, I should like to point out that the class of sin Jesus most condemned was Pharisaism; namely, self-righteousness, pride, criticism, etc. Love is the antithesis of all this, and love alone is the cure for it. 38 43 337 30 106 16 299 12

"That only which we have within us can we see without" (Emerson).

Constructive criticism elucidates points and clears individual thought. Destructive criticism, whereby one either uproots the faith or denies the facts by means of which a man tries to get closer to God, is absolutely wrong, unless something better is given upon which to found a higher idea of God. "We have not the time to be tearing down some other man's religion" (Rev. L. G. Morong). 299 5 299 12 314 31 34 11

"Let every man begin with his own conduct, and reform that; and when every one succeeds, the world will need no further reformation. But if one cannot reform himself how shall he reform the world? If a man shall sincerely take himself in hand, he will have little time to make war upon others: it is enough for one man and will last him a lifetime"† (W. G. Old). "He that is without sin among you, let him first cast a stone" (John 8, ver. 7). 311 34 314 31

It will be found that this period of self-reformation will bring to

* "Message," 1902, p. 8, line 7.
† "The Simple Way," note by translator.

343 31 each man unfoldment, not only of God's plan of reforming the world,
99 29 but his own part to be played therein.
335 3

"No man is born into this world whose work is not born with him" (J. R. Lowell).

337 11 **Knowledge of what the Material World Claims to be is Necessary.**— "*If any man think that he knoweth any thing, he knoweth nothing yet as he ought to know*" (I. Cor. 8, ver. 2).

Those who have in the past drunk deep of the knowledge of the
240 39 material universe, and know scientifically the nothingness of it all, can
47 34 by reversal obtain a clearer realisation of the glorious, spiritual reality, and thereby help mankind better. It is their bounden duty to do this. It
240 43 is not necessary for each individual to know all about the material world,
217 33 but it is essential that some know it sufficiently to thoroughly expose its
305 28 false claim and destroy it for the rest. Until this is done all must suffer.

336 2 Mrs. Eddy points out that "Each individual must fill his own niche in
343 31 time and eternity" ("Retrospection and Introspection," p. 70, line 18). At the same time we must be wise. We have to be careful in sitting "at meat in the idol's temple"—making use of our material knowledge—lest "through
212 10 thy knowledge shall the weak brother perish, for whom Christ died?"
328 34 (I. Cor. 8, ver. 10-11). "The servant of the Lord must not strive; but
241 10 be gentle unto all men, apt to teach, patient" (II. Tim. 2, ver. 24). "To remain gentle is to be invincible. Gentleness is ever victorious in attack and secure in defence. Therefore when heaven would preserve a man it enfolds him with gentleness" * (Lao-Tze).

336 3, 6 Mrs. Eddy says in "Harvest": "It is of comparatively little importance
351 33 what a man thinks or believes he knows; the good that a man does is the one thing needful and the sole proof of rightness." In the "Message for 1902," p. 8, line 17, she says: "We have no evidence of being Christian
333 21 Scientists except we possess this inspiration [tenderness, Truth, and Love], and its power to heal and to save. The energy that saves sinners
243 9 and heals the sick is divine: and Love is the Principle thereof." In "No and Yes," p. 33, she says: "Self-sacrifice is the highway to heaven," and in her message to the Mother Church, June, 1898, we find: "Whoever demonstrates the highest humanity—long-suffering, self-surrender, and spiritual endeavour to bless others—ought to be aided, not hindered, in his holy mission. I would kiss the feet of such a messenger,† for to help such a one is to help oneself." Whether a man understands
217 38 how to pray rightly or not can be told by whether he can heal
235 25 sin and sickness instantly and habitually by turning in thought to God. This is the only proof. "Ye shall know them by their fruits" (Matt. 7, ver. 16). We have no right to criticise another's work until we can prove our knowledge of truth in this way. Even then divine patience alone
158 40 can bring out the manifestation of that good which is omnipresent.
328 3 It is wise not to judge another's works. "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak
44 33 of myself" (John 7, ver. 17). What has to be done is to inquire into
510 7 any unfamiliar statement, so as to bring out the meaning and make certain that it is really understood. "Let us get up early in the vine-

* "Tao-Teh."

† "Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall suddenly come to his temple ["And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament (or covenant)" (Rev. 11, ver. 19). "The temple of the tabernacle of the testimony in heaven was opened: And the seven angels came out of the temple, having the seven plagues, clothed in pure and white linen, . . . and the

Refer to Page Line

yards: let us see if the vine flourish, whether the tender grape appear and the pomegranate bud forth" (Solomon's Song, Fruitage, "Science and Health," p. 600. Mary Baker Eddy). We must not "number the people." There should be no separation in thought induced through spiritual pride, nor fear through a belief in paucity of numbers. All men are spiritual, and dwelling on supposed differences and imperfections is merely putting off the day when all will appear to wake up to this knowledge. "And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8, ver. 11, and Jer. 31, ver. 34).

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Knowledge of Underground Working is Necessary.—

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"Knowledge is now no more a fountain seal'd:
Drink deep, until the habits of the slaves,
The sins of emptiness, gossip, and spite
And slander, die" * (Tennyson).

The useless effort that is being made to split the ranks of Christian Scientists, by the false, so-called mental working of those who think that they are thereby helping humanity, results in criticism by those acted upon, who do not properly protect themselves. This criticism is not of an elucidating, but of a destructive character, founded upon ignorance of the seeming laws governing the material world and of the laws of Christian Science. "For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done all, to stand. Stand therefore, having your loins girt about with truth" (Eph. 6, ver. 12-14). Of course, there can be no carping criticism between those who really know and love the truth.

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When the banner of truth is raised aloft, the Pharisaical class of thoughts at once attack. Woe comes to the unfortunate mortal who from ignorance allows himself to be made a channel through whom this assault is made, the human crucible wherein the attack rages. "Woe unto them that . . . take away the righteousness of the righteous from him!" (Is. 5, ver. 22, 23). "Lord, lay not this sin to their charge" (Acts 7, ver. 60). Remember that they never made their so-called minds, and they never made the thoughts that affect them.

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Such attack cannot possibly harm the standard bearers if they rest "upon the supremacy of God" and protect themselves continually by the realisation of God, as has so well been exemplified in the wonderful life of Mrs. Eddy; but it expends its imaginary force upon those who through neglecting to protect themselves sufficiently, and without any personal knowledge of facts, repeat stories, true or untrue, against those whose understanding of truth happens to be in a line somewhat different from their own. "Beware of those who misrepresent facts; or tacitly assent where they should dissent" (Misc. Writ., p. 109, line 8. Mary Baker Eddy).

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temple was filled with smoke from the glory of God, and from his power; and no man was able to enter into the temple, till the seven plagues of the seven angels were fulfilled" (Rev. 15, ver. 5, 8)], even the messenger of the covenant. . . . But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire. . . . and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. . . . And I will come near to you to judgment; and I will be a swift witness against the sorcerers," etc. (Mal. 3, ver. 1-3, 5).

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302 12

* "The Princess."

This course of action is diametrically opposed to the scientifically religious teachings of Mrs. Eddy, and the broad spirit of charity that without exception underlies her statements with regard to the work of all earnest searchers after truth.

"Whatever enlarges man's facilities for knowing and doing good, and subjugates matter, has a fight with the flesh. Utilising the capacities of the human mind uncovers new ideas, unfolds spiritual forces, the divine energies, and their power over matter, molecule, space, time, mortality: and mortals cry out, 'Art thou come hither to torment us before the time?' then dispute the facts, call them false or in advance of the time, and reiterate, Let me alone. Hence the footprints of a reformer are stained with blood" ("Message to the Mother Church," 1902, p. 10. Mary Baker Eddy).

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If a man has apparently no great intellectual capacity, he need not be discouraged. He can more than make up for this temporary deficiency by the pertinacity with which he realises truth throughout the day. He must, however, learn to abandon all false concepts of his neighbour and keep his thoughts resting on the perfection of God and man. Working in this way and realising the absolute wisdom and knowledge that he, the perfect spiritual being in heaven, reflects, he will obtain all the knowledge that is necessary for man, both real knowledge of the spiritual world and any information concerning the material universe that is indispensable for the clearing up of its seeming mystery and its subsequent inevitable destruction.*

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"There is such a thing as a holy simplicity that knows little of anything but how to treat with God. At the same time commend me to holy people of good heads" (Santa Teresa).

Assimilation of Mrs. Eddy's Writings is Necessary.—There would be no personal criticism had others attained, as all will later, to Mrs. Eddy's power of being able to see what is about shortly to take place in the material world. She does not belittle the work of the material scientist, but says, in "Science and Health," p. 195, line 19: "Observation, invention, study, and original thought are expansive and should promote the growth of mortal mind out of itself, out of all that is mortal. It is the tangled barbarisms of learning which we deplore—the mere dogma, the speculative theory, the nauseous fiction." Again: "Modern discoveries have brought to light important facts in regard to so-called embryonic life" (p. 548, line 27), and speaking of one such discovery she says: "This discovery is corroborative of the Science of Mind" (p. 549, line 1).

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"In the present stage of human understanding, a knowledge of various branches of learning which, in their general implications, do not harmonise with the standard of absolute Science, may be indispensable. Educational, economic and social considerations frequently enforce the necessity of cultivating and perpetuating such phases of thoughts as will lead consciousness most naturally and progressively to higher levels" ("Christian Science Sentinel").

* The intuitive simplicity of the pure child consciousness that with wondrous beauty so readily grasps the ultimate, and even proves this knowledge by instantaneous demonstrations, is yet inadequate to grapple with and reverse the myriad forms of lurid evil that to-day enslave a materially "educated" world.

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Mrs. Eddy observes, on page 195 of "Science and Health," line 15: "Whatever furnishes the semblance of an idea governed by its Principle, furnishes food for thought. Through astronomy, natural history, chemistry, music, mathematics, thought passes naturally from effect back to cause. Academics of the right sort are requisite. Merely to speculate regarding the spirituality of man and the universe does not lead to an apprehension of the divine idea. The 'Word' must be 'made flesh' (John 1, ver. 14). 55 32

"Christian Science eschews what is called natural science, in so far as this is built on the false hypotheses that matter is its own law-giver that law is founded on material conditions, and that these are final and overrule the might of divine Mind" ("Science and Health," p. 127, line 30. Mary Baker Eddy). 290 3

The following quotations from an interview with Mrs. Eddy may come as a surprise to any who might be tempted to belittle an intimate knowledge of natural science and its expression in modern inventions: "What is your attitude to science in general? Do you oppose it?" "Not," with a smile, "if it is really science." 304 22

"Well, electricity, engineering, the telephone, the steam engine—are these too material for Christian Science?" "No, only false science—healing by drugs." . . .

"But the pursuit of modern material inventions?" "Oh! we cannot oppose them. They all tend to newer, finer, more etherealised ways of living. They seek the finer essences. They light the way to the Church of Christ. We use them, or make them our figures of speech. They are preparing the way for us" ("New York Herald," May 1st, 1901, reprinted in "Christian Science Journal," June, 1901). 182 29 134 26 37 26 50 35 308 41

Knowledge of Language is Necessary.—Mrs. Eddy points out the "difficulty of so expressing metaphysical ideas as to make them comprehensible to any reader, who has not personally demonstrated Christian Science" ("Science and Health," p. 115, line 5). Metaphysical terms are meaningless, in the first instance, to the natural scientist. What does he know of the constitution of a thought? Speak of a "line of force" or a high-tension current, and he at once understands what you are saying, and has a groundwork of theory into which he is ready to fit the new material facts you are about to give him, so that he can classify them, recollect them, and, rising to a higher level, turn them to practical use, reducing his late masters into the position of servants. 44 34 286 19 88 16 67 15 67 12 240 41

Frederick Harrison writes: "Life and conduct shall stand for us wholly on a basis of law, and must rest entirely in that region of science (not physical, but moral and social science) where we are free to use our intelligence in the methods known to us as intelligible logic, methods which the intellect can analyse. When you confront us with hypotheses, however sublime and however affecting, if they cannot be stated in terms of the rest of our knowledge . . . then we shake our heads and turn away." 340 27 1 4

This "network of mystery," including "spiritual wickedness in high places," and other such devilish practices, being deeply rooted in false material hypotheses, requires its very groundwork to be upheaved and the basic roots exposed and laid bare for destruction by the light of Truth. 341 39 342 10

"Every true Christian Scientist will be careful that his words are not intended to deceive, but rather to elucidate the truth. Mortals, in talking to mortals about mortal experiences, must speak in terms which will be understood in the dictionary sense of the language used, otherwise they may create a wrong impression about the teachings of Christian Science and render themselves liable to be charged with having lied" ("Christian Science Sentinel," September 18th, 1909. Archibald McLellan).

Materialists are most readily led to God along the line of least resistance and should be shown in a way they understand most easily, that matter is not a solid, indestructible thing, but a fleeting evanescent belief of which scientific men admit they know practically nothing, and named electricity. This has now been discovered to be simply an elementary false impression of the Christ, God's spiritual manifestation.

They have to be shown that the material veil can be caused to entirely disappear simply by short-circuiting it, when there is nothing material left mathematically, philosophically, or logically. Mathematically we know that if a thing ever was nothing, or ever becomes nothing, it cannot possibly ever be anything, however much it appears to be something. When one shows not only that matter is electricity, and merely due to action of the tension of lines of force acting upon themselves, that is to say, that matter is a manifestation of thought, or thought made visible, it is quite easy for people to understand how the only method of working with any chance of permanent success is in the way that Mrs. Eddy has been pointing out for the last forty years.

The technical terms here made use of are in common usage, and appeal to the average materialist, enabling him to see that Mrs. Eddy, when speaking of matter, uses metaphysical terms in place of those that he understands and uses. Here let me quote her words: "As a literature, Christian metaphysics is hampered by the lack of proper terms in which to express what it means" (Misc. Writ., p. 366, line 1). "As human thought changes . . . error will be no longer used in stating truth" ("Science and Health, p. 125, line 12, and p. 126, line 2). The time for this change has surely come. Now that the constitution of matter is understood, the statements of unfolding truth will become easier to express.

Once you can shake the fundamental basis upon which a materialist founds all his theories, he at once reconsiders his position and gladly turns to the study of the Bible and Mrs. Eddy's explanatory writings as the only way by which he can emerge from the seeming difficulties that he now admittedly cannot solve. "I shake not the earth [the theories of the natural scientists] only, but also heaven [the ideas of the spiritual workers]. And this word . . . signifieth the removing of those things that are shaken as of things that are made, that those things which cannot

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be shaken may remain" (Heb. 12, ver. 26, 27). "And I will shake all nations, and the desire of all nations shall come: and I will fill this house with glory, saith the Lord of hosts" (Haggai 2, ver. 7). 58 39 323 4

Knowledge of God is Necessary.—"*They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea*" (Is. 11, ver. 9).

"The term Christian Science relates especially to Science as applied to humanity" ("Science and Health," p. 127, line 15. Mary Baker Eddy) 324 35

It is the Science of God and man, and the only true knowledge is the knowledge of the ideal or real world. To obtain this thorough knowledge of the real world, not only is it essential that what matter claims to be should be comprehended, but the underlying causes and the forces that claim to be at work must be uncovered. "Is God the Principle of all science or only of Divine or Christian Science? . . . All true Science represents a moral and spiritual force, which holds the earth in its orbit. This force is Spirit" ("Rudimental Divine Science," p. 4. Mary Baker Eddy). "Science often suffers blame through the sheer ignorance of people, while envy and hatred bark and bite at its heels" ("No and Yes," p. 43. Mary Baker Eddy). 326 32 71 15 74 11 337 11 347 40

Knowledge of Evil is Necessary.—"*The proper knowledge of evil and its subtle workings . . . is indispensable.*" "*To know the what, when, and how of error, destroys error. The error that is seen aright as error, has received its death-blow; but never until then*"* (Mary Baker Eddy). 337 11 336 3

"Study and practical work in Christian Science speedily bring error to the surface and give a new and more correct apprehension of its nature and pretences, its asserted laws and modus operandi. It is necessary that evil's progeny be thus recognised before it can be destroyed, and it is equally important that they be destroyed as soon as recognised" ("Watching versus Watching Out," "Christian Science Sentinel," September 16th, 1905. J. B. Willis). Mrs. Eddy, in a letter to the "Sentinel," of the following week, emphasising the absolute necessity of careful and ceaseless watch upon one's thoughts, writes: "Does not the text-book of Christian Science, 'Science and Health, with Key to the Scriptures,' read on page 252, 'A knowledge of error and of its operations must precede that understanding of Truth which destroys error'?" 145 1 329 36 222 25 138 42 145 23 139 15 72 26 73 28

Only by uncovering error can we thoroughly deal with and destroy the evil that is at work in the material so-called world. In the words of Mrs. Eddy I would repeat to-day: "Those who deny my wisdom or right to expose error, are either willing participants in wrong, afraid of its supposed power, or ignorant of it."† Mrs. Eddy is most emphatic on this point. She says: "Many are willing to open the eyes of the people to the power of good resident in 217 33 71 15 401 7

* "First Address to the Mother Church" (Misc. Writ., p. 108, line 23), and "Advice to Students" (Misc. Writ., p. 299, line 4).

† Misc. Writ., p. 335, line 18.

335 1 divine Mind, but they are not so willing to point out the evil in human thought, and expose evil's hidden [so-called] mental ways
73 28 of accomplishing iniquity. Why this backwardness, since exposure is necessary to ensure the avoidance of the evil?" ("Science and
321 22 Health," p. 570, line 30). She also says: "The visible universe
308 41 declares the invisible, only by reversion" (Misc. Writ., p. 218, line
343 8 5). Also, "The use of a lie is that it unwittingly confirms Truth,
217 33 when handled by Christian Science, which reverses false testimony
308 42 and gains a knowledge of God from opposite facts, or phenomena"
222 38 ("Unity of Good," p. 36).

Mrs. Eddy makes it perfectly clear that every detail of evil has to be
108 43 understood and laid bare. Under the marginal reference, "Fallacious
73 20 Hypotheses," she writes: "Science must go over the whole ground, and
343 20 dig up every seed of error's sowing" ("Science and Health," p. 79, line 9).
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She points out the care with which this exposure has to be made, and says that it must be done sooner or later. "This uncovering and punishing of sin must, will come, at some date, to the rescue of humanity." "Have mortals, with the penetration of Soul, searched the secret chambers of sense? I never knew a student who fully understood my instructions on this point, of handling evil, as to just how this should be done, and carried out my ideal." "If spiritual sense is not dominant in a student, he will not understand all your instructions" ("New Commandment," Misc. Writ., p. 293, line 6; p. 292, line 25; p. 293, line 14).

She says: "Mortals must first open their eyes to all the illusive
338 22 forms, methods, and subtleties of error, in order that the illusion,
139 14 error, may be destroyed" ("Retrospection and Introspection," p. 64, line 26). She also has said: "Our time, means, and health are required for the fuller investigation of this subject; to teach, write, establish practices for students, or halt, perhaps, at measures to be adopted, because of persecution." "Midnight foretells the dawn,
109 14 and the wise men of old were led by spiritual vision to foretell the hour of Truth. But what shepherd-sage to-day, seeing the light, beholding a solitary star, is allowed to explain the darkness?" ("Science and Health," 1st edition, pp. 455 and 108). Again, she says: "Led by a solitary star amid the darkness, the Magi of old foretold the Messiahship of
139 14 Truth. Is the wise man of to-day believed, when he beholds the
525 2 light which heralds Christ's eternal dawn and describes its effulgence?" ("Science and Health," p. 95, line 23). The fulfilment
158 20 of the above prophecies has brought the knowledge that such investigations and needful explanations could only be made as man finds his rightful dominion over evil of every kind.

272 28 When a man understands evil he has no fear of it. Mrs. Eddy points
343 39 out that "His [Jesus's] earthly mission was to translate substance into
401 36 its original meaning, Mind" (Misc. Writ., p. 74, line 15). We must not expect to get an accurate knowledge of the real spiritual world

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if we do not understand the illusive pretence of a material world? Jesus said to Nicodemus: "If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?" (John 3, ver. 12). Mrs. Eddy says: "As mortals do not comprehend even mortal existence, how ignorant they must be of the all-knowing Mind and of His creations." 242 10 15 16

"If you wish to know the spiritual fact, you can discover it by reversing the material fable, be the fable *pro* or *con*—be it in accord with your preconceptions or utterly contrary to them" ("Science and Health," p. 187, line 3, and p. 129, line 7). But how can you possibly expect to gain knowledge of the spiritual by reversing the material, if your knowledge of the material is inaccurate? 306 21 483 38 171 19

To destroy the human belief in its own theories is to strike a fatal blow at their power to harm. 401 7 217 33 71 15

To do this thoroughly, an accurate knowledge of what it claims to be is essential. Mrs. Eddy, in "Science and Health," points out the value of understanding its false basis, that is, what it claims to be, "Mortal mind is ignorant of self, or it could never be self-deceived" (p. 186, line 28). "As mortal mind is the husbandman of error, it should be taught to do the body no harm and to uproot its false sowing" (p. 180, line 2). Speaking of the transient potency of drugs, she also says: "These lessons are useful. They should naturally and genuinely change our basis from sensation to Christian Science" (p. 370, line 28). 171 19 284 35 149 33 242 13

Mrs. Eddy says, in "Retrospection and Introspection," p. 55: "Let us follow the example of Jesus, the master Metaphysician, and gain sufficient knowledge of error to destroy it with Truth." She also says: "The looms of crime, hidden in the dark recesses of mortal thought, are every hour weaving webs more complicated and subtle" ("Science and Health," p. 102, line 18). These are "the rulers of the darkness of this world" and the "spiritual wickedness in high places," spoken of in Ephesians. Each of us has his work to do, and it is fortunate that some are found that can handle such wickedness without any fear. These have to know "evil aright" (Misc. Writ., p. 108, line 16. Mary Baker Eddy), to understand every detail of its action in order to prevent succumbing to its "serpent's sting." "The diabolism of suppositional evil at work in the name of good, is a lie" (Misc. Writ., p. 334, line 18. Mary Baker Eddy). We have to face this evil, to have the courage of our convictions, however much we are misunderstood and reviled. God will lead us if we are doing our work properly, and no ignorance or other form of evil can check the work or harm us. "Herein is our love made perfect, that we may have boldness in the day of judgment" (I. John 4, ver. 17). 152 27 105 9 74 15 95 39 336 2 342 43 272 28 341 20 103 19 59 20 272 28 342 43 241 21 310 13

Fortunately we can retire into the kingdom of God that is within, the secret place of the Most High, and there, secure in the love of God, knowing what we really are, destroy every false and lying thought 316 36 313 25 312 30 295 28

that tempts us to believe in this so-called evil. **John follows on after the previous quotation by saying: "Because as he is, so are we in this world."**

"And then should a Man wrap his Soul in this, even in the great Love of God, and clothe himself therewith as with a Garment ; and should account thence all Things alike ; because in the Creature he finds nothing that can give him without God, the least Satisfaction ; and because also
243 16 nothing of Harm can touch him more, while he remains in this Love,
241 21 the which indeed is stronger in all Things, and makes a man hence in-
337 37 vulnerable both from within and without, by taking out the Sting and Poison of the Creature, and destroying the Power of Death.

"Such a Man gets nearer Favour than the World is able to bestow
142 12 upon him. He hath God for his Friend ; he hath all His Angels for his Friends. In all Dangers and necessities these protect and relieve him; so that he need fear no Manner of Evil ; no Creature can hurt him. Nay, but he gets the Hearts of all his good Friends into his Possession, and loses none but his Enemies, who before loved his Vanity and Wickedness.

534 5 "For all the Children of God are but One in Christ, which one is Christ in All . . . So that he can have no want of Spiritual Friends
100 42 and Relations . . . These are Friends worth having . . . So in like manner, those who love Truth and Righteousness will love that man . . . yet they cannot resist being of one Mind with him, and being united in Affection for the great regard they bear to the Truth, which shines forth in his Words and in his Life. By which they are made either his declared or his secret Friends ; and he doth so get their Hearts, as they will be delighted above all Things in his Company, for the Sake
242 37 thereof, and will court his friendship and will come unto him by Stealth, if openly they dare not, for the Benefit of his Conversation and Advice ; even as Nicodemus did unto Christ, who came to Him by Night, and in his Heart loved Jesus for the Truth's Sake, though outwardly he feared the World. And thus thou shalt have many Friends that are not known to thee ; and some known to thee, who may not appear so before the world"* (Jacob Boehme). This took place in the past amongst the early Christians, and is being repeated to-day in the life experience
342 43 of both men and women in the advanced field of Christian Science.
272 28 It bears on its face its tale of fear, and in these enlightened days
343 39 **should be a thing of the past. It can only continue until greater knowledge dispels the night of ignorance which tries to hide the truth. On the other hand, the lack of moral courage evinced by such** learners, being fatal to rapid advance, should be lovingly rebuked by all true friends.

"They are slaves, who dare not be
In the right with two or three" (Lowell).

Charity is Necessary.—"*If thou hast anything of good, believe still better things of others, that thou mayest preserve humility*" (Thomas à Kempis). "*Courtesy is the sister of charity, by which hatred is extinguished and love is cherished*" (St. Francis of Assisi).

* "The Supersensual Life," pp. 24, 25.

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All of those who know the history of Mrs. Eddy, and value aright her reiterated teachings, refrain from breaking the Golden Rule, and if differing from what they hear or what they read of another, substitute 299 26
silence for censure and rely upon the mental work. "Do thou hold 348 23
thy tongue for one day. On the morrow see how much clearer 147 17
are thy purposes and duties" (Carlyle). This silent work either destroys that which might at first appear a menace to Christian Science, or, if right, alters the first false impression of it. Shakespeare says: "Virtue itself 'scapes not calumnious strokes," * and those who through ignorance pass on untruths, and those who for want of 315 17
sufficient protection of themselves start untruths through misunderstanding, will be helped by the following words of our leader:—

"Envy or abuse of him who, having a new idea or a more spiritual 158 40
understanding of God, hastens to help on his fellow-mortals, is neither 328 8
Christian nor Science. If a postal service, a steam engine, a submarine 327 35
cable, a wireless telegraph, each in turn has helped mankind, how much more is accomplished when the race is helped onward by a new-old message from God, even the knowledge of salvation from sin, disease, and death" ("Message from the Mother Church," 1902, p. 11, line 10. Mary Baker Eddy). Jesus said: "Forbid him not: for he that is not 329 23
against us is for us" (Luke 9, ver. 50). Let us honour Christianity 314 21
wherever it be found, and however imperfectly presented. 347 6

"Whatever in Love's name is truly done 242 8
To free the bound, and lift the fallen one, 217 38
Is done to Christ. Whoso in deed and word 328 2
Is not against Him, labours for our Lord" 314 29
(Whittier).

Whenever there is a feeling of censure, however merited, we know that there is a wrong thought that has to be destroyed, and the mental work must be done in our own consciousness. It is there the evil lies.

Mrs. Eddy writes: "No personal considerations should allow any root of bitterness to spring up between Christian Scientists, nor cause any misapprehension as to the motives of others. We must love our 44 36
enemies, and continue to do so unto the end. By the love of God we 352 30
can cancel error in our own hearts, and blot it out of others." 356 2

"I recommend that Scientists draw no lines whatever between one 247 11
person and another, but think, speak, teach, and write the truth of 350 35
Christian Science without reference to right or wrong personality in 145 20
this field of labour."

"We should endeavour to be long-suffering, faithful, and charitable 299 12
with all. To this small effort let us add one more privilege—namely, 344 43
silence whenever it can substitute censure. Avoid voicing error; but utter the truth of God and the beauty of holiness, the joy of Love, and the peace of God, that passeth all understanding"

"This one thing can be done, and should be: let your opponents alone, and use no influence to prevent their legitimate action from their own

* "Hamlet," Act 1, sc. 3.

standpoint of experience, knowing, as you should, that God will well regenerate and separate wisely and finally; whereas you may err in effort, and lose your fruition" ("No and Yes," pp. 7-9).

Blanche Hogue writes: "If Christian Scientists in their work together dwell upon those things in which they concur, their diverging view-points concerning non-essentials will soon slip into secondary importance and unity will prevail. Upon this matter John Ruskin in 'The Mystery of Life and its Arts,' uses words both plain and strong. He writes: 'Whenever in any religious faith, dark or bright, we allow
350 38 our minds to dwell upon the points in which we differ from other people, we are wrong, and in the devil's power. . . . At every moment of our lives we should be trying to find out, not in what we differ from other people, but in what we agree with them . . . push at it together:
314 31 you cannot quarrel in a side-by-side push; but the moment that even
179 37 the best men stop pushing and begin talking, they mistake their pugnacity or piety, and it is all over.'"

> "There is so much bad in the best of us,
> And so much good in the worst of us,
> That it ill behoves any of us
> To find fault with the rest of us"
>
> (R. L. Stevenson).

72 26
71 15, 24 To complain of the exposure of electrical theories, and at the same time, through fear, to systematically avoid the seemingly destructive
284 34 action of electricity in a charged electric wire is a mere exposure of
337 45 the ignorant assent generally given to the hidden physical working and the so-called laws of matter, until their whole detail is recognised as a bald imposition.

70 2 Again, to complain of the exposure of an accurate, basic theory put
71 19 forward as a necessary method of cutting away the false authority of
217 33 material phenomena, an exposure essential to the destruction of a belief in it, and to complain of the use of a man's knowledge of God
333 24 for the better performance of every-day details, and at the same time to take advantage of every material condition, such as the electric telegraph and the electric railway, is the hypocrisy of ignorance. Such individuals, mistakenly advertising their want of knowledge,
353 27 with the object of being of use to their fellow-men by exposing what
525 17 they think is ignorance of true science, are unaware of the danger
77 30 of the intensification of material thoughts and conditions by their own seemingly harmless use and even dependence upon these material phenomena, instead of the implicit reliance, even in trifles, on God alone, up to the fullest extent of their knowledge.
337 45 A tame submission to the seeming laws and limitations of matter is
346 25 simply evidence of the mesmerised condition under which the indi-
345 27 vidual labours. Fortunately, however, we live and learn, and a man's statements in the past are no criterion of his knowledge, and therefore spirituality, in the present.

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Mrs. Eddy writes: "Why I loved Christians of the old sort, was I could not help loving them. Full of charity and good works, busy about their Master's business, they had no time or desire to defame their fellow-men. . . . Their convictions were honest, and they lived them; and the sermons their lives preached caused me to love their doctrines" ("Message," 1901, p. 32, lines 7, 15). "He who has suffered from intolerance is the first to be intolerant" ("Christian Healing," p. 11, line 14). "The original text [of the Bible] defines 'devil' as 'accuser,' 'calumniator'; therefore, according to Holy Writ these qualities are objectionable, and ought not to proceed from the individual" ("Message," 1901, p. 16, line 16. Mary Baker Eddy). "We should 'draw no lines whatever' between persons, lest we be as 'sounding brass, or a tinkling cymbal'" (I. Cor. 13, ver. 1). "It is the healing power of truth that is persecuted to-day, the spirit of divine Love, and Christ Jesus possessed it, practised it, and taught his followers to do likewise" ("Message," 1901. Mary Baker Eddy). It was the self-righteousness of the Pharisees that crucified him, and this same self-righteousness is vainly beating its head to-day against a rock, the rapidly spreading knowledge of God.

"Anomalous though it may seem, I have no doubt that Jesus was shunned, and deemed a bad man at the period of his public labours, by all, save the few unpretentious ones whose Christianity enabled them to understand him" ("Science and Health," 1st edition, p. 131. Mary Baker Eddy).

"It is the persistent tendency to judge, criticise, and impugn the motives and purposes of others which has come down to us from the old thought, that often prevents us from meeting the demands of true ethics. We are certainly departing from true right conduct, under any rule of ethics, when we set ourselves up as the judges of the conduct or motives of others, to criticise and condemn. When we are able to see scientifically the perfect man, and view our brothers' shortcomings (as we conceive we see them) as the operation of uncontrolled evil, then . . . . we shall have made a great stride towards true ethics"* (Judge J. D. Works). "Judge not according to the appearance, but judge righteous judgment" (John 7, ver. 24).

Beware of Jealousy.—"*When the Pharisees saw Jesus do such deeds of mercy, they went away and took counsel how they might remove him*"† (Mary Baker Eddy)

Jealousy is the tyrant that proved the undoing of the Scribes and Pharisees in all their dealings with Jesus. "The mischief of jealousy, manifold and fruitful, extends widely. It is the root of all evils, the fountain of disasters, the nursery of crimes, the material of transgressions; thence arise hatreds, thence proceed animosities.

"The mischief is much more trifling, the danger less, the cure easy,

* "The Christian Science Journal," October, 1909.
† Misc. Writ,, p. 370, line 7.

where the wound is manifest. But the wounds of jealousy are
343 27 hidden and secret, nor do they admit of the remedy of a healing cure, since they have shut themselves in blind suffering within the lurking-places of the conscience. Whoever you are that are envious or malignant, observe how crafty, mischievous, and hateful you are to those you hate. Yet you are the enemy of no one's well-being more than your own; whoever he is whom you persecute with jealousy can evade and escape you. You cannot escape from yourself; wherever you may be your adversary is with you; your enemy is always within your own breast. Your mischief is shut up within you. You are captive under the tyranny of jealousy" (Cyprian, 250 A.D.).

"Beware of no man more than of yourself; we carry our worst enemies within us" (John Ploughman).

How thankful we should be to realise that all now necessary to attain perfect freedom from this tyrant is to recognise its absolute
241 21 non-reality, and open our mind to the ever-active divine Principle,
243 23 Love, and so manifest love in all dealings with our fellow-man.
336 43 When false thoughts attack through so-called individuals, it is
300 9 merely the call to still higher work in bearing our brother's burden.
352 30 "For the weapons of our warfare are not carnal, but mighty through
241 12 God" (II. Cor. 10, ver. 4). We must live and let live, and let
145 20 God choose His own time. "The science of man and the universe is on the way purifying all."

147 17 All evil that comes into our consciousness has to be destroyed in that
315 17 self-same consciousness. "For though we walk in the flesh, we do not
180 10 war after the flesh" (II. Cor. 10, ver. 3). If we fail to destroy in
356 23 our own consciousness such wrong thoughts concerning individuals,
145 28 we have to recognise that it is merely through want of sufficient of the love that our Master and his beloved disciple pointed out as the foundation of all law. "Love thyself last: cherish those hearts that hate thee"* (Shakespeare).

"Draw the curtain of night upon injuries; shut them up in the tower of oblivion, and let them be as though they had not been" (Bacon).

180 23 If we are living Christian Science throughout the day, neither
353 17 criticism nor untruths about us can possibly harm us in the slightest,
352 26 but must infallibly result in our additional purification and help, through the impersonal work of all true Scientists who hear the statements of error. "Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad" (Matt. 5, ver. 11, 12).

In Mrs. Eddy's letter to the General Association of Teachers, of October 21st, 1903, she says that we must "work 'midst clouds of
353 17 wrong, injustice, envy, hate, and wait on God, the strong deliverer, who will reward righteousness and punish iniquity."

"Work is the first chapter of human life; God is the conclusion" (Sri Ramakrishna).

"If God be for us, who can be against us?" "All things work

*"King Henry VIII."

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together for good to them that love God, to them who are the called according to his purpose" (Rom. 8, ver. 31, 28). 353 16

"If you launch your bark upon the ever-agitated but healthful waters of truth, you will encounter storms. Your good will be evil spoken of. 353 12
This is the cross. Take it up and bear it, for through it you win and 32 32
[perchance unrecognised in the house of so-called mortal "mind"] 42 14
wear the crown. Pilgrim on earth, thy home is heaven; stranger, thou art the guest of God" ("Science and Health," p. 254, line 27. Mary Baker Eddy).

The Grave Clothes of the Letter.—"*For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it* 349 32
had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment" 329 12, 16
[the law of love, the new commandment] (II. Peter 2, ver. 20, 21).

The knowledge of the letter is "the sword of the Spirit, which is the word of God" (Eph. 6, ver. 17). If the students of the letter of the 332 33
great law of Mind, eternal good, break the new commandment and are 180 6
not loving to their fellow-man, but imagine evil of their neighbour, 336 43
being held in fetters by "the dead body of Science,—pulseless, 337 22
cold, inanimate"* "their sword shall enter into their own heart" 30 13
(Ps. 37, ver. 15). These we must help impersonally when we think 355 30
of them. 147 17

Mrs. Eddy says: "Such so-called Scientists will strain out gnats while they swallow the camels of bigoted pedantry" ("Science and Health," p. 366, line 19). 490 10

Right throughout history we find exemplified the truth of the statement "the letter killeth, but the spirit giveth life" (II. Cor. 3, ver. 6). *The more the statements of truth are enunciated without the essential spiritual realisation and consequent human sympathy, the more deadly the result* upon a human being—if, through ignorance, off his guard—and upon the self-righteous law-giver. The reason for this is, not 377 1
that the statement of truth can possibly do any harm, but "when the 402 2
mechanism of the human mind" has not given "place to the divine 352 19
Mind"† and the human endeavour to enforce *what it considers* God's law 106 19
by the exercise of human will power, instead of by the destruction of the 350 16
evil that lies at the root of all wrong thinking and doing, then the innocent 251 37
ignorant one and the Pharisaical law-enforcer both suffer, in proportion to 353 15
the violence of the attack of personal evil. This is the use of the 354 11
letter of truth by the spirit of evil, evil working in the name of good, 313 10
producing an illusionary "positive wrong and negative right." 314 10
106 22
271 39
258 15
181 15
33 39
179 44

* "Science and Health," p. 113, line 7 (Mary Baker Eddy).
† Ibid., p. 176, line 13.

Verbal statements of God's power, cloaking the wrong thoughts behind, are the "sword" of evil—counterfeiting the two-edged sword of Truth—which morally slays the individual using it, bringing on him troubles innumerable, until, learning his lesson, he bears his brother's burden by reversing all evil thoughts of man, and knowing only the truth that man is in reality spiritual and good.

The essence of Christianity lies in the words of Jesus in the Sermon on the Mount, "All things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets" (Matt. 7, ver. 12). Mrs. Eddy writes: "The teacher of Mind healing who is not a Christian, in the highest sense, is constantly sowing the seeds of discord and disease. Even the truth he speaks is more or less blended with
351 20 error; and thus error will spring up in the [so-called] mind of his pupil. The pupil's imperfect knowledge will lead to weakness in
351 23 practice, and he will be a poor practitioner, if not a malpractitioner. The basis of malpractice is in erring human will" ("Rudimental Divine Science," p. 9, line 3).

"Then said Jesus, . . . I am the door of the sheep" (John 10, ver 7), "When once the master of the house is risen up, and hath shut to the door [that is, when night cometh and no man can work] and ye [those who have learned the scientific truth that all is Mind, and
349 21 should then bury the morale of Christian Science in the grave-clothes of the letter] begin to stand without, and to knock at the
353 21 door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our
350 10 streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out . . . Behold, there are last which shall be first, and there are first which shall be last" (Luke 13, ver. 25-28, 30).

352 22 **Take Heed.**—It is unhappily needful to warn those seeking for the better knowledge of God, and that wisely come to those who rely upon the writings of Mrs. Eddy, to explain the teachings of the
347 24 Bible, against appealing for help to anyone who is found to habitually
345 36, 42 speak against any person or persons, or to attach evil to their
300 8 fellow-man in thought or word.* Whatever their claims to a true
346 10 knowledge of Christian Science may be, and however much
347 3, 20 they are trying to help their fellow-man, this judgment
349 24 of another stamps them as wholly disqualified to teach, or
351 40 even practise, the healing of sickness with any safety to those with whom they come in contact. Mrs. Eddy says:
337 25 "It is important to know that a malpractice of the best
343 27, 35 system will result in the worst form of medicine" ("Christian Science," Misc. Writ., p. 233, line 1). She also says: "Better suffer

* It is either ignorance or "the image of jealousy, which provoketh to jealousy" "in the entry," "northward at the gate of the altar," where "the glory of the Lord of Israel was" (Ezek. 8, ver 3-5), that creates so much trouble in the latter days.

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a doctor infected with small-pox to attend you than to be treated mentally by one who does not obey the requirements of divine Science" ("Science and Health," p. 235, line 4), and again: "The greatest hindrance this science can meet will arise from back-sliding students—those claiming to practise it who do not adhere to its moral obligations" ("Science and Health," 1st edition, p. 429). 229 14 349 15

Results of healing in some cases apparently follow their efforts, but these are due to the recognition of truth by the patient, who is healed by the impersonal Truth. "Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity" (Matt. 7, ver. 22, 23). Even the formal declaration of truth on the part of the would-be healer, met by the spiritual receptivity of the patient, demonstrates the unfailing action of the omnipotent Principle which, when either the letter or the Spirit is absent, merely shines as a glorious, but unrecognised, presence over a troubled world. At the same time, the patient cannot escape contamination through association with an infected human instrument. Beginners so taught, instead of shrinking with horror at this deadly sin of attaching evil to their fellow-men, get careless, and at last actually excuse such guilt, on the ground that they are only telling you the position, or only letting you know about such-and-such persons, so that you can keep away from them and warn others to do the same. This is exactly the reverse of what has to be done in fulfilment of the Golden Rule, the law of Love, and therefore the law of Life. 350 13 350 15

Not the least of the dangers threatening the would-be searchers is that, in very human gratitude for the initial physical benefit received, they are liable to be held for a further interval under this dangerous influence. "A slight divergence is fatal in Science" ("Rudimental Divine Science," p. 17. Mary Baker Eddy).

On the other hand, if the helper obeys the Golden Rule in thought and word, however slight his knowledge of the latter, some good must, and no harm can, possibly result. This practical charity is the signet of the true and safe worker. Criticism is the danger signal. Love is the beacon light that infallibly guides us into the safe harbour of Science, where holiness, health, and happiness alone are found. "Oh! be swift to love, make haste to be kind" (Amiel). 300 8 336 25 336 27 356 9 241 5, 17 484 10 319 29

While the slanderer will offer many excuses for voicing evil concerning persons, the true worker knows that this is only justifiable when in treatment the evil is uncovered for the purposes of destruction, either audibly or silently, then and there. He also knows the absolute futility of any human attempt to oppose the action of God, and rests securely upon this knowledge. 145 26 356 36 304 6, 22 369 40

Personality.—Personality is the bane of mental workers. Whether 242 37

353 42 a person is a saint or a devil, is no business of ours. We, in any
144 41 case, have to keep our thoughts off him if we wish to avoid harming
147 21 ourselves, and making things worse. "He who worships man is neither Jew, Christian, nor Mohammedan, and cannot but become debased and degraded. He who worships man with all his imperfections and his weaknesses, cannot but deaden the spark of divinity placed within him by a higher power" * (H. Weinstock). We have
147 15, 17 to form a right estimate of God's idea, and only Christian Science
315 27 can enable us to gain this scientific knowledge. John records the
348 23 reproof that followed his personal worship before the feet of the angel, which showed him the truth: "See thou do it not; for I am thy fellow servant: . . . worship God" (Rev. 22, ver. 9).

Many have not yet recognised that when a person appears to be harming us, mentally, physically, or otherwise, it is only impersonal evil making him a channel. It is he that has to be pitied and protected. If we do our work properly the evil cannot harm us. Retaliating, or even feeling antagonistic, is not scientific. If a man threw a stone at us we would not blame and punish the stone. It is the evil that has to be dealt with and destroyed—by right thinking.

Safety is at Hand—"*Christian Science appeals loudly to those asleep upon the hill-tops of Zion*"† (Mary Baker Eddy).

The time is close upon us when there will be no mistaking the true worker for the false. Both may be trying to do their best, the latter often
354 28 failing through want of love. "Cast not your pearls before the unwise, but with increased power and patience press on. The fight is against an effort
349 35 to enthrone matter, to enthrone self. Pride is the death's-head at the feast
298 37 of love, but Christianity is ever storming sin in its citadels." Principle will always demonstrate where the clearest channel for truth can be found. Unselfed love is an unfailing sign, and the earnest seeker can never fail for lack of right direction, if he turns solely to Principle. Mrs. Eddy writes: "Wheresoever you recognise a clear expression of God's likeness, there abide in confidence and hope" ("Note, Pulpit, and Press," p. 21, line 24), and again, "Only a firm foundation in Truth can give a fearless wing and sure reward" ("Message,"
217 38 1901). The Christ is made manifest by demonstration, and Love
235 25 alone heals sickness and sin. "Therefore, come what may, hold fast
242 15 to love. We win by tenderness; we conquer by forgiveness" (F. W. Robertson). "The divinity of the Christ was made manifest in the humanity of Jesus" ("Science and Health," p. 25, line 31.
349 18 Mary Baker Eddy). Although an accurate declaration of truth is better than a declaration of error, it requires the spirit of Truth
241 12 and Love to demonstrate omnipotence, and nothing less can save humanity.

We have to recognise that throughout the history of religious ex-
353 25 periences we find that those previously persecuted when lifted into a position of eminence by the action of God, if not continually protecting themselves properly by true prayer, become the target of
106 2 evil "thoughts" which are always trying to find a joint in the
351 47 spiritual armour. A victim of personality, they in turn become

* Sermon on "The Jewish Idea of God," preached in the Jewish Synagogue, Sacramento, 1902.

† "Message to Mother Church," 1901, p. 35.

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the persecutors, condemning and maligning those who put forward a more spiritual view of life, and practise more closely the teachings of our Master. In this fast-approaching end of evil, we cannot expect the world to be free from the Pharisaism and its attendant envy and jealousy, that made the so-called Christians of Constantine persecute those of Northern Africa, because they refused to accept forms and ceremonies for the worship of the one God and the realisation of the living Christ. 353 27 / 179 44 / 549 3 / 347 38 / 337 31 / 349 35 / 241 36

"The day when the cry of 'Heretic!' was potent to stir up the passionate superstitions of unthinking crowds has passed away. The world is recognising that the heresy of yesterday is always the orthodoxy of to-morrow. The same spirit accused Jesus of blasphemy, dismissed Paul as a pestilent fellow, decried Wyclif as a forger of lies, and claimed Luther was a drunken friar" * (Frederick Dixon). What applied to the orthodox church twenty years ago applies to the leading spiritual church to-day. Excommunication without the slightest chance of defence, the constant dissemination of untruths† of every kind, so vile, in many cases, as to be their own undoing; the warning (against persons) of beginners, up to that time aglow with the beauty and worth of the right understanding of God and man; the stoppage of the teaching of others, and then even of free speech, and, finally, of access to the material church; the secret espionage, and later the open watching and waiting; the searching of private letters, to obtain evidence of wrong statements. All these occurring to-day are only repetitions of what has occurred in the past, and, probably, until they read this, those persecuting are just as certain that they are doing what is right as the bitterest exponents of the hellish system of the Inquisition. 349 4 / 360 30 / 349 35 / 53 28 / 331 15 / 337 42, 44 / 228 9, 40 / 299 37 / 300 8 / 328 20, 25 / 355 28, 29, 34 / 347 36 / 345 41 / 34 5 / 49 2 / 180 27 / 42 14 / 179 44 / 299 26

Impossible as this latter triumvirate of evil may seem, it is only a recurrence of the usual Pharisaical methods wherever the letter of religion is divorced from the Spirit: "And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor" (Luke 20, ver. 20). Even in this position we find our instructions from him who was called to meet the same injustice, and who in the culminating moments of his human agony was able to say, "Father, forgive them; for they know not what they do" (Luke 23, ver. 34). 302 20 / 352 11, 37 / 349 18, 21 / 353 22 / 353 16 / 300 15

"Truth needs no champions: in the infinite deep of everlasting Soul her strength abides" (J. R. Lowell). 181 10

Bearing the above facts in mind, let each one, trying to understand and live Christian Science, examine his inmost thoughts and see whether there is any criticism, any thought of others not being correct exponents of truth. If you find these devilish thoughts attacking the temple of the Holy Ghost, beware! Humbly in prayer, silence the lie, realise God's man, and prayerfully and 141 2, 3 / 337 6 / 315 6 / 352 1 / 300 8 / 345 30

*"Christian Science Journal," Mar., 1911, reprinted from "Cosmopolitan Magazine."

†"The higher you rise in the scale of Truth, the more intense and multiplied are the lies concerning you; the louder God speaks, the higher the devil lifts its voice to be heard above Him; the more Truth you bring, the more error is stirred by it, until the final conquest on the side of right" ("Science and

145 20 tearfully turn to God, certain that this recognition of the evil is its
222 24 uncovering, and this uncovering is its destruction and the relegation
145 26 for ever to outer darkness of such futile efforts to delay Truth's progress.

"The arrow that doth wound the dove
Darts not from those who watch and love" *
(Mary Baker Eddy).

190 22 The world now awakening eager-eyed, listens with bated breath and
43 26 heart-throbs deep to the wondrous unfolding story of ever-living man,
356 6 man that is the love of Love, the love of God.
467 17

The Wolf in Sheep's Clothing. — Right throughout the history
30 13 of Christianity, before Jesus the Christ, our great Master and
242 4 Exemplar, bathed in his love a slumbering world, we find cursed
349 35 Paganism, guised under the cloak of the letter of Christianity,
251 37 lying in wait in high places for messengers of Truth. This wolf in
150 12 sheep's clothing lies hidden in lowest haunts of rocky barren hills, with troubled hungry lambs and anxious sheep around. These eager infants and aged seekers, anxious, because ignorant, evil lures from holy pastures
241 22 of joyous advancing thoughts by means of cruel lies. This spiritual
353 12 wickedness, murderous reptile, in its final and most dangerous form,
111 35 "more subtil than any beast of the field" (Gen. 3, ver. 1), is present in
150 11 high places, Satan's final stronghold
106 16

Paul says: "For I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock" (Acts 20,
377 1 ver. 29). Jesus said: "Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves" (Matt. 7, ver. 15).

150 5 "O friendly hand! keep back thy offerings from asps and apes,
352 17 from wolves in sheep's clothing, and all ravenous beasts. Love
299 30 such specimens of mortality just enough to reform them and trans-
546 23 form them—if it be possible—and then, look out for their stings, and
241 22 jaws, and claws; but thank God and take courage, that you desire
349 24 to help even such as these" ("A Cruce Salus," Misc. Writ., p. 294, line 17. Mary Baker Eddy).

Whilst the leader is alive, such leader, protected by deep, systematic right thinking, bears the brunt of the unseen, so-called mental attack, and the sheep and lambs hardly recognise what is being done for them. This bearing the sin of many is the joy of all spiritual leaders in every district. Great is the honour of such
145 1 leaders, for "sweet are the uses of adversity." On the departure of this leader, those most advanced have to bear this attack. Where the knowledge has been imbibed and the lessons put into practice, such attack merely lifts the worker into still loftier regions, close
229 37 to God's right hand, and from the region of this holy mountain the battle-axe of truth ends evil's noisome claim to reality and power. Those

Health," 1st edition, p. 136 line 31. Mary Baker Eddy. See also Ezek. 3, ver. 25-27). "Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" (Luke 6, ver. 22).

* "Love" (Misc. Writ. Mary Baker Eddy).

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whose claim to the title Christian Scientist rests only on the letter, find that evil gets the upper hand, and "stings and jaws and claws" are evident. Thank God they only mark the coming end of all such devilish, so-called thoughts. 106 5

"Christ and Christmas."*—"*Self is the only prison that can ever bind the soul;*† *Love is the only Angel that can bid the gates unroll"* (Henry Van Dyke). 510 2

In Mrs. Eddy's pictorial prophecy of the latter-day uncovering of error in high places, the position has been clearly defined and set out in full detail. In illustration of No. 11 of this poem, may be seen a giant personality guarding the door as of a prison,‡ a veritable "cave of ignorance," lest truth enter, and dismiss for ever from authority both male and female of mortal conception. "You may know when first Truth leads by the fewness and faithfulness of its followers. Thus it is that the march of time bears onward freedom's banner. The powers of this world will fight, and will command their sentinels not to let truth pass the guard until it subscribes to their systems; but Science, heeding not the pointed bayonet, marches on. There is always some tumult, but there is a rallying to truth's standard" ("Science and Health," p. 225, line 11. Mary Baker Eddy). Love easily passes in unseen between such blind sentinels, and from out the "cave of ignorance" is heard afar the glad response to a glorious unseen leader's command, "Let the sentinels of Zion's watch-towers shout once again, 'Unto us a Child is born, unto us a Son is given," (Misc. Writ., p. 370, line 12. Mary Baker Eddy). Never again can the door be closed by ignorance in an assembly of enlightened humanity. Any unchristian regulations that would infringe on the human right of free speech and free entry into and enjoyment of the services of a scientific and religious church assembly, would be obviously in direct contradiction to and an exhibition of disloyalty to the teachings of the Discoverer and Founder of the Church of Christ Scientist.

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"To perpetuate a cold distance between our denomination and other sects, and close the door on church or individuals—however much this is done to us—is not Christian Science" ("Note, Pulpit, and Press," p. 21, line 20). 300 26 353 22

Strive above all things to obey our Leader's express command, and always to leave each student "free to follow upwards individual convictions," and avoid the guilt of attempting to deprive him of his divine rights of the freedom of "the sons of God," and so to unwittingly "fight against God" and cloud the 181 10 349 35 299 32 40 1 356 37

* In Appendix IX. will be found some notes based on this wonderful illustrated poem, which, "hopelessly original," is still awaiting the intelligent recognition of a temporarily undiscerning world. As the illustrations in "Christ and Christmas," by Mary Baker Eddy, are studied, so innumerable lessons and forecasts of the future become apparent, conveyed by small, in many cases minute pictures, somewhat similar to ordinary "puzzle pictures."

† The material sense called the human "mind."

‡ "Supineness and hypocrisy on the one hand and persecution on the other, are porters at the door of error to shut out glimpses of Truth" ("Science and Health," p. 98, line 13, 1st edition. Mary Baker Eddy).

glorious view unfolding, which blesses each and all. Self-abnegation is demanded from us up to the last, if we would not delay the fulfilment of our own dearest hopes and reap the inevitable punishment that awaits all those who crucify the Christ idea and hold it up to scorn, leaving the dark pall of ignorance to cloud a suffering world.

Christ is the living life, the love of Love, that lifts *the church that is within*, the love that we have to build, that is, develop, for our fellow-men, when high above all sense of vicious personality, it shines a blazing beacon light, a guide for infancy and ignorance, till, lifted up by Love's demands, all see the truth and all are free.

The Manner and Period of the End.—"*Then shall the deep pit of judgments lie open before the region of consolation, and the furnace of hell appear before the paradise of joy. . . . And the day of judgment shall be equal to the space of seven years*" (II. Esdras 7, between verses 35 and 36, in Revised Version, by T. J. Hussey, D.D.).

Recognising that the channel through which false thought attacks cannot escape the divine penalty incurred by this crime, the true worker, leaving his opponents alone to God's fiat—material self-extinction, with "Father, forgive them; for they know not what they do" (Luke 23, ver. 34), will rise to a sense of his unity with the Father—"I and the Father are one" (Rev. Ver., John 10, ver. 30) said the Master—and knowing the only real forgiveness, will realise that we are the love of Love, and will let an overwhelming sense of his divine prerogative wipe out all traces of the devil's work. This impersonalises the error and frees the unfortunate victim. So only do we really love our brother and fulfil the whole law, finding then that there is no attack, and consequently no channel and no victim, for

THERE IS NOTHING BUT GOD AND HIS MANIFESTATION.

I remain, faithfully yours,

F. L. RAWSON.

Should any hesitate to accept the truth put forward in this book for the benefit of the world in general, the advice of Gamaliel, the Pharisee, should be prayerfully considered, "Refrain from these men, and let them alone: for if this counsel or this work be of men, it will come to nought: But if it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God" (Acts 5, ver. 38, 39).

"I will stand upon my watch, and set me upon the tower, and will watch to see what he will say unto me, and what I shall answer when I am reproved.

"And the Lord answered me, and said, Write the vision, and make it plain upon tables, that he may run that readeth it.

"For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry" (Hab. 2, ver. 1-3).

"As for the truth, it endureth and is always strong; it liveth and conquereth for evermore. And all the people then shouted, and said, Great is Truth, and mighty above all things" (I. Esdras 4, ver. 38, 41).

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APPENDIX I.

THE PRESENT KINGDOM OF ISRAEL.

THE UNITED STATES TO GREAT BRITAIN.

"List, brother! angels whisper
To Judah's sceptred race:
'Thou of the self-same spirit,
Allied by nations' grace,

"'Wouldst cheer the hosts of heaven;
For Anglo-Israel, lo! 334 17
Is marching under orders;
His hand averts the blow.'

"Brave Britain, blest America!
Unite your battle-plan;
Victorious, all who live it—
The love for God and man." * 241 38

(Mary Baker Eddy.)

From what has already been pointed out, it will have been seen that the whole of the history of the human race, whether viewed individually or collectively, is simply a series of false impressions, mere cinematographic pictures, thrown on the screen of 282 18
human consciousness, hiding God's perfect world.

This series of pictures, instead of being, as we have hitherto 322 20
thought, a consecutive series of thoughts, so-called events following one after the other, is simply a repetition of the same heavenly 285 33
events, falsely viewed, each time from a little different false material

* May 15th, 1898.

standpoint, and appearing to take place at successive periods of time.

The history of the children of Israel, running like a scarlet thread in the woof of the history of mankind, when viewed in detail, sets out clearly all the main incidents that are portrayed again and
285 13 again, in one shape or another, in this continually repeated chain of events. There we see, as manifestly illustrated in a living book, the so-called human thoughts working their infernal mischief through belief in heredity, belief in sin, disease, and limitations; in fact, belief in a hundred different false so-called laws. We see also
244 22 the separation of the one consciousness into apparently two, male and female, resulting in continual sad separations throughout the whole gamut of human experiences. In these dream pictures human beings are continually seen making frantic attempts to unite by material means breaches brought about by false "mental" working, such strenuous efforts merely resulting in a succession of lamentable failures. Not only do we find the repeated unnatural separation of individuals and families, but of peoples, nations, and countries, with the attendant discords and troubles due to separation, vividly instanced in important matters such as language. These divisions culminate in the greatest and saddest lie of all, namely,
274 26 that called death, the closing scene of each series.

71 35 In each series may be seen new illusive views of the same facts.
282 18 The same people traceable more or less by the names, given them
163 14 apparently merely by what has hitherto been miscalled "chance";
349 35 the misdirected attempt to enforce a surface religion by material means, as shown in the building of a temple and the institution of ceremonials, culminating in the government of the consciousness
523 32 of the many by the dominating thought of the few, and ending in complete ruin of the material structure; all to be repeated again in subsequent generations, until the lesson of the Golden Rule is
526 17 learnt. This final consummation is now being brought about.

By observing the chief actors in the successive scenes may be gauged the improvement that is continually going on in each
285 26 generation, and the pictures about to be presented on the screen.

One most startling revelation gained through this interesting retrospection is the increasing rapidity with which the different series present themselves. In the time of Methuselah and Noah events dragged slowly along throughout a generation numbering hundreds of years. At the present moment exactly the same scenes are visibly reproduced in their modern dress, and hurried into a few short years. So rapidly are material events progressing that these years will soon be crowded into a few short months, until, in a short time, a life's misery or happiness will be compressed into a day, even an hour, as the predestined end hastens with
101 24 lightning rapidity.

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App. I.

THE IDENTIFICATION OF ISRAEL.

I have spoken of the evolution of the idea of God being brought to its ultimate conclusion through the Hebrew race. By this is not meant the people called the Jews only, but the Israelites as a nation, including their present-day direct descendants. 360 39

In the light of modern scientific knowledge, the recognition of Israel's identity assumes an altogether new significance, and is of world-wide importance. The discovery throws invaluable light on the political, religious, and scientific developments of the world during the next few years. The words of Frederick the Great, and the reply of his chaplain, may here be quoted: "Doctor, if your religion is a true one, it ought to be capable of a very brief and simple proof; give me its evidence in a simple word." Instantly the chaplain's reply rang out: 444 44 161 4 524 6

"ISRAEL!"*

In answer to the question, What is the most important and surprising event to the world in general in the near future, and which, like John the Baptist, will be the forerunner of the coming of the Messiah, the Christ, Truth? I answer, unhesitatingly:

"ISRAEL UNDERSTOOD."

Bishop Niles writes: "If the case can be fairly made out,† nothing so noble has crowned all the scientific, historic, or Scriptural research of these wonderful days of ours."

"Israelites" not Jews.—The first mention of the word Jews in the Bible is when "Rezin king of Syria, . . . drave the Jews from Elath: . . . So Ahaz [the king of Judah] sent messengers to Tiglath-pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria, and out of the hand of the king of Israel, which rise up against me." (II. Kings 16, ver. 6, 7). This shows that the Israelites and Jews were not then the same nation, although of the same race. Paul said: "For they are not all Israel, which are of Israel" (Rom. 9, ver. 6).

Many prophecies of the Bible, hitherto supposed to be applicable only to the Jews in the latter days, are diametrically opposed. One set of prophecies foretells much that is good, the other much that is bad. This is because the first gives the history of the Israelites, the second that of the Jews, or members of the tribes of Judah and Levi. Tom Paine wrote that he had been led into infidelity because he saw that the Jews could never verify the promises concerning Israel. 173 11 163 42

Apparent Contradictions.—Isaiah, Jeremiah, Hosea, and the New Testament affirm that the identity of Israel would be lost for a period; Jeremiah and Ezekiel show that Judah would always 360 39

* The answer is sometimes recorded as "Sire, the Jew."

† I do not vouch for the accuracy of all the details in this Appendix, as I have not yet had time to check much of the information given. A history of the evolution of the material world would not be complete without some details of this remarkable race, and I have merely collected the statements with the object of showing that the subject is well worth careful investigation, and that there is a great deal of evidence in its favour which cannot be broken down. Taken as a whole, the Appendix is correct, and Captain Weldon's work in tracing the journeys of "the lost ten tribes," details of which are given in his book, "The Evolution of Israel," has been most carefully done.

remain well known. Moses, Hosea, and St. Paul all declare that
393 20 the descendants of Israel would be an immense multitude; Jeremiah shows that Judah would be few in number. Moses, David, Isaiah, Daniel, Micah, and Jeremiah foretell that Israel, in the future, would be an
392 25, 37 invincible nation, the strongest fighting power on earth; yet Daniel
390 13 records the fact that the Jews would be conquered by a Gentile power. From 606 B.C., according to a statement in Jeremiah, Israel was to be a nation for ever; the sceptre of at least one tribe
387 11 of Israel was to remain with the house of David "for ever"; yet, as a matter of historical fact, the Jews for many centuries have been a people—but not a nation—possessing no king nor any political government of their own. These apparent difficulties and contradictions can only be unravelled when we realise that the Jews represent, not all Israel, but the tribe of Judah and the priestly caste of Levi.

Pride of Place and Power the Cause of the Failure to Grasp the Saving Truth.—Jesus, when teaching in the temple, was asked by the chief priests and elders: "By what authority doest thou these things? and who gave thee this authority?" (Matt. 21, ver. 23). He retorted with a question and two parables, quoting the 118th Psalm, which is a psalm of rejoicing, addressed to Israel. Jesus said to the Jews: "The kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof" (Matt. 21, ver. 43). The chief priests, understanding him, were jealous of their fellow-tribes and became wroth, "But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet" (ver. 46). Had the leaders of religion grasped the teachings of the Messiah some 1,900 years ago, what untold suffering would have been saved, what human anguish, what bodily agonies. This same story is being repeated to-day. Human nature has not changed. Spirituality is still looked upon with jealous eyes. Spiritual power, place, and prestige are apparently challenged by those blindly seeking material office. Fortunately the lesson has been taken to heart
319 25 Thousands of holy, self-sacrificing men and women are prepared to lay down their so-called lives—their belief in self—in order to help humanity. These will govern the world. These are God's channels, whereby the truth penetrates to every sink of iniquity, purifying the Augean stables of belief in matter.

Israel Hidden.—The English-speaking race is now found to be the lost ten tribes and Benjamin.* Isaiah said: "I will bring the blind by a way that they knew not" (Is. 42, ver. 16). Now comes the
177 7 glorious future foretold by prophets of old. "Behold, your God . . .
43 28 will come and save you. Then the eyes of the blind shall be opened, . . . And an highway shall be there, and a way, and it shall be
437 46

* The lost ten tribes include the descendants of Ephraim and Manasseh. Many think that the English are Aryans. Herodotus says: "These Medes were called anciently by all people, Arians." Rawlinson writes: "The Medes are invariably called Arians by the Armenian writers" (Herod., Vol. IV., p. 388). Herr Fürst writes that in the end the Aryans became God's "witnesses" and "Israel's glory." The Rev. L. G. A. Roberts writes to me, calling my attention to the fact that "Israel was placed in the cities of the Medes, and must not be confused with the Medes."

App. I.

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called The way of holiness [the knowledge of true prayer]; . . . they shall obtain joy and gladness, and sorrow and sighing shall flee away" (Is. 35, ver. 4, 5, 8, 10). All this is within the present possibility of realisation by every man to-day. 110 34

There are many confirmatory facts. If it be admitted that we are in the latter days, or even near to what is wrongly called the end of the world, then unquestionably the Anglo-Israelitish theory must be true, and I think that in the light of present-day fulfilment of prophecy, no open-minded student of science can have the slightest doubt about it.* There are over sixty prophecies in the Bible that can only apply to the English-speaking race, the British being ten of the tribes, headed by Ephraim; the Americans chiefly the tribe of Manasseh, the Jews the tribe of Judah and the Levites.

As the Bible foretells, this knowledge has been undiscerned until recently. It is only in this enlightened period, when man knows how to think rightly, that the knowledge of the future gained therefrom can be made practical use of. The harvest field of the world is ripe, and waiting for the final ingathering of all men to the kingdom of heaven. 99 15

"They have taken crafty counsel against thy people, and consulted against thy hidden ones. They have said, Come, and let us cut them off from being a nation; that the name of Israel may be no more in remembrance" (Ps. 83, ver. 3, 4). Isaiah showed that the vision would be "sealed" and neither the learned nor the unlearned be able to read the book; but that when the world was ready, then "shall the deaf hear the words of the book, . . . and the blind shall see out of obscurity, and out of darkness" (Is. 29, ver. 18). Paul knew what the position was, as he wrote: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the Deliverer, and shall turn away ungodliness from Jacob: For this is my covenant unto them, when I shall take away their sins" (Rom. 11, ver. 25-27). Again, speaking of "disobedient" Israel, he says: "I say then, Hath God cast away his people? God forbid. For I also am an Israelite" (Rom. 11, ver. 1).

Israel Blind to Her Origin.—"Bring forth the blind people that have eyes, and the deaf that have ears: . . . who among them can

* Mrs. Eddy has recognised what she speaks of as "half-hidden Israelitish history" ("Science and Health," p. 351, line 1), and has repeatedly addressed us as Israel. "Hear, O Israel: The Lord our God is one Lord" (Deut. 6, ver. 4). In 1897, on the opening of First Church, London, she wired as follows: "To-day a nation is born, spiritual apprehension unfolds, trasnfigures, heals. With you be no more sea, no ebbing faith, no night. Love be thy Light upon the mountain of Israel! God will multiply thee." See "Science and Health," p. 226, line 29; p. 309, line 21; and p. 562, line 17; also "Historical Sketch" (Church Manual of the First Church of Christ Scientist, Boston, Mass., p. 17. See also Historical Sketch quoted on p. 403, line 44).

declare this, and shew us former things?" (Is. 43, ver. 8, 9). This blindness as to the identity of the Israelites was also foretold in Isaiah 29, and Daniel 12.

Until the Israelites should know how to use power rightly by
222 16 right thinking, and had learned to turn to God in thought as the
534 3 only source of power, their identity would be undiscerned by themselves or by the world, although they were to be "kept by the power of God through faith unto salvation ready to be revealed in the last time," as Peter foresaw (I. Peter 1, ver. 5).

443 15 **"Britham" the Land of the Covenant.**—After many wanderings,
440 40 foretold by nearly all the prophets, they were to reach Britain,
178 2 Hebrew "Britham," meaning the land of promise, the land of the
442 40 Covenant, also foretold throughout the Bible. The prophet Nathan said to King David: "I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and move no more; neither shall the children of wickedness afflict them any more, as beforetime" (II. Samuel 7, ver. 10).

Israel to be in Britain. — The word "Britham" in the Bible is translated "a covenant." It occurs twice. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee and give thee [to Britham] . . . for a light of the Gentiles. To open the blind eyes, to bring out the prisoners from the prison" (Is. 42, ver. 6, 7). "I will preserve thee, and give thee [to Britham], . . . to establish the earth" (Is. 49, ver. 8). These passages are addressed to people dwelling in the isles. The ancient Welsh called them-
440 40 selves "Brythoniaid," or "Briths of Britain."

Found in "the Isles."—From the following latter-day prophecies it is clear that Israel is to be found in the Isles: "Keep silence before me, O islands; . . . thou, Israel, art my servant" (Is. 41, ver. 1, 8). "The isles shall wait for his law. . . . Sing unto the Lord a new song; . . . the isles and the inhabitants thereof, . . . declare his praise in the islands" (Is. 42, ver. 4, 10, 12). "Listen, O isles, unto me, . . . to restore the preserved of Israel: I will also give thee for a light to the Gentiles [all nations other than the children of Israel]" (Is. 49, ver. 1, 6). "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him" (Jer. 31, ver. 10).
303 8 "He shall bring forth judgment [dematerialisation] to the Gentiles. . . . Let them give glory unto the Lord, and declare his praise in the islands" (Is. 42, ver. 1, 12). "To the islands will he repay recompence. . . . And the Redeemer shall come to Zion, and unto them that turn from transgression in Jacob" (Is. 59, ver. 18, 20).

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App. I.

These Islands in the North-West.—Israel is told to glorify the "name of the Lord God of Israel in the isles of the sea" (Is. 24, ver. 15). "To the islands will he repay recompence. So shall they fear the name of the Lord from the west" (Is. 59, ver. 19). "Go and proclaim these words towards the north" (Jer. 3, ver. 12). "They shall come together out of the land of the north" (Jer. 3, ver. 18).

According to Professor Totten, Tarshish,* one of the names for the Western Isles in the Bible, means, "a precious stone in the colour of marble." Alba and Albion have also the same meaning. The latter was in 350 B.C. the name for England, Scotland, and Wales, as Aristotle and others showed, Ireland being called by them Ierne. 413 29

Leaving the Name of Jew to be a Curse—"And ye shall leave your name for a curse unto my chosen [the Jews]: for the Lord God shall . . . call his servants by another name" (Is. 65, ver. 15).

The Change of Name.—Ezekiel was sent into exile in the year 599 B.C. "among the captives by the river of Chebar" (Ezek. 1, ver. 1), which is in the country of Guti. This is the country which, nine years before, had been evacuated by Israel. The Massagetæ, it will be shown hereafter, were seven of the tribes of Israel, and were mentioned in the cylinders of Cyrus as the people of Gutium. From here Ezekiel is sent to enter into communication with Israel, and told "get thee unto the house of Israel, and speak with my words unto them" (Ezek. 3, ver. 4). In the year 593 B.C. his interviews with Israel terminated, and his mission proved a complete failure, as they refused to abandon heathenism. The prophet accordingly directs them that, having abandoned the worship of the God of Israel, they must henceforward abandon their national name containing the sacred name. The "holy name" is the EL in Israel, which marked the people as being especially "the people of God." His words are: "As for you, O house of Israel, thus saith the Lord God; Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me: but pollute ye my holy name no more" (Ezek. 20, ver. 39). From this time forward, as Hosea showed, Israel was to be called "Not my people." "Then said God, call his name Lo-ammi: for ye are not my people, and I will not be your God" (Hosea 1, ver. 9). 417 22 418 3 407 4 366 9 419 42 407 2 407 5

Hosea, about the year 785 B.C., prophesying of the future, speaks of "at that day." This expression wherever used in the Bible, has definite reference to the latter days. After saying that Israel for a time would be known as Lo-ammi, he continues: "Yet the number of the children of Israel shall be as the sand of the sea, which

* The Rev. R. Douglas says that Tarshish, to which Jonah fled and which is mentioned frequently in the Bible, "can be none other than Britain" ("God and Greater Britain," p. 74. See also Appendix to "Sea and Land," by P. H. Gosse, F.R.S.).

393 20 cannot be measured nor numbered; and it shall come to pass, that
407 23 in the place [the British Isles] where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons of the living God. Then shall the children of Judah [the Jews] and the children of Israel [the English-speaking races] be gathered together, and appoint themselves one head. . . . Say ye unto your brethren, Ammi [which means 'my people']; . . . and I will say to them which were not my people, Thou art my people; and they shall say, Thou art my God" (Hosea 1, ver. 10, 11, and 2, ver. 1, 23).

Speaking of the end of the world, "In that day" (13, ver. 1), Zechariah says: "They shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God" (ver. 9).

The Change of Language.—"With stammering lips and another tongue will he speak to this people" (Is. 28, ver. 11). This is untrue if applied to the Jews, as they still use the Hebrew tongue in their ritual.

In the Bible in several places there is a play upon the reversal of words. The word "stammering" has always troubled commentators. The Hebrew word is "Laeg" or "Leag"; upon reversing this the riddle is solved. It is with "Gaelic" lip, and possibly this is "Galilean" lip. In the Irish Milesian traditions it is said that Gaelic was derived from seventy-two languages. Professor Totten says: "The Hebrews had about seventy families."

Professor Murray, in his prospectus of the "Philosophy of Language," shows that the Gaelic is a dialect of the primary languages of Asia.

381 4 It is remarkable that the Coronation Stone is called the Leag-Gael,
381 37 or Gael stone in cabalistic Hebrew compound. The commonest name for the stone, "Lia Fail," is also anagrammatically read both ways.

Israel has lost her old language, although there are thousands of Hebrew roots in the English tongue. In 1874 there were 800 roots found. Since this date thousands have been discovered. There are many words almost identical. The word "Sabbath" is "Shabbath" in Hebrew; the word "tar" is exactly the same.

The English language is ousting all other languages. Professor Grimm, the German philologist, says: "It has a thorough power of expression, such as no other language ever expressed. It may truly be called a world-language, for no other can compare with it in richness, reasonableness, and solidity of texture." Most important of all, it is the easiest language in which to express spiritual ideas.

Hebrew Surnames.—Captain H. E. Nicholls has been collecting Israelitish surnames of British people, and, in an article, "Israelitish Surnames of British People," he calculates that the names he has already quoted, giving a fair average to each family, would represent 35,000,000 of people.* Too much importance, however, must not be attached to this, as surnames are comparatively a "recent invention," drawn chiefly from trades, Danish and Norman places, names, etc.

* "Life from the Dead," p. 85.

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App. I.

The Rev. L. G. A. Roberts, in "Palestine into Britain," writes: "It would be difficult to adduce a single article or form of construction in the Hebrew grammar, but the same is to be found in Welsh, and there are many whole sentences in both languages exactly the same in the very words" (see "Monthly Magazine," 1796, Vol. II., p. 543).

This does not prove that the Welsh are Israelites, as they may be merely Canaanitish people, from Sidon for instance, speaking a language somewhat similar to Hebrew.*

"Barber's 'Suggestion of Ancient Britons' shows that the Cymry language was Hebrew, and they were called 'The People of Jehovah.' Taliesin, the British bard of the seventh century, states that 'My lore is written in Hebraic, in the Hebrew Tongue.' Aylett Sammes, 1676, says he would call us Hebrew from our language, but we must be Phœnician."

"Ancient Cornish sentences have been translated as being euphonically Hebrew, and they turn out to be quotations from the Psalms and Proverbs" † (Rev. Moses Margoliouth).

The Fenians.‡—The Israelites were told to drive out the inhabitants of the land of Canaan (Num. 33, ver. 52). They failed, however, to do this on various occasions, and were thereby led into the sins that these inhabitants were in the habit of committing, which they thought nothing of, but which were absolutely against the Mosaic laws.

As punishment for this disobedience, the Canaanites were to be "pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein you dwell" (Num. 33, ver. 55). "They shall be snares and traps unto you, and scourges in your sides" (Jos. 23, ver. 13).

The Fenians are just as much trouble to Manasseh in America as they have been to Ephraim and his brethren in England. 361 12

The Southern Irish used to speak the Phœnician language, having also an alphabet of sixteen letters, and are probably descendants of the Canaanites.§ 436 40

The Irish language is the Celtic (Keltæ). Some say this is the same as Chaldee from which Aristotle says the Greeks borrowed their alphabet. The Phœnician is a dialect of the Celtic, and Sir William Temple asserts that it is the most original and unmixed language that yet remains in any part of Europe. In parts of Ireland there are large stones, placed erect, on which others, inclined and horizontal, are fixed in position. These resemble the altars raised by the Phœnicians in honour of their god Belus.

* Mr. Roberts writes me: "It is quite true that the similarity between Welsh and Hebrew is not absolute proof that the Welsh people are Hebraic, but, it might be added, the Welsh laws, religion, and their very name (Kymri) all confirm the supposition."

† "Jews in Great Britain," pp. 34, 35.

‡ The "Fenia" of ancient Ireland were the sons of the higher classes, who, after passing an examination of fitness, were thoroughly trained and acted practically as the militia.

§ Traditions of early Irish religion show that it was identical with that of the Canaanites. Baal fires, until recently, were lit in Ireland on Midsummer Day, and the ceremony of passing through the fire religiously observed (Col. Garnier quotes Faber's "Pagan Idolatry," and "Personal Recollections of Charlotte Elizabeth").

The Mark of Cain.—"And the Lord set a mark upon Cain" (Gen. 4, ver. 15), who had slain his brother Abel. So the Jews, who were responsible for the crucifixion of our Lord, and, according to Gibbon for "furious massacres" from the time of Nero to Antonius Pius, attended by "horrible cruelties," * are marked all over the world.

417 22 The Massagetæ, seven of the lost tribes, were a fair-haired race,†
418 3 as shown on the cylinders of Cyrus, where they are spoken of as
363 22 the People of Gutium. Esther, who was an Israelite, being of the tribe of Benjamin, "was fair" (Esther 2, ver. 7), and evidently had not the Jewish countenance, for when in the king's house, she "had not shewed her people nor her kindred: for Mordecai had charged her that she should not shew it" (ver. 10). Even when queen it was not known that she was an Israelite (ver. 20). Neither had Mordecai a Jewish countenance, "for he told them that he was a Jew" (Esther 3, ver. 4), and yet there were Jews, men of Judah, right throughout the 127 provinces, sufficient to slay in one day 75,000 of the Medes and Persians, and on the following day 800 in the palace (Esther 9, ver. 2, 12, 15, 16), so that the appearance of a man of Judah must have been well known.

Not only was Esther "ruddy," through the perfection of her beauty (Apoc., Esther 15, ver. 5), but David was "ruddy, and withal of a beautiful countenance" ‡ (I. Sam. 16, ver. 12), whilst Solomon selected "milk" as the ideal colour of the human face. Naturally he would have chosen the colour of his race. In the "Song of Solomon," speaking of an ideal man, it is said: "My beloved is white and ruddy" (Cant. 5, ver. 10), and in Lamentations 4, ver. 7, we find: "Her Nazarites were purer than snow, they were whiter than milk." Esau, it may be recollected, was red-haired § (Gen. 25, ver. 25).

Isaiah showed that the Jews were to have a different physiognomy, when, speaking of Judah, he said: "The shew of their countenance doth witness against them"; he also stated that they would not admit their guilt, as the verse continues, "and they declare their sin as Sodom, they hide it not. Woe unto their soul! for they have rewarded evil unto themselves" (Is. 3, ver. 9). In other words, if they had known how to pray scientifically they would have
321 24 destroyed the wrong thoughts of millions of people, that, like a curse, have lain upon the Jewish race. No wonder that Jeremiah, speaking of the Jews, said: "And I will deliver them to be removed into all the kingdoms of the earth for their hurt, to be a reproach and a proverb, a taunt and a curse, in all places whither I shall drive them" (Jer. 24, ver. 9). How accurately this prophecy has been fulfilled! Happily, all their trouble is nearly over, and the Jews, seeing that in many points they have been absolutely correct, and that all the difficulties have been due merely to misunder-

* "Decline and Fall of the Roman Empire," p. 383.

† The race of which Homer sings were a light-haired, blue-eyed, large-limbed race. I have no doubt that they were Israelites. They certainly understood and used the powers of the human mind, and the so-called poetic statements are in many cases prosaic facts.

‡ This is also translated "red haired and fair of eyes."

§ Before painting "The Light of the World" and "The Finding of the Saviour in the Temple," Mr. Holman Hunt took a great deal of trouble to find out how

standings, will rejoice in the glorious news that their long-looked-for Messiah has come, and they will honour and reverence Jesus the Christ, the man who was martyred through the ignorance of their forefathers. 43 4 532 12 279 21 534 9 252 11

When the sinner finds that the sin which has kept him in hell in the past has not been his fault but his misfortune, he turns with doubled zest to the worship of the one God and the relief of his fellow-men; so will the Jews—now over 10,000,000 in number—purified by centuries of suffering, and yet holding fast to their worship of the one God, grasp with avidity the scientific truths herein set out, and, like Paul, become glorious workers in the vineyard—saving thousands from the living hell they are now in. 173 15 217 5 222 24 314 31 181 32

The Separation.—The Jews were said to have been banished from England in 1020 A.D. by Canute, returning in 1066. Thence onwards they were continually persecuted, until, in 1290 A.D., Edward I. expelled them (16,511) from England. "Then I cut asunder mine other staff, even Bands, that I might break the brotherhood between Judah and Israel" (Zech. 11, ver. 14).* Isaiah foretold this in the following words: "Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified" (Is. 66, ver. 5). Jeremiah foretold the length of this separation as follows: "I will bring evil upon the men of Anathoth, even the year of their visitation" (Jer. 11, ver. 23). A prophetic "year" is 360 years, and adding this to the date of the expulsion of the Jews, brings us to 1650 A.D., the year that Cromwell permitted them to settle again in England.

We owe everlasting gratitude to the Jewish race for their faithful preservation of the high conception of God first put forward by Abraham, a conception which has stood the test of all ages, a conception of God as Spirit, "absolutely just, yet all-merciful, absolutely loving, yet all-just; . . . the Father, not of a tribe, nor of a race, nor of a people, but of the human family, whose laws are immutable and unchangeable, who knows no distinction among human kind, who showers his blessings on all his creatures alike; a Father, whose every child must pay the penalty for the transgression of his law"† (H. Weinstock), the omnipotent law of right thinking. From out the Hebrew race has proceeded always the searchlight of the world. 34 22 305 32 177 31 144 42 252 11

The Union of Israel and Judah.—We are now on the eve of the final re-union of Judah and Israel. It is recognised that the Jews are as pre-eminent in business, art, literature, etc., as are the English-speaking races in all important respects amongst nations. A consolidation of interests must benefit both, and the recognition of their brotherhood will help the world, turning thinkers to the Bible as a 392 25

the Saviour and the Jews connected with him should be portrayed. He states: "I represented them of what, in general terms, may be called a fair complexion, and not strikingly like the Jew as we know him in the West. . . . The picture was admitted to be in that respect quite correct." Sir Gardener Wilkinson says: "The Jews of the East to this day often have red hair and blue eyes, with a nose of delicate form and nearly straight, and are quite unlike their brethren of Europe."

* The Anglo-Israel view is that this foretold the separation of Benjamin from Judah, and was fulfilled at the destruction of Jerusalem.

† Sermon on "The Jewish Idea of God," preached in the Jewish Synagogue, Sacramento, 1902.

178 44 practical time-table of the history and destiny of nations. This amalgamation is foretold in many places. Micah, speaking of the
533 2 Christ, says: "Therefore will he give them up [the Christ, Truth,
532 42 be hidden], until the time that she which travaileth hath brought forth [see Rev. 12, ver. 2, 5]: then the remnant of his brethren [the children of Judah] shall return unto the children of Israel" (Micah 5, ver. 3). "And join them one to another" (Ezek. 37, ver. 17).

"Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land: for great shall be the day of Jezreel [meaning 'God will sow'] " (Hosea 1, ver. 11). "In those days the house of Judah shall walk with the house of Israel" (Jer. 3, ver. 18).

"I will make them one nation in the land upon the moun-
386 30 tains [the uplifted thought] of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided into two kingdoms any more at all: . . . And David* my servant shall be king over them; and they all shall have one shepherd [one spiritual truth]: . . . yea, I will be their God, and they shall be my people" (Ezek. 37, ver. 22, 24, 27). Abraham was promised that his seed should be "a great
392 14, 25 nation," in whom should "all families of the earth be blessed" (Gen.
35 5 12, ver. 2, 3). The existence and action of God will be recognised. "When the Lord bringeth back the captivity of his people, Jacob shall rejoice, and Israel shall be glad." Then truly "the fool"
21 41 who "hath said in his heart, There is no God" will be confounded (Ps. 14, ver. 7, 1).

The Ritual of the Anglican Church.—The ritual of the English Church is simply full of references to our Israelitish forefathers and statements which can only be correct if we are the lost tribes. The blindness to obvious truths which is foretold of this age is truly extraordinary, as evidenced most literally in even this one fact. Our ritual is the only one containing such references, and Israel is never spoken of in the Bible as a church but always
392 14 as a nation.

387 31 The ritual of the Anglican Church, or State Church of England, the Church of the Angles, was settled by Act of Parliament, when,
429 43 in 1603 A.D., King James of Scotland came to the throne, and the
387 27 prophecy of one king ruling over the united tribes of Israel was fulfilled. It is an extraordinary thing, and hardly conceivable, that it should be so calmly accepted without inquiry that the Anglican Prayer Book is so worded that it appears at first sight to be, not the ritual of a Church, but the ritual of the people of Israel. In the Venite, Te Deum, Magnificat, Cantate, Nunc Dimittis, and, in fact, throughout, we are reminded that we are descendants of Israel.

* One of the names of the present Prince of Wales is David.

App. I.

When the Anglican is baptised, or when married, etc., the Prayer Book refers to our forefathers Abraham and Isaac, and to the people of Israel.

On Christmas Day the special Psalm is the 85th, the National Thanksgiving of Israel to God. On Ash Wednesday comes the recital of the curse read out on Mount Ebal. The marriage service teems with references to the ancestors of Israel, and the closing words refer to Sarah, "whose daughter ye are."

There is not a trace of this in the Roman Catholic books, nor do any of the other religious books disclose anything of the kind. The Anglican Church worships especially "the God of Israel." Of this worship there is not a trace in the Roman ritual, whose God is always, "God the Father Almighty." The difference is slight but significant, showing that one is the Church of Israel, the other a Christian Church of the Gentiles. There is a difference likewise in our version of the Lord's Prayer. "The kingdom" is the kingdom to be 392 14, 37
ruled over by the descendants of David, which kingdom is now restored to Israel; therefore Israel recognises to whose power this is due, and says, "For thine is the kingdom, and the power, and the glory, for ever" (Matt. 6, ver. 13). This concluding sentence is omitted, and properly omitted, in the Roman ritual. The kingdom of Israel never was a Gentile possession, and therefore it is superfluous for a Gentile church to make reference to it. This kingdom of Israel, the kingdom which *is*, represents an earthly kingdom restricted to one royal house and to one nation. The kingdom which is to come 532 19
is the kingdom of Christ, open to all.

Our ritual teems with references to our forefathers, and the blessings we are to receive.

FOUR IMPORTANT LATTER-DAY PROPHECIES.

So as to be able to make better use of the history of the Israelites, I may here point out some details of their "hitherto half-hidden" history, shortly to be recognised as the most important key, by means of which we can enter into possession of a knowledge of forthcoming evil, which by foreknowledge can be best destroyed.

Four of the things that are foretold in the Bible as about to happen just before the "end of the world," are, that the inspiration of the Bible will be proved, the Israelites will be found, the Ark 179 8
of the Covenant will be regained, and the Israelites and Jews shall 362 27
370 7
unite under one king and have one spiritual standard. 251 41

THE ARK OF THE COVENANT.

The Ark in Ireland.*—In a most interesting way, and in a way that can be relied upon, the details have come to my knowledge of the 124 7
landing of the Ark on the north-east coast of Ireland; its transmis- 122 1, 5
sion southwards, when the cortège knelt every mile whilst a prayer was offered up, and a stone erected; its burial in a damp place,

* Anglo-Israelites are not agreed that Jeremiah brought the Ark with him or that it lies at Tara.

protected by a granite sarcophagus, with the neighbouring landmark of a large white cross, in the central eastern portion of Ireland; the preliminary service in the underground chapel, in the "fortress of a chieftain who protected Christianity"; the lighting of the chapel in a "beautiful way" by the Urim and Thummim; and
438 16 the use of Aaron's rod that budded as an emblem of authority.
370 27 The finding of the Ark is one of the events which the Bible shows are
371 23, 30 close at hand, and, as prophesied, will take place a short time before the end of the world (Rev. 11, ver. 19, and 15, ver. 5). The evidence
431 17 upon which this is based is varied and interesting, and very shortly
438 1 the ancestry of the Tuatha Dé Danann* will be universally recognised.

The last known resting-place of the Ark seems to have been "El Sakhrah," over which the Mohammedans erected a mosque, called the "Dome of the Rock" in memorial thereof.

There is but little found in the Bible records about what happened to it. The following, however, appears: "It is also found in the records, that Jeremy the prophet, . . . being warned of God, commanded the tabernacle and the ark to go with him, as he went forth into the mountain [this is the expression used in the Bible for the true scientific method of praying],† where Moses climbed up, and saw the heritage of God. And when Jeremy came thither, he found an hollow cave, wherein he laid the tabernacle, and the ark, and the altar of incense, and so stopped the door. And some of those that followed him came to mark the way, but they could not find it. Which when Jeremy perceived, he blamed them, saying, As for that place, it shall be unknown until the time that God gather his
371 23 people again together, and receive them unto mercy. Then shall
372 9 the Lord shew them these things, and the glory of the Lord shall appear, and the cloud also, as it was shewed under Moses" (II. Maccabees 2, ver. 1, 4-8). This is what is just about to happen,
374 31 and we shall understand what "the glory of the Lord" is, and "the cloud also."

The question is, How did the Ark get into Ireland?

Edward Hine writes as follows:—"History comes honestly and majestically to our help. It is an undeniable historical fact that
438 7 about 580 B.C., i.e., the very time of the Babylonish captivity, that a 'princess from the East' did arrive in the North of Ireland. Her
433 32 name was Tephi, purely a Hebrew word, a proof in itself that she must have been of Eastern extraction, and she was accompanied by a
396 45 guardian known as the Ollam Fola, another Hebrew word, showing Eastern origin, and which means a Revealer, which is the same as a Prophet. This Prophet was accompanied also by one Brug, no
433 3 doubt Baruch, because Jeremiah and Baruch were undoubtedly together (Jer. 43, ver. 6). From this time many new things were
434 12 introduced into that part of Ireland of a clear Hebrew origin; thus
396 31 the name of the place, Lothair Grofinn, was changed to Tara (Taura),

* There are many different ways in which this is spelt. The spelling here adopted is that of the last edition of the "Encyclopædia Britannica."

† In the New Testament there are constant references to Jesus going on to a mountain or mount for the purpose of prayer. This mountain is the uplifted thought.

a Hebrew word, signifying 'the Law of the Two Tables.' The Murollamain was established (Hebrew for College of Ollams, or School 396 33
of the Prophets); the Iodhan Moran was created (also Hebrew for 396 34
'a Chief Justice'); the Rectaire (Hebrew for the Judge). The King 434 14
of Ireland then reigning, one Eochaid, we are informed by historical 396 24
record, married this Tephi by the consent of the Prophet, who imposed on the king that he should renounce his false religion, Baalism, and worship the God of the Hebrews, with many other conditions. The king accepted them all, hence the Law of the Two Tables. The 396 26
Ten Commandments were accepted as the law of the land from that time, and a whole system of new things, having direct Hebrew origin, appeared at Tara at the same time, the very period of the 438 32
Babylonish captivity, 580 B.C."

The Irish chronicles are full of references to Jeremiah the prophet. His bust is in a place of honour in Dublin, and his grave has been shown from time immemorial on the Isle of Davenish, Loch Erne. There were several Irish kings named after him, and the name Jeremiah is peculiar to the country, and the most common name there.

The Treasures in the Ark.—In the Targum of Onkelos, the Aramaic version of the Scriptures, Deuteronomy 33, ver. 12, which gives Moses's blessing of Benjamin, is translated as follows: "The beloved of the Lord shall dwell in safety by him: the shield shall be over him all the days, and the Shekina [the Ark of the Covenant] will 370 7
dwell in his land." The night before this reference was found I had come to the conclusion that Benjamin was now in Ireland. Interesting lights can be thrown upon the question of Home Rule in Ireland by scientific study of Scriptural prophecy. One reference is: "There is little Benjamin with their ruler" (Ps. 68, ver. 27). When, on the sounding of the trumpet by the seventh angel, the Ark is discovered in Ireland, as prophesied in Rev. 11, ver. 19, "there was seen in his temple the ark of his testament," it will be found to contain at least the Urim and Thummim, with Aaron's rod that budded (Num. 17, ver. 10). Probably it will contain the golden pot or laver in which the manna 438 17
was treasured up (Ex. 16, ver. 33, 34), Goliath's sword (I. Sam. 21, 438 10
ver. 9), and possibly the tables of stone, golden censer (Heb. 9, ver. 4), and important documents, such as the title-deeds of the purchase which Jeremiah made in Anathoth, as they were to "continue many days" (Jer. 32, ver. 14). The capacity of the Ark is the same as that of the stone trough in the Great Pyramid and of the laver in the Temple.

Some of the writings of Jeremiah have been missing since his own day. Fragments were referred to by Josephus, in Maccabees, and by Jesus. These may be found in the Ark. David's harp may even have been preserved, although this is not likely. Dante records that the Italians obtained the harp from Ireland, and the father of Galileo the astronomer states, in his "Dialogia della Musica" (1581), "that the inhabitants of that island have practised

on it for many centuries, and had it as a particular badge of their kingdom, using it on edifices, coins, and sculpture, alleging, as the cause of it, that they are descended from the Royal Prophet David."

The Secrets of the Ark.—Sir William Smith, in his "Dictionary of the Bible," p. 1,600, has pointed out that in endeavouring to find out "what those Urim and Thummim themselves were, . . . on every side we meet with confessions of ignorance, varied only by wild and conflicting conjectures."

It will be found that not only does the Urim (lights) and Thummim (perfection) give a radiant light, but there will be discovered the secret of the electric discharge that killed Uzza, who "put forth his hand to hold the ark; for the oxen stumbled. And the anger of the Lord was kindled against Uzza, and he smote him, because he put his hand to the ark: and there he died before God. . . . And David was afraid of God that day, saying, How shall I bring the ark of God home to me?" (I. Chron.
375 12 13, ver. 9, 10, 12). The Levites who understood the secrets of the ark were not in charge that day, and David wisely left the ark where it was. Three months later, when David brought it to Jerusalem, he had it properly carried, as he "assembled the children of Aaron and the Levites," and said, "None ought to carry the ark of God but the Levites. . . . For because ye who did it not at the first, the Lord our God made a breach upon us, for that we sought him not after the due order. . . . God helped the Levites that bore the ark of the covenant" (I. Chron. 15, ver. 4, 2, 13, 26). Curiously, it was a king almost of the same name [Uzziah], who, starting by doing "that which was right," "sought God in the days of Zechariah, who had understanding in the visions of God. . . . But when he was strong, . . . transgressed against the Lord his God, and went into the temple of the Lord. . . . And Azariah the priest went in after him, and with him four-score priests of the Lord that were valiant men [probably entering was almost as dangerous as thwarting the king, as the ark was never seen except by the high priest, and by him not 'at all times']: And they withstood Uzziah the king. . . . Then Uzziah was wroth: . . . and while he was wroth with the priests, the leprosy even rose up in his forehead, . . . and they thrust him out from thence; yea, himself hasted also to go out. . . . And Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper" (II. Chron. 26, ver. 4, 5, 16-21). When "Miriam and Aaron spake against Moses because of the Ethiopian woman whom he had married: . . . the cloud departed from off the tabernacle; and, behold, Miriam became leprous, white as snow" (Num. 12, ver. 1, 10). Neither Moses nor Aaron was touched. This scourge was no doubt of the nature of the terrible skin diseases that are the result of the rays now being experimented with, in the attempt to cure cancer, lupus, etc. This

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is probably why the covering veil of rams' skins over the Ark (Num. 4, ver. 5, and Ex. 26, ver. 14) was dyed red, which colour is a protection. 375 16

On a tablet in Hackney Town Hall, recently unveiled, are the following words:—

"In honour of Harry William Charles Cox, consulting electrician, who died at Hackney, 9th July, 1910. He contracted a malignant disease while perfecting apparatus for adapting the X-rays to the relief of human suffering."

As clearly pointed out previously, the action of God can never be anything but good. It is so-called "nature" and "man" that act as channels for evil. 30 23 21 37 27 21

It seems as if, when not protected by "the covering of rams' skins dyed red," which was put on every night, the electric action was very far-reaching. "When the people complained, . . . the fire of the Lord burnt among them, and consumed them that were in the uttermost parts of the camp" (Num. 11, ver. 1).

It may be recollected that "the officers" of Joshua "went through the host," telling the Israelites to follow the Ark, adding, "Yet there shall be a space between you and it, about two thousand cubits by measure: come not near to it" (Josh. 3, ver. 2, 4). Perhaps this may be the limit of the distance at which it is dangerous.

Not only was the Ark dangerous to individuals, but when "the Philistines took the ark of God," "the hand of the Lord was heavy upon them of Ashdod, and he destroyed them, and smote them with emerods," and when they took the Ark to the city of Gath, to get rid of it, "the hand of the Lord was against the city with a very great destruction." At Ekron also there was a deadly destruction throughout all the city; "the hand of God was very heavy there." When the Philistines came to the conclusion to let the Ark go back to the Israelites, "the Levites took down the ark of the Lord, and the coffer that was with it, wherein the jewels of gold were, and put them on the great stone"*; the Israelites evidently did not know the secret, as God "smote the men of Beth-shemesh [the Israelitish city where it was left], because they had looked into the ark of the Lord, even he smote of the people fifty thousand and threescore and ten men" (I. Sam. 5, ver. 1, 6, 8, 9, 11, and 6, ver. 15, 19). The disease called emerods was probably similar to botch and scab, as Deut. 28, ver. 27, says: "The Lord will smite thee with the botch of Egypt, and with the emerods, and with the scab, and with the itch, whereof thou canst not be healed." Herodotus† speaks of a disease, called by him "theleia nousos," as afflicting the Scythians, who robbed the temple [of the Syrian Venus], showing 373 7

* It is possible that this was the Coronation Stone, as in verse 14, where the stone is first mentioned, it reads: "where *there was* a great stone," and the words in italics are interpolated.

† Herodotus I., 105.

that the secret was known to others. The Scholiast on Aristophanes mentions a similar plague as sent upon the Athenians by Bacchus.*

It is quite possible that some of the diseases that now trouble the human race are connected with the unrecognised action of unknown
102 32 elements, and that the coming into action of these is going to be part of our latter-day troubles.

Aaron's Rod that Budded.—The secret of Aaron's rod that budded was probably that when the twelve rods were laid "up in the tabernacle of the congregation before the testimony" (Num. 17, ver. 4), Aaron's rod was placed where the rays could act upon it; some of these high-tension rays have a great effect upon growth. This rod was thereafter laid up "before the testimony, to be kept for a token" (ver. 10).

The "Light by Night."—The light that appeared, and "the flame of fire out of the midst of a bush" on Mount Horeb (Ex. 3, ver. 2), were no doubt the result of electrical action, and the "glory of the Lord" the result of something discovered on Mount Sinai when "the sight of the glory of the Lord was like devouring fire on the top of the mount" † (Ex. 24, ver. 17).

It is doubtful, however, whether Moses and Aaron really understood the workings thoroughly. When Korah and the 250 famous princes "stood in the door of the tabernacle" (Num. 16, ver. 18), "and the glory of the Lord appeared unto all the congregation" (ver. 19), Moses and Aaron "fell upon their faces" (ver. 22) with dismay and grief. Evidently they were unable to control it immediately. When the congregation had left the tents of Korah, Dathan, and Abiram, "the earth . . . swallowed them up and their houses"
370 31 (ver. 32), then the action from the tabernacle took place and the 250 princes were "consumed" (ver. 35). "On the morrow all the congregation of the children of Israel murmured against Moses and against Aaron, saying, Ye have killed the people of the Lord" (ver. 41). How terrible the ensuing words read: Then "the glory of the Lord appeared" (ver. 42). "And Moses said unto Aaron, Take a censer, and put fire therein from off the altar, and put on incense, and go quickly unto the congregation, and make an atonement for them: for there is wrath gone out from the Lord; the plague is begun. And Aaron took as Moses commanded, and ran into the midst of the congregation; and, behold, the plague was begun among the people. . . . And he stood between the dead and the

* Smith's Dictionary, p. 932.

† An interesting confirmation of this idea has just arisen. About a year ago I was consulted professionally about the most interesting researches that are taking place near Mount Moriah, due to the discovery of a cipher code in Ezekiel and other parts of the Bible. Dr. Juvelius, the discoverer, speaking to a writer of a series of articles on the subject in the "Evening News" (May, 1911), says the effects on Mount Sinai "were produced by secret processes known to the inner circle of the Jewish priesthood. This, Juvelius declares, is shown by the cipher, and . . . will be found written on tablets concealed in the secret and subterranean chamber which the explorers hope to discover."

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living; and the plague was stayed" (ver. 46-49). It will be probably found that the smoke* that went up from the censer was a protection; possibly it acted as a method of insulation or of discharging the high-tension current, as the priests seem to have habitually taken the censers with them when they went into the tabernacle. We are told that 14,700 died in this short space of time. No wonder "the children of Israel spake unto Moses, saying, Behold, we die, we perish, we all perish. Whosoever cometh any thing near unto the tabernacle of the Lord shall die: shall we be consumed with dying?" (Num. 17, ver. 12, 13). The record follows on, "And the Lord said unto Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary" (18, ver. 1). Then follow the details of their service and payment, "only they shall not come nigh the vessels of the sanctuary and the altar, that neither they, nor ye also, die" (ver. 3). The special duty of Aaron and his sons was "covering the sanctuary: . . . but they shall not touch any holy thing, lest they die" (Num. 4, ver. 15). 372 17 373 1

Some who love their Bible (and how one loves it when one understands it!) may think that the above explanation by natural causes of what they have hitherto looked upon as miraculous, is sacrilegious. These must not forget that what we have to do is to so clear up the misapprehensions about the Bible that the world's leaders of thought recognise its scientific importance and appreciate it. The more that the action of God can be seen to agree with scientific law, the quicker the world in general will accept its teachings. The action of God never can be destructive nor even harmful. The only law is the law of spiritual, eternal Life. It is these false views of God and man that have kept back the scientific world so long from the worship of the one true God, the God that is Life, Truth, and Love. 160 9 304 44 154 32

In the light of the present knowledge of the scientific method of right thinking, I do not hesitate to say that an intelligent right understanding of the prophecies relating to this generation would be the saving of an appalling waste of bloodshed, untold suffering, and millions of money. 173 5 179 3 178 15

The Bible shows the evolution of the understanding of God and of the mental powers of man and their only right use. This is very interestingly exemplified in the life of Moses. Constantly at present we have to choose the lesser of two evils, and evidently Moses proceeded on these lines in his courageous endeavours to guide in the right way the vast mass of ignorant and self-willed humanity of which he was the naturally evolved leader. His dealing with his fellow-men, even in the cases of what we might look upon as the most doubtful incidents, would after all compare more than favourably with the modern methods of warfare, even in the present enlightened Christian era. 176 29

* In Ex. 30, ver. 34, is given the prescription of the incense: One-third stacte (which was probably a gum of the storax or myrrh tree) one-third onycha, (probably the operculum of some species of mollusc, and one-third galbanum. If this is the galbanum of commerce it is a resinous gum with a strong disagreeable smell. Pliny says that it was used in making perfumes. It was believed to be a resinous gum, but of a tree not known. It was not only not to be made, but nothing smelling like it was to be made under penalty of being "cut off." There evidently was a secret in its manufacture; the sons of Aaron using "strange fire" were killed. Although it speaks of the fire having "devoured them," they were evidently not burnt up, as they were carried out "in their coats" (Lev. 10, ver. 1, 2, 5). Instructions were given how Aaron was to protect himself when he came into the holy place, by putting incense on to burning coals so that the smoke covered the mercy seat above the Ark (Lev. 16, ver. 2, 12, 13). The writer of the Epistle to the Hebrews shows how we have now risen above such material methods of government.

Fatal Use by Moses of False So-called "Mental" Power.—Many have wondered why Moses and Aaron were punished so heavily for the apparently slight loss of temper which caused Moses to smite the
382 23 rock. He had been told previously: "Thou shalt smite the rock, and there shall come water out of it" (Ex. 17, ver. 6). This he had done without being punished. Further, he did not seem to have been punished when "he slew the Egyptian" (Ex. 2, ver. 12), and when "he went out from Pharaoh in a great anger" after saying "all the firstborn . . . shall die" (Ex. 11, ver. 5, 8). Nor did it seem just that Aaron should die for the fault of Moses (Num. 20, ver. 24). As I understood better the action of God and of the human mind, and saw that "God made not death: neither hath he pleasure in the destruction of the
304 29 living" (Wisdom of Solomon 1, ver. 13), and that all evil was the
144 37 result of man's wrong thinking, I saw that the history of Moses was that of one who "was learned in all the wisdom of the Egyptians, and was mighty in words" (Acts 7, ver. 22); in other words, he was an
77 30 immensely strong thinker. Then I saw the result of his "great anger" in the slaying of the first-born, and how the forty years in the wilderness were as much a time of schooling for Moses as punishment for the Israelites. They understood in those days the
257 23 power of one strong individuality over a mass of people not sufficiently advanced to know how to protect themselves from the
379 23 wrong thinking of others. Balak said to Balaam, "Curse me this people; . . . for I wot that he whom thou blessest is blessed, and he whom thou cursest is cursed" (Num. 22, ver. 6).

When it became clear that the rod with which "he smote the rock
141 39 twice" (Num. 20, ver. 11), was the denial, then I saw that, instead of using this rod and bringing about the miracle in whatever way was best by denying evil, he fell back into his old Egyptian ways, and in anger first intensified the difficulty, and then used his know-
256 9 ledge of ethereal phenomena to bring about a humanly pre-determined result. Aaron also evidently made the same mistake. "Must we fetch you water out of this rock?" (ver. 10). Now there can be no greater sin than to be Pharisaical, instead of loving, and to use the human mind to bring about results. Moses and Aaron were justly
67 40 punished by not being allowed to enter the Promised Land. It was nearly forty years previously when first Moses smote the rock, using his human mind,* for he then knew no better, and no punishment apparently ensued. On the second occasion he was much more advanced, and knew perfectly well that he had fallen back considerably, "For ye rebelled against my commandment . . . to sanctify me at the water before their eyes" (Num. 27, ver. 14), and consequently both Aaron
257 1 and he allowed their own "thoughts," so-called, to bring punishment upon them. Deut. 3, ver. 24, shows that Moses had begun to pray in the right way, as he said, "O Lord God, thou hast begun to shew thy servant thy greatness, and thy mighty hand." He continues in the same strain, and then asks to "go over" Jordan, and continues in ver. 26: "But the Lord was wroth with me for your sakes, and would not hear me." Moses felt that he was not sufficiently reliant on God.

We know now how rightly to estimate this punishment self-inflicted by Moses. With his knowledge of the dire effects of hidden evil working and the danger of endeavouring to bring about humanly chosen results, the responsibility of the right use of his human

* Isaiah uses this expression when, speaking of the Assyrians, he says: "He shall smite thee with a rod, and shall lift up his staff against thee, after the manner of Egypt" (Is. 10, ver. 24).

consciousness was enormous. Let us profit by this warning, remembering that in these latter days direct wrong thinking of others, by recognised leaders, shepherds of the flock, as compared with such wrong thinking in earlier days, before educated in the use of true mental power, and its imitative material intensification of evil, would be in its direful results as a child's petulance compared with wilful murder, or a summer cloud with a destroying tempest. Knowing as we do that the wrong thinker is the greatest sufferer, we cannot give this warning too clearly: "No man, having put his hand to the plough, and looking back [dwelling on evil], is fit for the kingdom of God [good]" (Luke 9, ver. 62). 374 25 356 3

THE EMBLEMS AND CUSTOMS OF ISRAEL.

The Israelites' Standards.—The four living creatures mentioned in Ezekiel 1, ver. 10, had the face of a man, a lion, an ox, and an eagle. These are the four beasts or living creatures mentioned in Rev. 4, ver. 7,* and probably the four camp standards of the Israelites mentioned in Numbers 2. Reuben was the first-born of Israel (Gen. 29, ver. 32), and his name means "Behold a son." His emblem would be the man. On Judah's flag was the lion, which we find with the unicorn in the British National Seal, "The Lion of the Tribe of Judah." The ox might be the standard of Ephraim, and there is only one word in Hebrew for ox, bull, or cow. The word is often applied to Israel. Moses spoke of the glory of Joseph as "like the firstling of his bullock." When Jeroboam made idols that would be attractive to Ephraim, he made two calves, a bullock, and heifer. The nickname "John Bull" comes from this camp standard of Ephraim, the second sign of the Zodiac. The eagle is the national ensign of Manasseh, the Americans, Brother Jonathan. This eagle was, it is believed, Dan's standard. 465 28 421 46

Jeremiah, speaking of Israel, said: "He shall fly as an eagle, and shall spread his wings over Moab" † (Jer. 48, ver. 40), and America, with the eagle's outspread wings on her flag, is "the land shadowing with wings, which is beyond the rivers of Ethiopia: That sendeth ambassadors by the sea, even in vessels of bulrushes upon the waters" (Is. 18, ver. 1, 2). This really means "caldrons which absorb water," i.e., the modern steamship. Captain Weldon's translation reads: "Vessels drinking water upon the water."

The Seal of America.—If one looks at the national seal it will be seen that in the obverse an eagle is holding in one claw an olive branch and in the other thirteen arrows.‡ Hosea, speaking of Ephraim, says: "His branches shall spread, and his beauty shall be as the olive tree" (14, ver. 6). The arrows represent the military 378 41

* Bishop Wordsworth in his commentary on Numbers 2, ver. 2, says that Hebrew expositors state this to be the fact. Bishop Newton interprets them as referring to the four camps of Israel marching to the Promised Land.

† The prophecy of the defeat of Spain.

‡ In the seal now in use seven arrows have been left out.

power of the country, while the olive tree, as the symbol of peace, signifies the spiritual dominion of the two nations. The arrows, as well as the unicorn and lion, were in the heraldry of Israel, when Balaam was compelled to bless instead of curse. The present blending together of Great Britain and America is only what is foretold in the Bible. "John Bull" and "Brother Jonathan" must unite in all good deeds, and in the universal saving of humanity.

The Josephites were bowmen, and Jacob, after speaking of Joseph and his branches, said: "The archers have sorely grieved him, and shot at him, and hated him: But his bow [munitions of war] abode in strength, and the arms of his hands were made strong by the hands of the mighty God of Jacob" (Gen. 49, ver. 23, 24).

America the Tribe of Manasseh.—The children of Joseph were divided into two tribes, Manasseh and Ephraim, so that there were thirteen tribes in Israel, but only twelve divisions of the land, as the Levites were to be scattered throughout. Manasseh was not only a separate tribe, but as a partaker of the birthright blessing, he and Ephraim were to grow together until they became a multitude in the midst of the earth; then he was to be separated from his brethren and become a great people. This is the reason of the prophecy, "Joseph is a fruitful bough, . . . by a well [literally by the water]; whose branches run over the wall" (Gen. 49, ver. 22).

Of Manasseh, the elder brother, it was prophesied that, "He also shall become a people [nation], and he shall also be great; but truly his younger brother shall be greater than he, and his seed shall become a multitude of nations" (Gen. 48, ver. 19). While the Americans are a "great" people, England, with Australia, Canada, India, New Zealand, South Africa, the West Indies, etc., is truly "a multitude of nations."

379 11 It is interesting that America had thirteen states, typifying the thirteen tribes, and that thirteen is the prominent number in all the emblems and heraldry of that country.

The American Flag.—The first national flag of the original United States had thirteen stars and thirteen bars. The bars symbolise the Union, and the constellation of thirteen stars symbolises the nation formed of thirteen independent states. This is an illustration of the natural fulfilment of prophetic foresight, though possibly unconsciously brought about by the chief actors. This will be clearly understood when the impersonal action of the divine law of Mind is generally apprehended.

377 39 On the ensign is the emblem of Dan, an eagle holding in
304 19, 33 his beak a scroll, and on it the thirteen letters, "E Pluribus Unum," meaning "One out of many."

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The National Seal of America.—Here, above the shadowing wings, is a cloud emitting rays of glory. It may be recollected that when Aaron was speaking to the children of Israel, he said: "The glory of the Lord appeared in the cloud." This cloud surrounds what is called the constellation, a group of thirteen stars, in a field of azure sky, which is exactly the same number of constellations that appeared in the dream of Joseph before he was separated from his brothers; two out of the thirteen can be taken as the two tribes of Joseph.*

On the reverse side of the seal is a Pyramid without a top like the Great Pyramid, and above a triangle surrounded by a "glory" and with one eye in the centre.

Over the Pyramid in the Great Seal of America is another thirteen-letter motto, "Annuit Coeptis" (He [the Lord] hath prospered our undertakings"). In the Bible we are told: "The Lord was with him [Joseph], . . . and that which he did, the Lord made it to prosper" (Gen. 39, ver. 3, 23). 378 40

The number thirteen signifies rebellion, and the first time that this number occurs in the Bible it is with reference to rebellion (Gen. 14, ver. 4). The Americans not only rebelled against us in April, 1775, but they also prospered.

The Confederate Congress in 1863 adopted two flags, both with the cross of the crossed hands (Gen. 48, ver. 13-19) of the House of Joseph, and both with thirteen stars.

Britain's Coat of Arms.—When Balaam, hired by Balak, the king of Moab, to curse the hosts of Israel, was compelled by the Lord to bless them, he said: "God brought him forth out of Egypt; he hath as it were the strength of an unicorn: he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows. He couched, he lay down as a lion, and as a great lion: who shall stir him up?" (Num. 24, ver. 8, 9). 376 23

"And the remnants of Jacob shall be among the Gentiles in the midst of many people as a lion" (Micah 5, ver. 8).

It is interesting that the lion and unicorn are the leading feature of the Coat of Arms of Great Britain. It may be recollected also that Moses, when blessing the children of Israel, and speaking of Joseph, said: "His glory is like the firstling of his bullock, and his horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth: and they are the ten thousands of Ephraim [the thousands of each of the ten tribes], and they are the thousands [of America the one tribe] of Manasseh" (Deut. 33, ver. 17).

On the Coat of Arms is also a circle divided into four quarters. This is probably a reproduction of Ephraim's cake. Like King Alfred's cake, "Ephraim is a cake not turned" (Hosea 7, ver. 8). This is the cake that in the dream related in Judges 7, ver. 13,

* Potipherah, priest of On, and father-in-law of Joseph, was possibly a descendant of the Shepherd Kings of Egypt and not a native Egyptian at all, but as much a Chaldean as Abraham.

"tumbled into the host of Midian, and came unto a tent, and smote it that it fell, and overturned it." "The Lord set every man's sword against his fellow, even throughout all the host [the entire mass of matter, which destroys itself in the final destruction of all evil]: and the host fled (ver. 22). In one of the quarters is a harp, David's harp, and in each of the other three are young lions.

Weights and Measures.—One of the instructive points about the Great Pyramid of Egypt is, that it contains a record of the units of weights and measures used by the English-speaking race. This is one of the many different classes of proofs of the truth of the Anglo-Israelitish theory, namely, that the English-speaking race is composed of "the lost ten tribes," or more accurately, the lost eleven tribes.

Professor Piazzi Smyth, Astronomer-Royal for Scotland, wrote: "The British nation's chief standards, and those more particularly which, either for length, breadth, surface, weight, or cubical contents, have been the favourite rule of the nation, and the traditional heritage of its people from time immemorial, are precisely those which were given to Israel by Moses as sacred, and under the most solemn adjuration to keep to them for ever." * This was one of the reasons why Sir John Herschel was so against any change in our system of weights and measures.

The British inch, which, according to Sir John Herschel, is the real unit of British lineal measure, is within five places of decimals the same as the Pyramid inch, which is 1-25th part of the sacred cubit. The quarter by which corn is measured in our country is almost as closely the fourth part of the Hebrew laver.

The Pyramid pound is within 1-35th part of the avoirdupois lb., and closer still to the more ancient pound in the Exchequer. The contents in water of the coffer in the centre of the Pyramid forms the Pyramid ton weight, and being divided by the Pyramid measure of 5 × 500 it yields the lb. weight alluded to.

The cubic contents of the coffer are the same as the contents of the Ark of the Covenant, and its fourth part is almost exactly the old Saxon corn measure. When the quarter is divided by the Pyramid measure of 5 × 500 it is equal to the old English wine pint.

The foot measurement amongst the Gothic and Saxon nations that have occupied Europe for the last 1,500 years, is throughout just about twelve times the Pyramid inch. The Great Pyramid lb. is also almost exactly the same as the lb. weight throughout Europe. These have now been given up by the Continental nations for the metric system, formed on what is now known to be a false standard, during the atheistic madness of the French Revolution.

Colonel Conder† traces the close similarity of the British weights and measures, including the standards of capacity, to those of the

* "Weights and Measures."

† "Handbook to the Bible," pp. 61, 62.

Hebrews, and draws attention to the fact that they are not the same on the Continent. Those of France, Spain, Italy, and Germany are all different, being based upon the metric system.

The Coronation Stone.—"The kings of Ireland (Scotia Major) were successively crowned upon this Stone until Fergus the Great, son of Earc, the King of Ireland, having conquered North Britain, and about to be crowned King of Scotland (Scotia Minor), sent an embassy requesting the Stone to be sent, in order that he might be crowned thereon. 364 28 435 26

"He was crowned on this Sacred Stone (530 A.D.) in the Temple of Iona; but the Scots retained possession of the Stone. The kings of Scotland were subsequently crowned upon it until it was forcibly removed to Westminster Abbey by Edward I., and from that time the kings and queens [Mary, I believe, excepted] of England have been crowned upon it. . . . The sceptre has never departed from Judah." * 435 24

According to the late Arthur Stanley, Dean of Westminster, "The chief object of attraction, to this day, to the innumerable visitors to the Abbey, is probably that ancient Irish monument of the Empire known as the Coronation Stone." † He calls it a "precious relic," and states that King Edward I. said that "It is the one primeval monument which binds together the whole empire," and "a link which unites the throne of England with the traditions of Tara and Iona." ‡

In "The History of the Coronation," a book published by the Herald of Arms, by special command of King James II., after his coronation, the following passage occurs, with reference to this Stone: "History relates that it is the stone whereon the Patriarch Jacob is said to have lain his head in the Plain of Luga; and that it was brought to Brigantia, in the kingdom of Spain, in which place Gathol King of Scots sat on it as his throne. Thence it was brought into Ireland by Simon Brech, or Breae, first King of Scots, about 700 years before Christ's time, and from thence into Scotland by King Fergus, about 530 years after Christ, and in 850 A.D. was placed in the Abbey of Scone." 439 51

Jacob's stone was for a long time treasured by the Jews, and is said to have been lost at the destruction of the Sanctuary, 588 B.C., and brought to Ireland § as the "Lia Phail" by Hebrews in the ships 396 30

* "Life from the Dead," p. 362. † "Memorials of Westminster Abbey," p. 66.

‡ Edward III. claimed that in fulfilment of the terms of the Treaty of Northampton the stone should be delivered to the King's officers by the Abbot of Westminster for the return to Scotland. Dean Stanley writes that "the people of London would by no means whatever allow it to depart from themselves." The writ of the King, dated the second year of his reign, still exists in the muniment room of the Abbey, where, until recently, it had been lost sight of for years. All the other articles of the Treaty were fulfilled, but they were unable to get possession of the stone.

§ This is a disputed point among historians. The earliest writer I know that mentions it as Jacob's Stone is William of Riseholme, in the 14th century, although the 16th century writers refer to the Stone of Scone. George Buchanan and other Scottish writers of the 16th century speak of it as Jacob's pillow. Keatinge contests even that it came from Ireland. The Archbishop of Cashel, at the end of the 9th century, gives "ON" or "ONN" as the "Ineffable name of a Sacred Stone in Ireland." "ON" is the name given to Jacob's Stone in the Septuagint.

364 30 of Dan, about 584 B.C.* Lia or Liag is Irish, meaning "precious stone." Phail is Hebrew, and means "wonderful," and is used in the Bible as an attribute of God. Another translation is "the Stone of Destiny"; and another "the Stone of Phal, the Gaelic Sun-god. According to the Rev. F. R. A. Glover, a translation of the Irish Celtic prophetic rune, which was attached to the Lia Phail, runs as follows :—

"The Semitic race, a noble tribe,
Unless prophets false predict,
Where they may find the 'Stone of Fate,' 1
Empire there, they've the right to assume."

Professor Ramsay's report to the Dean of Westminster states that the only thing certain about this stone is that it was prepared for building purposes, but that it was never used. This is rather interesting when one recognises that verse 22, Psalm 118, "The 1
stone which the builders refused is become the head stone of the corner," is supposed, in its material signification, to refer to Jacob's stone.

This stone, now in Westminster Abbey, has two large iron rings fastened to it by means of iron links and pins let in at the ends. 2
These are well worn, showing that it has been carried for a long time. Where could this have taken place but in the wilderness
435 29 during the forty years of continued travelling? It also has a
376 4 fissure in it. Numbers 20, ver. 8, shows that Moses was told to strike "*the* rock"; evidently by the references to it, it was some well-known 2
rock, "and the water came out abundantly" (ver. 11). Col. Garnier points out that the reference in I. Cor. 10, ver. 4, bears this out, as the proper translation is: "They drank of that rock [a large movable stone or boulder] that went with them." He also points out that Gen. 49, ver. 24, should be translated: "From this time 3
he [Joseph] keeps the stone [some celebrated material stone] of Israel." The children of Israel in the wilderness were estimated to number 2,500,000, and journeyed forty years, yet never wanted water. Rabbi Schwartz, of Cologne, informed Professor Totten that the stone "was known amongst the Jews as the Ebon- 3
Shatyeah, and was called the 'Fountain Pillar of the Temple.' It was made use of as a stand on which to place the censer." Now Jacob, speaking of it, said: "This stone, which I have set for a pillar, shall be God's house" (Gen. 28, ver. 22). It is interesting to note that when Jehoash was proclaimed king under 4
exceptional circumstances "the king stood by the pillar,† as the manner was" (II. Kings 11, ver. 14). Again, when he took the oath, "the king stood by the pillar"† (II. Kings 23, ver. 3). This stone is called "the pillar," "the rock," "Bethel," and "the stone of Israel." Young's Concordance gives the translation also as "a 4
memorial stone." It is also interesting to note that Hosea (chap. 3, ver. 4) says: "For the children of Israel shall abide many days without king . . . and without pillar." This came to pass during their long journey from Media into Britain, through Russia, the stone having gone via Spain. According to Col. J. Garnier, the 5
tradition among the Jews is that it was built into Solomon's temple.

The Rev. F. R. A. Glover, in his "Remnant of Judah," says that the translation of Habakkuk, "But the Lord is in his holy temple.

* O'Reilly says that it was carried to Scotland from Ireland by Fergus, in 513 A.D., and was brought by Edward I. to Westminster Abbey in 1300 A.D. 5

Some say that the Lia Phail brought into Ireland by the Tuatha Dé Danann is still on Tara Hill by the "Croppies" grave as described in "The Book of Leinster." Since this was written, I have seen this stone on Tara Hill, and it is not likely that it was ever carried about.

† Revised Version.

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let all the earth keep silence before him" (2, ver. 20), is noticeably wrong, and it ought to run: "But the Dream Miracle-Stone has become the House of God! Therefore let all the earth keep silence."*

Under the headings, "The Scots," and "Jewish Treasures," later on, will be found further particulars of the history of this stone.* 435 17 438 12

THE HOLINESS OF ISRAEL.

The Prophet's Recognition of the Children of Israel as Spiritual.—"At the same time, saith the Lord, will I be the God of all the families of Israel, and they shall be my people. . . . For there shall be a day that the watchmen upon the mount Ephraim shall cry, Arise ye, and let us go up to Zion unto the Lord our God. . . . Hear the word of the Lord, O ye nations, and declare it in the isles afar off" (Jer. 31, ver. 1, 6, 10). 525 1 549 46

This day has now come, and hastens to its meridian, while the watchmen are calling with no uncertain voice. Which of the children will hear the glad news, and gain the innumerable blessings that immediately accrue?

"Israel shall blossom and bud, and fill the face of the world with fruit" (Is. 27, ver. 6). "The Lord shall establish thee an holy people unto himself, as he hath sworn unto thee" (Deut. 28, ver. 9); "thou shalt be a blessing" (Gen. 12, ver. 2); "in thy seed shall all the nations of the earth be blessed" (Gen. 22, ver. 18); "in thy seed shall all the families of the earth be blessed" (Gen. 28, ver. 14); "Listen, O isles, unto me; and hearken, ye people, from far; The Lord . . . said unto me, Thou art my servant, O Israel, in whom I will be glorified; . . . my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Is. 49, ver. 1, 3, 6). 362 27

The writer of the Epistle to the Hebrews understood what was to happen when he wrote: "Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah: . . . after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people: and they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest" (Heb. 8, ver. 8, 10, 11). The writer was here quoting from Jeremiah 31, ver. 27-34.

The official organ of the Pope, the "Osservatore Romano," writes as follows of the English Constitution and Christianity: "The whole nation, in a word, is religious and Christian. If it is true that customs, laws, and government especially constitute a nation—and the condition of English legislation is to be particularly noted—it may be said to be nothing else than the faithful echo of that of Sinai, received through Christianity. You see it the guardian of

* I believe that the statement by Mr. Glover that in Adamhnan's life of St. Columba, written in the 6th century, there is a reference to St. Columba having the Lia Phail brought to him so that he might die with his head on Jacob's Pillow, is incorrect.

that great law, and publicly maintaining the adoration of the true God, the Author of the Decalogue. . . . In a word, the laws of God are the laws of the State—the one takes its force from the other."

398 13 **Israel's God-appointed Task.**—Jeremiah also foretold what Israel's work would be in the latter days, and wrote: "Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. In those days shall Judah 107 46 be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness" (Jer. 33, ver. 14-16). By specific command these verses have to be read every year on Pre-Advent Sunday. This message is therefore given annually all round the world to the children of Israel.

178 3 We have to recognise our inheritance and our duty toward the world in spreading the glad news of man's spiritual birthright and 397 46 the approaching end of all evil, so enlisting all humanity on the side of good and of right thinking.

Victor Hugo has written: "Dare I murmur that the mists will clear for me, that I shall not hear the rumbling wheels of the chariot of the hour of England? It will come—it is coming—it has come! The whole world, aroused as by some mighty galvanism, 403 19 suddenly raises a wild cry of love and admiration, and throws itself into the bounteous bosom of England. Henceforth there are no 122 16 nations, no peoples, but one and indivisible will be the world, and 398 2 the world will be one England. Her virtue and her patience have triumphed. The lamp of her faith, kindled at the apostolic altars, burns as a beacon to mankind. Her example has regenerated the erring, her mildness has rebuked the rebellious, and her greatness 399 3 has enchanted the good. Her type and her temple shall be the 392 31 Mecca and Jerusalem of a renewed universe."

Israel a Religious Nation.*—Jesus said to the Jews: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits" of righteousness, i.e. Israel's nation (Matt. 21, ver. 43).

Israel to Abolish the Slave Trade.—"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke?" (Is. 58, ver. 6). England freed her slaves in 1838, and America hers in 1861.

Israel a Sabbath-keeping People.—"Wherefore the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations, for a perpetual covenant. It is a sign between me and the children of Israel for ever" (Ex. 31, ver. 16, 17). "The seventh day is the sabbath of rest, an holy convocation" (Lev. 23, ver. 3), and we "call the sabbath a delight, the holy of the Lord," who causes us "to ride upon the high places of the earth" (Is. 58, ver. 13, 14).

* The English nation has been pre-eminent for its adherence to religious life. On the coronation of the King the Archbishop hands him a Bible, saying, "We present you with this Book, the most valuable thing this world affords. Here is wisdom; this is the Royal Law; these are the lively Oracles of God." "Moses . . . received the lively oracles to give unto us" (Acts 7, ver. 37, 38).

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When, as prophesied, the sceptre passed into the hands of a hereditary successor of King David by James I. ruling over United England and Scotland, the most stringent Sabbath laws came into operation.*

The English, Americans, and Icelanders, who are also part of the lost tribes, are the three nations with the strictest laws against working on Sundays, thus carrying out the prophecy. Legally no individual can open a shop on Sunday, and thousands of prosecutions have taken place against people who have infringed the Sabbath laws. John Stuart Mill deliberately stated his opinion that the Sabbath was a divine institution belonging only to Israel. He declared that we as a nation were under no obligation to observe it as "it was only strictly binding upon the Jews." This was extensively placarded upon the walls in London by the National Sunday League.

The Ten Commandments Specially Given to Israel. — These countries are the only countries whose laws are based on the Ten Commandments. Deuteronomy 6, ver. 9, says: "Thou shalt write them upon the posts of thy house"; and the British alone have the Ten Commandments on the walls of their National Church. The Americans have them also on the walls of their Churches. The Latin Church has not the whole of the Ten Commandments, as the second has been cut out, and the tenth split up into two.

Israel to Turn Towards Their Land.—The English always turn to the East in national worship, the Anglican Churches almost invariably having the Communion Table at the eastern end. Our national churches are required to have an eastern window. "If they . . . pray unto thee in the land of their captivity, saying, We have sinned, we have done amiss, and have dealt wickedly: If they return to thee with all their heart . . . and pray toward their land, which thou gavest unto their fathers: . . . Then hear thou from the heavens" (II. Chron. 6, ver. 37, 39).

THE KINGS OF ISRAEL.

Israel Kingless.—Hosea, at the time that Israel had a king, foretold that for a long time they were to be without a king. "For the children of Israel shall abide many days without a king, and without a prince" (Hos. 3, ver. 4).

* According to the Sunday Observance Act of 1677, no drover, horse-courser, waggoner, butcher, higgler, or any of their servants, may travel or "come to his inn" on the Lord's day, under forfeiture of twenty shillings, and no tradesman, labourer, or other person whatsoever, of fourteen years or upwards, is to do any worldly labour, business, or work of his ordinary calling upon the Lord's day ("works of necessity and charity excepted") under forfeiture of five shillings in each case. Exposing to sale any wares, fruit, goods, or chattels whatever on the Lord's day is prohibited under forfeiture of the goods. To obey a command the command must be understood. Should the command be obscure the fulfilment can only be partial. Perhaps no command has been so little understood as that the Sabbath day should be "kept holy." Primarily it was a resting from the exercise of creative power. No man is keeping the Sabbath holy who is maintaining the reign of false mental law, which is productive through the human being of all the sin, disease, and death of to-day. There is only one law to obey, and that is to love God and love our neighbours as ourselves. When death is conquered these false creations will cease and we shall keep the Sabbath holy, throughout the week. To abstain on the Sabbath from innocent recreations that enable a human being more fully to assist his fellow during the week is moral madness resulting from ignorance, and leading to Pharisaical self-righteousness. This is breaking the original divine command. 281 38

This prophecy was fulfilled as regards seven tribes, from the time of Odin to the Heptarchy.

The Kingdom of Israel.—Later on Israel became a kingdom, and the British Empire has been under the most powerful and lasting monarchy that has ever existed in any age. According to the Bible, the seed of David was to rule over the Israelites, and it is claimed by those who have been developing the identities that they have been able to trace the genealogy of our present King right back to David. I have had given to me a chart showing details of the direct descent.

Since writing the above, the following appeared in the "Daily Chronicle" of April 3rd, 1911: "The descent of the British Royal House from David the Psalmist is strongly held by one school of genealogists, as it was also by Queen Victoria. In 1869 an Anglican clergyman, the Rev. F. R. Glover, M.A., addressed to her Majesty the result of his researches on the subject. So pleased was the Queen that she commanded his attendance at Windsor, and, telling him that the descent was part of the inner history of her house, she showed him the Royal pedigree, with David as its root. The subject is complex, but, on the surface, simple. As Guelphs, our Royal Family trace descent from Roger d'Este, the Saracen hero, who, though a Mohammedan, was nevertheless, through Saladin the Nazarene, descended from the Hebrew Royal House of David."

The National Anthem of the British Empire.—A curious instance of the closeness with which the details of our own royal line are associated with those of the kings of Israel are the words with which the first king of Israel was greeted on presentation to his people by Samuel: "And all the people shouted, and said, God save the king" * (I. Sam. 10, ver. 24).

David Always to Rule Israel.—The following verse shows the prophecy which has so far been fulfilled, namely, that there would always be a descendant of David as a ruler of the Israelites. "For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel" (Jer. 33, ver. 17).

Nathan the prophet had already said to King David: "And thine house and thy kingdom shall be established for ever before thee: thy throne shall be established for ever" (II. Samuel 7, ver. 16).

Jacob, blessing his sons, said: "The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come" (Gen. 49, ver. 10). Shiloh here is usually supposed to refer to Jesus the Christ, but this cannot be the true meaning. Shiloh means "peace, rest," and the reference is to the end of the world.

99 15 Speaking of the end of the world—the end of all darkness and

* The exact translation is "Let the King live." See also I. Kings 1, ver. 25, 39; II. Kings 11, ver. 12.

evil—Zechariah says: "At evening time it shall be light" (14, ver. 7), for this rest can only come with enlightened understanding in the evening time of a material world—truly "the peace of God, which passeth all understanding" (Phil. 4, ver. 7). 111 18

Of David's Seed a "Multitude of Kings."—"Kings shall come out of thy loins" (Gen. 35, ver. 11). Nearly all the kings now ruling in Europe, or their direct heirs, are descendants of Queen Victoria. Shakespeare writes:

"This blessed plot, this earth, this realm, this England,
This nurse, this teeming womb of royal kings."*

David Always to Rule Over One Tribe.—Before the separation of Judah and Israel, Ahijah prophesied to Jeroboam that "he shall have one tribe for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel [this shows that Jerusalem does not always typify the same city, but is rather the locality wherein will be found certain conditions of spiritual advancement]. . . . And unto his son will I give one tribe, that David my servant may have a light alway before me in Jerusalem, the city which I have chosen me to put my name there" (I. Kings 11, ver. 32, 36). The line of David ruled first over Judah, then over Dan, until it was restored to the kingdom of Israel, as foretold, when Henry II. ruled over ten tribes. Agnes Strickland, in her "Queens of England," says that the descent of Matilda, his mother, could be traced direct to David, King of Israel. 454 17 444 17

Dan "dwelt apart" until 1603 A.D., when Israel came under one king, as prophesied, and James ruled over the eleven tribes in Great Britain. King James was the descendant of a series of kings of Scotland named David, and in his opening speech in Parliament boasted of his dynasty being derived from that of Ireland. 429 43 368 38

In the Targum of Onkelos, a writing as old as the time of Jesus, appears the following translation: "Out of Dan [son of Billah] a man shall arise in whose time all Israel will be united, and in whose day righteousness shall be restored."

In the reign of James was completed the Authorised Translation of the Bible, and the English Prayer Book in its present form was compiled and sealed by Act of Parliament. 368 35

The Church no Longer to be a Burial-place for Israel's Kings.—"The place of my throne, and the place of the soles of my feet, . . . shall the house of Israel no more defile . . . by the carcases of their kings in their high places" (Ezek. 43, ver. 7). The Jews do not bury their dead in their synagogues. The late Chief Rabbi of

* "King Richard II.," II., 1.

England was unable to be present at St. Paul's, at one of the thanksgiving services, because his religion prevented him entering the building where dead were buried. Israel has now given up this practice. Neither Queen Victoria nor Edward VII. was buried within the precincts of a church.

THE POWER OF ISRAEL.

From Weakness to Strength.—The Bible shows that Israel, after leaving Media, would have troubled times, and would be reduced until arriving in the isles. Perhaps this is why Paul advises them to abstain from marriages, telling them he did not speak from authority, but from his knowledge of times of distress. Isaiah, in the 41st chapter, says: "Keep silence before me, O islands; and let the people renew their strength" (ver. 1). Again, "Fear thou not: . . . I will strengthen thee" (ver. 10).

Captain B. de W. Weldon, who is specially fitted to judge of the present military position, speaks most highly of the strength and impregnable position of Israel. He says: "England and America together can still act on interior lines
397 41 against any possible combination of their enemies . . . geographical conditions have placed an immense advantage in our hands." After dealing with the likely movements in case of war, he says: "This short statement of the fighting power of Israel is neither a threat nor a boast; it is a plain statement of *fact*." Wisely, he ends as
403 31 follows: "Israel, as of old, must stand ready for battle. Above all, modern Israel must do what ancient Israel neglected to do—must
305 32 turn with their whole heart and their whole mind to that Lord of Hosts who is the disposer of battles. Therein lies, as of old, the conclusion of the whole matter,"* and its final solution.

Israelitish Prowess.†—The military power of the Israelites was foretold in the Bible in many places. For instance, "The remnant of Jacob shall be among the Gentiles in the midst of many people as a lion: . . . who, if he go through, both treadeth down, and teareth in pieces, and none can deliver" (Micah 5, ver. 8, 9).

It was prophesied: "Ye shall chase your enemies, and they shall fall before you by the sword. And five of you shall chase an hundred, and an hundred of you shall put ten thousand to flight; and your enemies shall fall before you by the sword" (Lev. 26, ver. 7, 8). "Therefore shall the strong people glorify thee" (Is. 25, ver. 3); "They that strive with thee shall perish" (Is. 41, ver. 11); "God shall rebuke them, and they shall flee far off, and shall be chased as the chaff of the mountains before the wind, and

* "The Evolution of Israel," p. 381-383.

† Lord Kitchener's telegram to our troops, after the first battle fought on European soil by them for sixty years, was: "We are all proud of you."

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like a rolling thing before the whirlwind. And behold at evening tide, trouble; and before the morning he is not. This is the portion of them that spoil us, and the lot of them that rob us" (Is. 17, ver. 13, 14). Every combination against Israel has, as Isaiah prophesied, failed. "Associate yourselves, O ye people, . . . and give ear, all ye of far countries: gird yourselves and ye shall be broken in pieces; . . . for God is with us" (Is. 8, ver. 9, 10). "The nations [Gentiles] shall see and be confounded at all their [Israel's] might" (Micah 7, ver. 16). We have been victorious in over 280 battles over European nations. We rule over millions in India with a few men.

When Pharaoh was destroyed, the Israelites said: "Thou didst blow with thy wind, the sea covered them: they sank as lead in the mighty waters" (Ex. 15, ver. 10). Isaiah, speaking of the Israelites, said: "They that war against thee shall be as nothing, and as a thing of nought" (41, ver. 12). He also says, in verse 16: "Thou shalt fan them, and the wind shall carry them away, and the whirlwind shall scatter them." In 1588 the Spanish Armada was practically destroyed by storms; the largest ships were lost and many thousands of men killed and wounded. About 30 out of 129 vessels were wrecked on the West Coast of Ireland alone—the English fleet being apparently little injured. The relation of conscious mental power to atmospheric conditions will soon be generally recognised. "Queen's weather" is by no means a mere figure of speech. 531 33 461 23 140 16

We have met with checks and small local defeats, but throughout European history we have eventually emerged victorious from every great war in which we have been nationally engaged. We have professedly fought for "British interests" alone; yet we have ground into powder every opponent, both great and small, who has ventured to withstand the great onward movement of Israel's civilisation. We have led kings of France captive through the London streets; we broke the heart of the successor of the mighty Charles V. of Spain, and "left the remnant of all that great multitude very small and feeble"; we destroyed the power of Louis of France upon the sea, and sent Napoleon to St. Helena. Always and everywhere, Great Britain has been the deadly foe, not only of the Papacy, but of all those great ones of the earth who have sought to combine spiritual with temporal power. The claims of the Popes, the Czars, and the Sultans; of the Emperors of China and the Lamas of Tibet; down even to the various Mahdis and Mullahs, and brigand "saints," who flit across the pages of our Oriental history; are all, in their various degrees, opposed to the establishment of "the Kingdom." Openly, by force of arms, or secretly, by diplomacy, their schemes have been foiled and checked by the direct action of England.* 397 19 531 33

Mr. Vernadsky, a Russian and avowed Anglophobe, says: "Britain is a menace to the safety of Europe. She is the most

* In this final battle of Armageddon, taking place at the moment of writing, we have the same position again. The Austrian Emperor is the head of the temporal Roman Catholic power. The German Emperor has been tending towards Roman Catholicism, and the head of the Jesuits, called the Black Pope, was his nomination.

aggressive Power of modern times. There is no part of the world
394 1 where she has not established her garrisons or her colonies. Her fleet dominates every sea. What power is there that has not suffered from her ambition? She has torn Gibraltar from Spain, Malta and Canada from France, Heligoland from Denmark, the Cape of Good Hope from the Dutch, the Gold Coast from the Portuguese, and Hong Kong from China. She has built up by the sword a military power in Asia which secures her government over 200 millions in India. At Aden she holds the gate of the Red Sea; at Singapore she commands the road to China. From Fiji she dominates the Pacific. Her territory is vaster than that of Russia, and greater in extent than all Europe, without Russia."

Israel Never to be Defeated.—"Thine hand shall be lifted up upon thine adversaries, and all thine enemies shall be cut off" (Micah 5, ver. 9). "Thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15, ver. 6). "No weapon that is formed against thee shall prosper" (Is. 54, ver. 17). The Germans, French, Russians, Spanish, Dutch, Austrians, and Italians have all been defeated. The British and Americans as nations have alone never been defeated.

The following prophecy of Israel has been fulfilled: "Thou art my battle axe and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms" (Jer. 51, ver. 20); and again: "He shall thrust out the enemy from before thee; and shall say, Destroy them. Israel then shall dwell in safety alone" (Deut. 33, ver. 27, 28).

This has been the fate of those who have attacked England. In Bell's "Compendious View of Universal History," the battle of Waterloo is thus referred to: "Ever-memorable battle of Waterloo over Bonaparte, his most experienced marshals, and his veteran legions; his vaunted Imperial Guard is annihilated, his power dissipated, and his throne crumbled into dust."

These are almost the words used by Isaiah in several places, "he bringeth it even to the dust" (26, ver. 5). Montalambert writes: "Busied more than any other in all the arts of peace, yet invincible in war, and sometimes rushing into it with frantic passion; too often destitute of enthusiasm, but incapable of failure, it
305 3 ignores the very idea of discouragement or effeminacy."

Marshal Bugeraud is reported to have said: "The English infantry is the finest in the world; but then, thank God, there is so little of it."

Abbé Milot, in his "Elements of the History of England," says: "No modern history, it must be confessed, presents to our view so great a number of striking pictures as England. We see here a people, free, warlike, unconquerable, and a long time ferocious,

preserve the same characteristic qualities through a successive train of bloody revolutions. . . . The reader will easily perceive that this history is unparalleled in its kind."

Israel a Naval Power.—Israel is spoken of as those who "go down to the sea in ships, that do business in great waters" (Ps. 107, ver. 23). The carrying trade of the world is done by Great Britain. There is hardly a bay of any size that is not habitually visited by "Jack Tar."

Their maritime ascendency was prophesied when, amongst the blessings, Moses spoke of "the deep that coucheth beneath" (Deut. 33, ver. 13).

Balaam, in his blessing of Israel, said: "His seed shall be in many waters, and his king shall be higher than Agag, and his kingdom shall be exalted" (Num. 24, ver. 7).

Psalm 72, ver. 8, says: "He shall have dominion also from sea to sea, and from the river unto the ends of the earth." This could not refer to the olden days, as there is no evidence that David ever possessed a ship. All the evidence is to the contrary, Solomon unsuccessfully attempting to found a navy. His navy was a navy of Tarshish, and Tyre is said to have been originally built by Danites. Long before the days of Solomon, the Danites possessed ships, and therefore must have left Palestine some time before the days of Solomon.

It is hardly necessary to refer to the naval successes of Great Britain. Attention may, however, be drawn to the destruction of the enemy's fleet by the Americans in Manila Bay, with the loss of seven men only; the destruction of the Spanish fleet in Cuban waters with the loss of only one man; the annihilation of the Mexican army in 1838 by Sam Houston with only 750 men, losing only eight men and twenty-five wounded.

It has been stated that 20,000,000 tons of shipping and two out of every three ships on the sea are under the British flag.

Israel Possesses the Gates of Her Enemies.—One of the prophecies with reference to the Israelites in the latter days, was that they should possess the gates of those that hate them: "thy seed shall possess the gate of his enemies" (Gen. 22, ver. 17). "Let thy seed possess the gate of them which hate them" (Gen. 24, ver. 60). England controls nearly all the gateways of the world: the gates of the Mediterranean, gates into China, the German Ocean, the Cape gate into the Indian Ocean, and all the gates of India, gates along the East, West, and South Coasts of Africa, and the Cape Horn gate from the Atlantic into the Pacific Ocean, with Gibraltar, Suez Canal, Malta, Alexandria, Cyprus, the Channel Islands, Perim, Socotra, Aden, Singapore, Malacca and Penang, Hong Kong and the Kowloon, Sarawak, Labuan, the new gate, recently obtained, of the West Indies—as Jamaica is a most important "gate" now the Panama Canal is completed—the Falkland Islands, Calcutta, Bombay and Madras, Peshawar, Rangoon, Sydney, and New

Zealand. The United States have added to these by acquiring Porto Rico and the Philippines.

Victor Hugo wrote in 1842, in "Le Rhin": "England holds the six greatest gulfs in the world, which are the Gulfs of Guinea, Oman, Bengal, Mexico, Baffin, and Hudson; she opens or shuts at her pleasure nine seas: the North Sea, the English Channel, the Mediterranean, Adriatic, and Ionian Seas, the Ægean Sea, Persian Gulf, Red Sea, and Sea of the Antilles."

Ports are Open Continually.—"Thy gates shall be open continually; they shall not be shut day nor night" (Is. 60, ver. 11). Unlike other foreign nations, England never closes its harbours.

Israel a Nation and a Nation of Nations.—"Two nations are in thy [Rebekah's] womb" (Gen. 25, ver. 23). America is a nation, and Great Britain a nation of nations, bound together by the ties of blood. What a brotherhood it is: India, Canada, Australia, New Zealand, South, East, West, and Central Africa, the West Indies, Fiji, etc. There must be close upon one hundred separate colonies, and America has over forty states. The prophecies on this point are numerous: "I will make of thee a greater nation" (Num. 14, ver. 12). "Thou shalt be a father of many nations. . . . And I will make thee exceeding fruitful, and I will make nations of thee" (Gen. 25, ver. 23).

Israel "Chief of the Nations."—"Ye know that they which are accounted to rule over the Gentiles exercise lordship over them" (Mark 10, ver. 42). England has been foremost in every trouble, being consulted in every important movement. In a recent interview, the Lord Mayor of London said: "The City of London is the official capital of the world," and he added: "Our ideal, which is
384 33 also our interest, is universal peace"* We are the only nation who have reduced the strength of our army, from time to time lessened defence expenses, and yet throughout carried more weight than any other. "The Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, . . . to make thee high above all nations" (Deut. 26, ver. 18, 19).

Israel Ruling Over Many but Nowhere Ruled Over.—"Thou shalt reign over many nations, but they shall not reign over thee" (Deut. 15, ver. 6).

Mr. Vernadsky, the Russian, writes as follows: "Russia annexes no population except Slavs and a few tribes in Asia, while of 250 millions of Britain's subjects, only 20 millions are Englishmen. What nationality has not some of its members under British rule? Italians at Malta, Spaniards at Gibraltar, Arabs at Aden, Germans at Heligoland,† Dutch at the Cape, Chinese at Hong Kong, Malays at Malacca, Hindoos in India, Kaffirs in South Africa, Maoris in New Zealand, and French and Indians in Canada."

* "Daily Chronicle," March 31st, 1911.
† Ceded to Germany in 1890.

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Israel of Immense Wealth.—"But thou shalt remember the Lord thy God: for it is he that giveth thee power to get wealth, that he may establish his covenant" (Deut. 8, ver. 18). This wealth (and the source of it) is prophesied elsewhere, and is necessary to bring about the final distribution of the saving knowledge of truth, and to establish the covenant between God and man. "And the Lord shall make thee plenteous in goods" (Deut. 28, ver. 11. See also ver. 1-13). When this wealth is desired simply for the purpose of helping others, it comes abundantly, through realising the infinite supply of God's perfect ideas that is now and always available to man in the reality. Think good and you will receive good. This is the covenant. 305 32

Israel a Lending and not a Borrowing Race.—"Thou shalt lend unto many nations, and thou shalt not borrow" (Deut. 28, ver. 12). "For the Lord thy God blesseth thee, as he promised thee: and thou shalt lend unto many nations, but thou shalt not borrow" (Deut. 15, ver. 6).

America is becoming almost as rich as England, and equally is a lender not a borrower, although in the past Brother Jonathan has temporarily borrowed from the ample resources of Brother John.

The Numbers of Israel.—To Abraham it was said: "I will make thy seed as the dust of the earth: so that if a man can number the dust of the earth, then shall thy seed also be numbered" (Gen. 13, ver. 16); "tell the stars, if thou be able to number them: and he said unto him, So shall thy seed be" (Gen. 15, ver. 5). 398 30

To Jacob it was said: "Thy seed shall be as the dust of the earth" (Gen. 28, ver. 14). In many other places in the Bible is this numerical strength referred to.

"Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered" (Hosea 1, ver. 10). "Thy people Israel be as the sand of the sea" (Is. 10, ver. 22). When the "very dry" bones, "the whole house of Israel" (ver. 11), referred to in the 37th chapter of Ezekiel, "stood up upon their feet" (ver. 10), they were "an exceeding great army" (ver. 10) —Israel and Judah joined together.

It is quite impossible to give the number of the people now under British rule. It is estimated that there are over 400 million living within the Empire.

Israel Adopts Strangers.—The English-speaking race is the only race that willingly adopts strangers, of whatever nationality. "The stranger that dwelleth with you shall be unto you as one born among you, and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am the Lord your God" (Lev. 19, ver. 34); and "As ye are, so shall the stranger be before the Lord" (Num. 15, ver. 15). Both in England and in America, after a few generations, all traces of the strangers disappear, and their descendants become completely absorbed into the race.

Israel a Colonizing Race.—Israel was to find their isles too small for them. The 49th chapter of Isaiah is addressed to those dwelling in the isles, and the 19th verse is as follows: "Thy waste and thy desolate places, and the land of thy destruction [exile], shall even now be too narrow by reason of the inhabitants, and they that swallowed thee up [the Assyrians] shall be far away" (Is. 49, ver. 19). Not only were the isles not large enough to maintain them, but they were to have colonies. Israel prayed to God, saying: "The place is too strait for me: give place to me that I may dwell" (Is. 49, ver. 20); and we are told in the same chapter: "Thus saith the Lord, In an acceptable time have I heard thee: . . . and I will preserve thee, and give thee . . . to establish the earth, to cause to inherit the desolate heritages" (ver. 8). "Thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited" (Is. 54, ver. 3).

"Thou shalt spread abroad to the west, and to the east, and to the north, and to the south" (Gen. 28, ver. 14).

"And I will strengthen the house of Judah, and I will save the house of Joseph, and I will bring them again to place them; . . . and they shall increase as they have increased" (Zech. 10, ver. 6, 8). "Thou hast increased the nation, O Lord, thou hast increased the nation: thou art glorified: thou hadst removed it far unto all the ends of the earth" (Is. 26, ver. 15).

390 2 The English are the only people who have successfully colonized. The Dutch, Spanish, French, and German races have all tried but failed to be really successful. These colonies, the Bible shows, were to be all over the world. The "sides of the earth," "the coasts of the earth," "the ends of the earth," "the uttermost parts of the earth," all these descriptions are applied in Scripture to Israel when in exile. Israel was to "break forth on the right hand and on the left" (Is. 54, ver. 3). Continuous streams of sturdy pioneers have for years flowed outwards; and our colonies, over fifty in number, form a belt right round the world, forming two distinct circles round each hemisphere. With the exception of the United States not one has been lost. This loss was prophesied in Isaiah 49, ver. 20.

Mr. Gladstone says: "There is no parallel in all the records of the world to the case of that prolific British mother, who has sent forth her innumerable children over all the earth to be the founders of half a dozen empires."

Israel Addicted to Drunkenness.—Not only are the English and Americans pre-eminent in this vice, but our ancestors the Scythians
415 11 were such heavy drinkers that amongst the Greeks the saying, "to pour out like a Scythian," was proverbial, whilst the Saxons were said "to drink like a fish." Isaiah says: "Woe to . . . the drunkards of Ephraim; . . . the priest and the prophet have erred through strong drink" (28, ver. 1, 3, 7).

It has been said that the Englishman believes in beer, beef, and the Bible; the Scotchman keeps the Sabbath and everything else he can lay his hands on; the Welshman prays on his knees on Sunday and on his neighbours during the rest of the week; whilst the Irishman does not know what he wants, and won't be happy till he gets it.

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It may be worth while to refer shortly to a few more of the identities. Israel must be in possession of the "desolate heritages" of the earth; own the "ends," the "sides," and "the uttermost parts of the earth"; have the heathen for an inheritance; push the aborigines into the corners of the earth, so that they die out; be called in Isaac's name—Saxon; be the chief missionary power; full of good works and kind to strangers; conquering with a small army; having the finest fruit and cattle in the world; adhering to the old weights and measures. The English also have the same customs and manners; the law of perjury, profanation, custom of fallow land, gleaning, landmarks, parental homage, marriage laws, next-on-kin, laws of inheritance, usury, census-taking, etc. It will be evident that the Anglo-Saxon race are the only people who can be said to have fulfilled these and numberless other predictions, and in their history, *the truth of prophecy has been gloriously vindicated.* 414 1, 15 413 22 176 33

Besides the prophecies and the proofs I have already mentioned there are other classes of proofs, amongst the most interesting of which are the experiences of Jeremiah when he finally left the Holy Land with the Ark of the Covenant.

Dan in Ireland.—Edward Hine, who has done so much good work in the investigation of this subject, writes as follows: "The identity is a very remarkable one. We have ample evidence of the tribe of Dan settling in Ireland about the period of the Assyrian captivity. This is a matter of history, and can be claimed as another historical link. The Tuatha Danaan did this, which is no other than the tribe of Dan, whose early marks exist to this day in the names of places given by them, which are purely Hebrew, such as 'Dan Sobairge,' pronounced Dan Sovarke, or Dan Swerick, near Carrickfergus, and shown in Ptolemy's map of Ireland, and which is literally Hebrew for Dan's resting-place, Dan's habitation; whereas Dan Sovar—also Hebrew—means Dan in exile. It is also a historical fact that with the Tuatha de Danna both the Hebrew language and words were introduced into the North of Ireland, and as there was no other tribe of Dan who could introduce the Hebrew, it clearly follows that this must have been the Israelitish tribe of Dan." * 431 18 396 27 431 29 396 32

Professor Totten, speaking of the ships of Dan, says: "Iceland, Greenland, and even America, were not unknown to them. . . . Indeed, if we follow the investigations of Manasseh Ben-Israel, even Peru contributed her treasures to the Temple of Solomon."

All the ten tribes of Israel were not carried into Assyrian captivity; some escaped. All, however, were directed in the Bible to go to the same meeting place, viz., "to the isles afar off" (Is. 66, ver. 19). We were not told the names of those who escaped, but

* "The British Nation Identified with Lost Israel," pp. 12, 13.

they were certainly Danites, and possibly some of Simeon and Asher, as these three tribes were on the south of Palestine, near to Egypt, with the Mediterranean coast near their border. The Danites were the shipowners of Israel. "Why did Dan remain in ships?" (Judges 5, ver. 17). Dan and Simeon were protected by the territory of Benjamin, which was at that time part of a separate kingdom—that of Judah. The King of Assyria therefore could not attack Dan, Simeon, and Asher,* without going through the territory of the kingdom of Judah, and probably members of these three tribes had a chance of escaping.

Eldad, an eminent Jewish writer, tells us that: "In Jeroboam's day, 975 B.C., Dan refused to shed his brother's blood, and rather than go to war with Judah, left the country, and went in a body to Greece, to Javan [the British Isles], and to Denmark."

Professor Tanner, M.R.A.C., F.C.S., who has specially studied the subject, in 1873 read a paper at a Conference held in Kensington Palace Gardens, in which he said: "Careful historic research has also shown that about 580 B.C. there arrived in Ireland a Hebrew prophet [Jeremiah] and the princess of an Eastern monarch [Tea Tephi], having with them, amongst other sacred treasures, a remarkable Stone [Jacob's Stone, known as the Coronation Stone], the possession of which was believed to convey a promise of a 'perpetual sceptre.'

Interesting Evidence.—"An Ulster prince had just been chosen as Hermoun-elect, to reign over Ireland. Thus Eochaid was crowned Hermoun of Tara, and the seat of government at this time took its new name of Tara—a Hebrew word signifying 'The Law of the Two Tables.' There appears to have been a complete Hebrew revolution effected at the time the Stone, the Seed Royal, and the Standard of Judah were set up. For it is not alone in the name of the Stone (Lia Fail, the Stone Wonderful), in the changed name of the place from Lothair Groffin to Tara, and the Standard itself (the Lion of the tribe of Judah), that we have Hebrew words and indications, but the Iodhan Moran (Chief Justice of Ireland), the Ollam Fola† (the Prophet), and the Rectaire (the Judge), were not only Hebrew names or things, but they were, as all existing on the same spot, indicative of the introduction of an entire Hebrew system and of the unhesitating confidence and obedience with which all these things, persons, and offices with strange names were accepted, and allowed to supplant the national institutions and nomenclature, and have continued in use to the present time." ‡

ISRAEL IN THE LATTER DAYS.

Unless we understand the history of the Israelites, it is impossible to correctly comprehend what is going to happen at the end of this evil dream-world in its final political and religious developments, or even to

* After Naphtali was taken captive, Asher would be unprotected and would probably flee by sea.

† "Ollam Fola of Tara, the prophet and legislator of King Eochaid. . . . The figure of Ollam Fola is even now to be seen, with that of Moses and other great legislators, in the Grand Hall of the Four Courts in Dublin" ("The Ten Tribes," by Col. Garnier, pp. 99, 100). Dr. Kelly, Professor of History at Maynooth, says: "The time of the existence of Ollam-Fola had, by the balance of deduction of the most learned and dispassionate of their scholars, been reluctantly admitted to be brought as near to the time of the Prophet Jeremiah, without mention of his name, as if they had been working to bring out such result."

‡ Exception has been taken to some of Professor Tanner's statements; for instance, that the lion had any connection with Ireland.

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interpret the Bible correctly, and so gain the enormous advantage of its wise instructions of how to deal with the events now happening and about to happen, by recognising and scientifically destroying evil through the realisation of Truth and Love as omnipotent and omnipresent. The Bible is full of references to the actions of the Israelites in the latter days. For instance, the references to those "on the holy mountain" are prophecies with regard to the lost ten tribes, namely, those who know how to pray rightly by realising God. Again, the description of the final material battles, shows not only the races involved, but the victors in the fight and how the end is brought about, namely, by the action of God due to the dawn of spiritual understanding and true mental, spiritual activity, conferring on man his rightful dominion over all the earth. 285 28 399 6

"England is the policeman of Europe," it has been said. Some think that this temporal power which she has wielded since obtaining the mastery of the seas, as foretold in Rev. 16, ver. 3, is declining. At the period therein referred to, the Gentile navies, consisting of thousands of vessels, and hundreds of thousands of men, were taken and destroyed in the victories from the Armada to Trafalgar, which left England the undoubted mistress of the seas. 531 33 389 34

There seems to be no reason to believe that England's mastery of the sea is declining. It is not so nakedly evident as it was in the period after Trafalgar, but, for all fighting purposes, it remains much the same. Our nearest rival is Germany. Our relative strength to-day may be said to be as three to one against them at sea. But our relative power against France in times of peace was very rarely greater than this in the past. After 1840 it was certainly much less. In the old days the effective navies were Great Britain, France, Holland, and Spain. To-day the effective navies are: Great Britain, America, Germany, Japan, France, and Italy. France, Holland, and Spain did once combine against us; but in any future war against England, the navies of other countries might safely be regarded as eliminating each other. The more Continental nations enter into shipbuilding competition, the stronger becomes our power—not our relative power to the navies of the world, but our actual battle power. The Triple Alliance, Germany, Italy, and Austria, if they attacked us now at sea, would only lay themselves open to a combination of the British fleets with the French and American, and possibly the Russian. The American Navy, for fighting purposes, may be ranked second strongest. If all the Gentile Powers of the world combined, a very unlikely move, the fleets of Israel would still, even on paper, hold the supremacy. Their real war value is, of course, immensely superior in personnel, and in possession of dockyards and strategic bases. 525 38 388 23

The real and final mastery of the world, however, is an absolute mastery, because it is entirely mental, spiritual. The habits of truth- 384 17 100 40

fulness, justice, order, and last, but greatest of all, love, have
384 28 made Great Britain what she is, and will keep her at the head of the
399 25 world, as the final battles are waged: the invisible battle of Arma-
401 25 geddon, the destruction of evil through the power of right thinking,
and the more material struggle shortly to be commenced, unless the
403 19 thoughts can be destroyed. The wealth of character that distinguishes the English-speaking race can no more be hidden nor trodden underfoot than can the heavens, because it is God-given, it is the real man breaking through the mist, it is of God.

"Nought shall make us rue,
If England to itself do rest but true" *
(Shakespeare).

384 4 **The Control of the Destinies of the World for Good** The control of the destinies of the world that the lost ten tribes, the English-speaking races, with their brethren, are assuredly to
404 38 have at the miscalled "end of the world" is absolute, because it is
403 34 the control of good over evil, the final, permanent end of evil and limitations of every kind and description. We each of us must
432 24 exercise dominion over evil, and so establish our birthright with the object of helping our fellow-men, whether of our own race or of other nationalities and other religious views.

On the very Arms of England are the words: "Dieu et mon droit" ["God and my right"]. What right is this? It is the birthright.

The children of Israel in these latter days are proving and will continue to prove to the world the value of right thinking, the power
109 40 of Mind as the Principle of good and spiritual life, demonstrating the power of God. "Thus saith the Lord that created thee, O Jacob, and he that formed thee, O Israel: . . . ye are my witnesses, saith the Lord, that I am God" (Is. 43, ver. 1, 12).

To-day the following prophecy, as you will have seen, is fulfilled:
393 20 "Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it shall come to pass, that in the place where it was said unto them, Ye are not my people, there it shall be said unto them, Ye are the sons
41 24 of the living God" (Hosea 1, ver. 10).

The Glorious Destiny of the Children of Israel. — We have to fulfil our destiny as declared to Moses on Mount Sinai, when through his realisation of God he apprehended the truth so clearly as to even hear its human expression in the following
177 34 words: "If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure: . . . a kingdom of priests, and an holy nation" (Ex. 19, ver. 5, 6). "Thou art my servant, O Israel, in whom I
403 34 will be glorified" (Is. 49, ver. 3). If we keep the covenant and continually think good, namely, that man is spiritual and perfect, we become steadily better, and ultimately become the instrument through which all evil is finally destroyed by the knowledge of truth.
190 13 It is a glorious fact that those of the English-speaking race are heirs to

* "King John."

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and undoubtedly will be the first recipients of the magnificent promises still due to the descendants of Abraham. Upon them is conferred the joyous privilege of dispensing the satisfying riches of scientific truth to the world, and so bringing to all mankind "the peace of God, which passeth all understanding" (Phil. 4, ver. 7). 384 32

In this way they bless, and in return are blessed by, those to whom they impart the knowledge of Truth. 397 12, 45

Victor Hugo wrote, in his eulogy of England: "Over that sea, in calm majesty, lies the proud island whose existence consoles me for a thousand Continental crimes, and vindicates for me the goodness of Providence. Yes, yes, proud England; thou art justly proud of thy colossal strength—more justly of thy god-like repose. Stretched upon the rock, but not like Prometheus, and with no evil bird to rend thy side, rests the genius of England. He waits his hour, but counts not the hours between. He knows that it is rolling up through the mystic gloom of ages, and that its chariot is guided by the iron hand of destiny." 398 13 173 15

Jesus, it may be recollected, once said: "I am not sent but unto the lost sheep of the house of Israel." He knew that at that time the world was not ready for his teaching, but that when the world was unselfish enough, then the lost ten tribes, the English-speaking race, would understand what he was teaching, act upon it, and this suffering world would disappear for ever in an awakening to eternal bliss.

Let every man who claims the title "man," claim also his right of permanent and perfect existence, and fall into the ranks in this final fight, the ranks of right thinking, and its consequent right doing. This will ensure the rapid attainment of that permanent universal peace which always must follow right thinking. 401 25 398 3

Since the above was written, I treated to obtain accumulating proof of the fact that we are the lost ten tribes. It will not be surprising to those who have understood what has been said that at once, in a so-called miraculous way, I came, for the first time, across Captain B. de W. Weldon, an English officer, who had been able to set this question at rest through his special experience and military knowledge. The workings of divine Principle are shown when it is mentioned that he had never given an hour to the elucidation of the prophecies of the New Testament, and equally no time had been lost by me through trying to do what had been so efficiently done by him with regard to the Old Testament. Captain Weldon has written a book called "The Evolution of Israel," * in which he gives details of the wanderings of the lost eleven tribes, and shows that the principal movements of these tribes and many important dates are prophesied in an unmistakable manner. 167 11 168 20 68 7 403 28 405 4, 29 523 2

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THE HISTORY OF THE ENGLISH-SPEAKING RACE IN THE BIBLE.

RECESSIONAL.

God of our fathers, known of old—
  Lord of our far-flung battle-line—
Beneath Whose awful hand we hold
  Dominion over palm and pine—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

The tumult and the shouting dies—
  The captains and the kings depart—
Still stands Thine ancient Sacrifice,
  An humble and a contrite heart.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

Far-called our navies melt away—
  On dune and headland sinks the fire—
Lo, all our pomp of yesterday
  Is one with Nineveh and Tyre.
Judge of the nations, spare us yet,
Lest we forget—lest we forget!

If, drunk with sight of power, we loose
  Wild tongues that have not Thee in awe—
Such boasting as the Gentiles use
  Or lesser breeds without the law—
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!

For heathen heart that puts her trust
  In reeking tube and iron shard—
All valiant dust that builds on dust,
  And guarding calls not Thee to guard—
For frantic boast and foolish word,
Thy mercy on Thy people, Lord. Amen*

(Rudyard Kipling).

285 11 281 14 **Value of Historical Evidence.**—Previously it has been shown how what we call history is merely an apparently periodical repetition of events happening all at the same time, and which individually are only counterfeits, or taken as a whole are re-counterfesances of actual facts in the real world, called heaven. These periodical repetitions enable us to check our readings of the prophecies, and so accurately foresee future troubles. Taken in time, the evil thoughts can then be easily destroyed.

See Note V on page 606.

* Copied, with Mr. Kipling's permission, from the "Times" of July 17th, 1897.

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App. I.

Spiritual Significance.—Let it be well understood, as has been pointed out before, that the spiritual interpretation of the Bible is the important one to understand. Without the guiding star of Truth—"The Key to the Scriptures"—all human researches, whether geological, geographical, geometrical, or historical, end in smoke. Like a will-o'-the-wisp, they lead nowhere. It is not until the great searchlight of Truth is *turned into the empty chambers of ethereal imagery*,* *the dark recesses of mortal false theories*, where material sense distorts and misrepresents spiritual facts, that the grand verities of existence can be discovered by reversing the lie. 162 11 160 32 343 13 71 15 552 36 327 25

It is likewise, not until scientific truth has interpreted the purely symbolic character of all material records that historical events can be scientifically handled with any particular benefit. They then take their rightful place. "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come" (I. Cor. 10, ver. 11). 452 15

That "knowledge is power" is a truism, and more especially does this apply to foreknowledge. How many times has the expression, "If I had only known" been used? It is evident that if we knew exactly what evil lies before us, it would be far easier, now that we know how to destroy the false thoughts which cause all the trouble, to do so before they are manifested, and so finally to expunge their mortal record. Prevention of repetitions of evil is better than cure, and best of all when it is final. 111 30 321 24

Recognising this, it will be seen that the final fight now taking place with evil is merely a repetition, in a little different form, of what has taken place in the past; and the exposure of the mistakes that have been allowed in the past enables us to prevent their recurrence in the present and in the future. Foresight has never been so essential as at present, when matter is hastening to its self-inflicted doom, and human history is appearing in its most intricate and dangerous form. 399 26 398 3 111 35

The Value of Prophecy.—Again, when one recognises that so much of the material universe, called past, present, and future, is invisible to imperfect human sight, the immense value of the prophecies is seen. How can one be afraid of the future when we are in possession of the power of dominion over all evil, and it is seen mapped out in detail, like one of Cook's tours, giving even the time of arrival and the menu for the day. Fear, then, has no hold on one, and it is possible all the time to work, helping and protecting others, instead of working directly to protect oneself. Remember that in prophesying, reading thought, one always, if working properly, detects the worst thoughts. These can then be destroyed by scientific prayer, when better thoughts alone remain and appear. 172 5 77 23 342 42 179 12 179 15 321 24

The paramount importance of the sayings of our Master lies in their spiritual significance. Nevertheless, helpful sidelights may 162 11

* See Ezekiel 8, ver. 12.

be thrown on them by an intelligent knowledge of the human incidents which called them forth.

The prophecies of the Bible not only relate to what has been happening in the past, but also foretell what is now happening, and about to happen. Indeed, the only object of correctly reading past history is to enable us better to understand the future, and so enable us to protect:—

179 9
525 2 1. Those whose admitted want of definite knowledge of the enemy's method of attack can only be spoken of as pride in
343 1 ignorance, and

2. Those whom a Pharisaical belief in the extent of their spiritual awakeness, coupled with a superficial knowledge of the
349 35 letter of spiritual teaching, renders easy victims to the unforeseen dangers that line the way of those who have not yet found out that Love alone leads safely.

ISRAEL'S INFLUENCE ON HISTORY.

The Dawn of History.—At what is known as "the dawn of history" the civilisation of the world was centred in South-Western Asia and Egypt, the Chinese and Ethiopian races never having been important factors in the development of the world. At this time, about 700 B.C., the dominant powers of the world were Egypt and Assyria. Since then and until the predominance of England was completely established in the nineteenth century A.D., there have been constant changes, not only in the dominant powers, but in the countries in which these dominant powers held sway, until at the present time, with the exception of Egypt, not one of these races is in the land it originally ruled.

The Early Growth of Israel.—The Bible contains the earliest developments, not only of the Israelitish people, who from small beginnings rose to a power in the days of David and Solomon, but also of those races which have in any way contributed to the civilisation of the modern world.

Heredity.—The history of the descendants of Israel affords a good example of the human "picture gallery," called heredity. They were a well-defined race, which, notwithstanding numerous unfortunate lapses into the vicious habits of the surrounding nations, kept themselves comparatively pure and unmixed,* and, as a consequence, had the strictest customs, a high religious ideal, and, as Edward Carpenter says, "the strongest national consciousness."

If Judah and Israel had remained consolidated as one homogeneous people, history would have been very different to-day. Instead of uniting against the common foes, they fought and separated, and although Asa, king of Judah, had a standing army of 580,000 trained men (II. Chron. 14, ver. 8), the children of Israel never became a really dominant race until they had undergone several metamorphoses and gained a clearer apprehension of God,

* By the Mosaic law intermarriage with the women of the country the Israelites were invading was high treason, and punishable by death. When Ezra came back from Persia the Jews that had intermarried with the women of the land were condemned, the children being stigmatised as bastards, and having to leave Jewish territory.

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Truth, and in consequence, purer ideals, a process which took centuries to accomplish.

Central Point of History.—As we follow the children of Israel in the process of their evolution from a small unimportant clan to their final development, we cannot but be struck with the idea that the history of other peoples as factors in civilisation hinged chiefly on their association with the Israelites. For instance, even if the Danai—the early name for the Grecians—were not Danites, the early growth of Greece, and, through Greece, of modern civilisation, could not have taken place had it not been for the protective influence of three tribes of the Israelites, known then under the name of the Getæ, who acted as a wall of defence on the Grecian frontiers against the barbarian races of the North. 396 13; 486 2; 430 5; 415 1; 421 35

As in the Bible, so in history, Israel figures as a central point round which the fate of other nations revolves, and Israel's moral development and advancement, whilst seemingly slower, were sound, because scientific, being based upon a living Principle.

Montalambert writes as follows: "It is in England that the nobility of man's nature has developed all its splendour and attained its highest level. It is there that the generous passion of independence, united to the genius of association and the constant practice of self-government, have produced those miracles of fierce energy, of dauntless vigour, and obstinate heroism, which have triumphed over seas and climates, time and distance, nature and tyranny, exciting the perpetual envy of all nations, and among the English themselves a proud enthusiasm. Loving freedom for itself, and loving nothing without freedom." * 398 6; 415 1, 25

Now that intelligent research, manifesting the constant action of God, and foretold by the prophets, has identified the scattered records, and brought together the lost threads of this marvellous story of a people, Israel, namely the English-speaking race, emerges with its boundaries, physical, intellectual, and spiritual, so enlarged that they hold within their grasp, not only the civilisation, but the moral salvation of the world.† This also was foreseen and foreordained. 399 35; 388 24; 398 16; 398 41

The Bible gives a detailed history of the descendants of Jacob, both the kingdom of Israel and the kingdom of Judah, until the year 721 B.C., when the recognised history of Israel abruptly ends, and as shown in II. Kings 17, ver. 18, "the Lord was very angry with Israel, and removed them out of his sight: there was none left but the tribe of Judah only. . . . So was Israel carried away out of their own land to Assyria unto this day" (ver. 23). In this same 443 3; 410 31; 404 12, 15, 17

* "Monks of the West," chap. 3.

† "Christian Science, as taught and demonstrated by our Master, casts out error, heals the sick, and restores the lost Israel, for 'the stone which the builders rejected, the same is become the head of the corner'" ("Historical Sketch," Church Manual of the First Church of Christ Scientist, in Boston, Mass., p. 17). 361 38

chapter is the interesting account of how, when lions slew the "men from Babylon" and other cities, whom the king of Assyria "placed . . . in the cities of Samaria instead of the children of Israel," the king had one of the priests of Israel brought back, so as to teach them how to pray, and "they feared the Lord, and made unto themselves of the lowest of them priests of the high places" (ver. 24, 32). Whether the mental effect over the lions was successful we are not told. Nowadays there is no difficulty, whether working with the human mind or by prayer. The former is, however, wrong and not always effective.

The Captivity of Israel.—At this date, in the reign of Hoshea, the major portion of the children of Israel was carried captive by Sargon into Assyria, "and placed in . . . Halah and in Habor by the river of Gozan, and in the cities of the Medes" (II. Kings 17, ver. 6). II. Kings 15, ver. 29, shows that in 741 B.C., "In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, . . . all the land of Naphtali." In 680 B.C. Esarhaddon completed the removal, until, in the words of Isaiah, "there was none that moved the wing, or opened the mouth, or peeped" (Is. 10, ver. 14).

The Captivity of Judah.—About 100 years after, viz., about
411 24 599 B.C., the tribes of Judah, Benjamin, and Levi were carried captive to "the waters of Babylon," hundreds of miles away, and they alone, and not Israel, as is shown in Ezra 1, ver. 5, returned to Judea about 536 B.C. Josephus also shows that Israel did not, as commonly supposed, return with Judah, for he writes: "The entire body of the people of Israel remained in that country [Media] . . . the ten tribes are beyond the Euphrates till now, an immense number" * "The priests and the Levites that were in all Israel resorted to him [Rehoboam, king of Judah] out of all their coasts. For the Levites left their suburbs and their possession, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from executing the priest's office unto the Lord" (II. Chron. 11, ver. 13, 14).

For a good many years people have been endeavouring to find out what happened to the descendants of Israel other than Judah and Levi, for the reason that if the Bible is true, the prophecies of Jacob and Moses show unquestionably that the children of Israel were destined to become, not only a mighty nation, but the dominant
398 15 factor in the history of the world. Jeremiah 30, ver. 3, shows that Israel and Judah in the latter days would be distinct, "For, lo, the days come, saith the Lord; that I will bring again the captivity of my people Israel and Judah."

Until fifty years ago the general opinion was that the British race was of Aryan descent, a mixed race, composed partly of Angles, Saxons, Normans, Danes, Picts, Scots, and Celts. This theory has now to be considerably modified.

* "Eleventh Book of the Antiquities of the Jews."

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App. I.

Expert Knowledge.—For many centuries the history of Israel is merely the history of barbarian nations. For the elucidation of the mystery of their politics and their motives, military and social, which led to their migrations, a certain amount of expert military knowledge is essential to the historian. The history of Israel, when traced, provides a surprisingly simple story; but unfortunately the tracing of this story has been complicated, as in the case of several other peoples, by more than one national change of name, as the people evolved in civilisation. The history of Israel from 593 A.D. is practically the history of the Goths, and since the settlements of England by the Angles and Normans there has been no difficulty in following their vicissitudes now that the clue has been obtained.* 399 35 427 2 420 27 428 11

One of the difficulties in verifying, from the prophecies, the fact that the English-speaking races are the lost Israelites is that these prophecies have a double fulfilment. This difficulty has now been cleared up. "History repeats itself," until matter is dematerialised. 285 11

Ralf Wedgewood† and John Wilson first put forward publicly the idea that possibly the tribe of Ephraim was the origin of the main stock of the British people, and about 1870 Edward Hine published his "Forty-Seven Identifications of the British Nation with the Lost Ten Tribes of Israel," of which 100,000 copies were sold in the first year alone. Whilst a series of proofs has been gradually gathered together in support of this idea, it has never been generally accepted, because so many inaccurate statements were put forward and until now no one has been able to prove historically every link of the connecting chain.

Final Confirmation. — Most of the following valuable historical incidents have been kindly placed at my disposal by Captain Weldon, whose military service had led him to many countries, where he came in close touch with the ideas, the politics, and the methods of warfare of savage tribes, and thus was specially fitted to trace the wanderings of the warlike lost tribes of Israel. 399 3

THE STORY OF THE DISCOVERY.

In the year 553 A.D. there disappeared from the history of the world an army, known as the Ostrogoths, that only seventeen years previously had been able to put 150,000 warriors into the field to maintain its independence against the power of the Eastern Empire.

The above English officer, investigating from a purely historical point of view the mystery of the disappearance of this army, was struck by the possibility, suggested by the military circumstances surrounding the case, that the Ostrogoths had marched North to continue their existence in another land. If this were so, the circumstances

* There is no attempt made here to give any further proof than appears on their face of the truth of the statements put forward. The evidence is given very fully in Captain Weldon's valuable book, already referred to.

† "Book of Remembrance, 1813."

surrounding their escape would necessarily have been of a most
427 30 peculiar nature. They would have to surrender their national treasure; they would have to place their lives in the hands of their enemies, trusting only to their plighted word; they would have to
427 41 march from Southern Italy, in company with an army against whom for seventeen years they had been fighting a death struggle; further, they would have to pass unscathed through a region in the military possession of two powerful and hostile races.

The whole of the available evidence seemed to point to the fact that an escape under these unusual conditions had been really effected. Whilst these incidents were still fresh in mind, attention was incidentally drawn to the 15th chapter of Jeremiah, in which to his great astonishment verse after verse was seen apparently dealing with an exactly similar series of episodes in the history of the people of Israel.

427 2 Now the previous history of the Goths had led them through many adventures in many lands, and coming upon the verse in Amos which says of a people: "I will sift the house of Israel among all nations, like as corn is sifted in a sieve" (ch. 9, ver. 9), he began to wonder whether there could be any connection between the Goths, who had been sifted through many nations, and the Israelites, of whom Jeremiah and Amos wrote; and whether there could be any truth behind what is known as the Anglo-Israelitish theory.

A study of the oldest historical records was instituted, which necessarily included the Bible, to which hitherto he had attached but little importance. Bit by bit, to his astonishment, it became apparent that obscure passages in the Prophets were merely the foreshadowing of events recorded later, nearly all of which incidents occur in the history of the Getæ, Goths, Angles, and English-speaking races. All these are alluded to in the Bible, the seven tribes of Israel, who afterwards became the Angles, being spoken
417 36 of, sometimes as "Israel," sometimes as "that troop" or "Gad."
412 18 In secular history these people appear originally as the "Massa-
418 2 getæ," or the "people of Guti," or "Goths," the word Goth being philologically derived from Guta Theod, or the people of Guta.

The two tribes of the house of Joseph, Ephraim and Manasseh, are
417 35 usually spoken of in prophecy as either "Joseph" or "Ephraim," being known in secular history as the Getæ, then as the Ostrogoths, and afterwards as the Normans. Another tribe of Israel, Dan, was known in secular history as the "Picts" and "Scots." Long after the time of their departure from Samaria, Ephraim and
422 13 Manasseh were joined by Benjamin, Dan having in the meantime
424 2, 27 parted company with them. The Israelites are also spoken of as "Isaac," "Jacob," "Samaria," and "Bethel."

Loss of the Name of God.—In all their wanderings, the Israelites only made one drastic change of name. This was in 593 B.C., when,

as already mentioned, at the command of the prophet Ezekiel, they abandoned the name of Israel, on adopting heathenism, and took instead the name of Scythians," that is to say, Scutai, which became Gutai or Getæ. 363 30 412 40 363 22 363 37

Israel was now, as shown in Hosea 1, ver. 9, Lo-ammi, "Outcast, or "Not my people." They had entered Scythia in their flight after the battle of Carchemish, in 608 B.C. By a similar process to that which changes the name "Englishman" into "Canadian," when we settle in Canada, Israel, instead of keeping themselves distinct as a race, so far intermingled with them that they became known as Scythians or Getæ, and thus willingly identified themselves with the lowest of barbarians.

God's Name Regained.—A time was to come when Israel once more was accepted as the "People of God." Then the sacred name crept back again, unnoticed, into use. The Guta Theod—the people of the Gutai—became shortened into "Goth," with the name of God in the German tongue forming the root of the word. Ortellius says that the Goths took their name, Gauth or Gauthei, meaning people of God, because of the great glory of God requiring to be asserted and maintained. This name "Goth," translated into Getic, the language which Israel brought with them from Media, became "Angle"—"An" being the equivalent in Getic for the German word "Gott." In Scandinavian, another language which was connected with the fortunes of Israel during their wanderings from sea to sea, the word "As" is also the equivalent of "Gott" and "An." Israel, in the Eddas, appear as the Asar, in other words, as the same "People of God" as the Goths and Angles and the ancient Israelites. 431 43 423 10 364 2

Isaiah not only foretold the change of name, but showed, in the 65th chapter, a chapter which is addressed "unto a nation that was not called by my name" (ver. 1), i.e., the Getæ, that the name Israel was to be applied to the Jews only: "And ye shall leave your name for a curse unto my chosen" (Is. 65, ver. 15). Who this nation was is mentioned in ver. 11, where the prophet says: "Ye are they that forsake the Lord, that forget my holy mountain [a term used for true prayer], that prepared a table for that troop." This in the marginal reading is called "Gad," and is one of the names by which the children of Israel are referred to. The change of language takes place no less surely, and was also foretold by Isaiah, who said: "For with stammering lips and another tongue will be speak to this people" (Is. 28, ver. 11).

The Getæ were the tribes of Joseph; the Massagetæ were seven other tribes of Israel. It is a noteworthy confirmation to find that "The children of Ephraim . . . kept not the covenant of God, and refused to

walk in his law; And forgat his works, and his wonders that he had shewed them" (Ps. 78, ver. 9-11). Therefore Ephraim-Joseph, i.e., the Getæ, were the rejected, and Judah, i.e., the Jews, were chosen. This position continued until the time of Christ, when it became completely reversed, and Jesus said to the Jews: "The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof" (Matt. 21, ver. 43). Israel, when in exile and captivity, changed their language, as did the Jews also in Babylonia. This was foretold by Isaiah, and will be found in the 28th chapter, which is addressed to Ephraim, i.e., the Getæ.

The fact that the descendants of Israel are the British affords an explanation of many curious things. For instance, the ritual of
368 27 the English Church is the only one to formulate any claim to direct connection with the people of Israel. Britain being heir to the ancient prophecies concerning the predominating military power of Israel in the latter days, much hitherto inexplicable in its
388 6 history is explained; its wealth, colonising power, far-reaching influence, immense population, success in war, etc.

One great truth, made evident through this tracing of the Israelitish wanderings, clears up what has puzzled, more or less, all deep students of religions of the world, namely, how it is that in parts of the earth's surface so widely removed as India, China, Russia, England, and North America, there have been found teachers of a fundamentally identical religious lore.

It was "eastward into the east country" (Gen. 25, ver. 6) that Abraham sent his sons by Keturah. Possibly it is from the word A-Bram that the word Brahma is due. It was from the East, where the great-great-grandchildren of Shem settled (Gen. 10, ver. 30), the land of wise men (I. Kings. 4, ver. 30), that the Magi came to
481 44
478 27 Bethlehem (Matt. 2, ver. 1). Buddha, Confucius, Lao-Tze,
and Zoroaster, all may well have sprung from the same race—leaders
530 20, 35 in religion as in war. Mohammed, the teacher of the one God, undoubtedly did, being an Arab, a descendant of Ishmael, the eldest son of Abraham by Sarah's Egyptian handmaid. This race was the race of Abraham; and consequently, like the Turks, the descendants of Esau, akin to Israel. But it was not "the chosen race," since the privileges of the birthright were confined to the descendants of Jacob alone.

THE COVENANTS.

In Genesis 12, ver. 2 and 3, a promise was made to Abraham that his seed should be a great nation and a multitude of nations.

177 21
305 25
549 4, 31 Later, a formal covenant was made with the Israelites on Mount Sinai as follows: "Keep my covenant, then ye shall be a peculiar treasure unto me above all people: . . . a kingdom of priests, and an holy nation" (Ex. 19, ver. 5, 6).

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Paul understood where the ten tribes were located, and it was to the promises made that he referred when, in front of Agrippa, he said: "Unto which promise our twelve tribes, instantly serving God day and night, hope to come" (Acts 26, ver. 7).

The Curse.—On Mount Sinai the Israelites were told, and the congregation solemnly assented, that, if they broke the covenant with God, the whole race would undergo national punishment; and the terms and length of this punishment were exactly stated. (Lev. 26). This curse was referred to in Daniel 9, ver. 11, "therefore the curse is poured upon us, and the oath that is written," and the sins of Israel are set out in detail in II. Kings 17, ver. 7-18. In Deuteronomy (28 and 29) Moses foretells, in detail, the punishment that will befall them, their wanderings, servitude, idolatry, temporary reduction in numbers, and even such characteristics as their drunkenness. Moses foresaw (Deut. 29, ver. 19) that in the midst of their troubles the Israelite could always "bless himself in his heart, saying, I shall have peace," as they knew that "those things which are revealed belong unto us and to our children for ever" (ver. 29). 176 41 176 42 176 46 394 40

This covenant was that between God and man, whereby if man worshipped more than one god and believed in the power of evil, thus making evil his god, and allowing evil thoughts to come into his mind, evil undoubtedly would seemingly hold him in its grip; but if he worshipped only one God, and thought only of God or good, good alone could come. What a complete metamorphosis there will be when we think only the best thoughts of which we are capable. 177 21 69 42

The prophecies of Moses foretold the punishment of the Israelites. In Leviticus 26, ver. 28, he tells us this punishment would be for seven times, or 2,520 years, a time being 360 years. Counting from the year 721 B.C., when the punishment of the ten tribes began by their exile into Assyria, this would bring us to the year 1799 A.D., the dawn of that wonderful period of civilisation, the nineteenth century. Hosea (6, ver. 1, 2) shows us, that after two days the Israelites would be revived. II. Peter (3, ver. 8) speaking of the latter days (these letters are written to men of the tribe of Joseph, i.e., to the Getæ) shows that "one day is with the Lord as a thousand years." Two days, that is, 2,000 years, from Israel's flight in 721 B.C., brings us to the year 1279 A.D. About and subsequent to this date, we can trace the roots of all the great institutions of modern England, the revival of the Israelites. 176 43 546 15 282 39 405 14

The Blessing.—Moses, as shown in Deuteronomy (30, ver. 1, 2, 3, 5), said: "And it shall come to pass, when all these things are 176 39

come upon thee, the blessing and the curse, which I have set before thee, and thou shalt . . . return unto the Lord thy God, and shalt obey his voice, . . . the Lord thy God will . . . have compassion upon thee, and will return and gather thee from all the nations, . . . and . . .
305 33 bring thee into the land; . . . and he will do thee good, and multiply thee above thy fathers." Moses goes on to say (ver. 6, 8) that Israel would "love the Lord" and "obey the voice of the Lord," and in ver. 11, 14, he shows that the future would be the result of the way in which they think. He says the commandment "is not hidden from thee, neither is it far off. . . . But the word is very nigh unto thee, in thy mouth, and in thy heart." When we consider that there
36 15 is no such thing as time, there is no wonder that what was put before the Israelites that day, in a most solemn way, and has been dwelt
77 30 upon by millions of strong thinkers, has had its apparent effect. In other words, that the curse and the thinking that evil must come about (ver. 17, 18) became manifested. Great is the pity that our forefathers did not follow the final advice of Moses (ver. 19): "I call heaven and earth to record this day against you, that I have set before you life and death, blessing and cursing: therefore choose life, that both thou and thy seed may live."

304 1 **The Choice.**—Fortunately, we now can choose good or evil, "Choose you this day whom ye will serve" (Josh. 24, ver. 15). Let
304 17 us choose to think truly, and of the real spiritual world, instead of
304 24 thinking evil of ourselves, our fellow-men, and our surroundings, our earthly lodging—for heaven alone is truly our home.

THE CAPTIVITY.

The Bible gives full details of how the children of Israel carried
177 2 out their covenant, and how blessings and curses alternately acted upon them as they served the one God or followed after other gods, until that period when, as foretold, the ten tribes were taken away
416 5 captive out of Samaria in 721 B.C. by Shalmaneser, and placed "in
412 12 the cities of the Medes" (II. Kings 17, ver. 6).
413 2 The seventh century was a period of wars and anarchy; hordes from Scythia, issuing from the lands north of the Caspian, had poured through Media and ravaged all Asia Minor. Media and Babylonia were fighting a life and death struggle with Assyria. *

After the Captivity in 721 B.C. Israel remained a semi-servile race, settled in various parts of Assyria, until seven years before Nineveh fell, an event which had long been foretold by Jonah and other prophets. In this year, 612 B.C., Jeremiah proclaimed: "The Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel; . . . and I will bring you to Zion [Britain]" (Jer. 3, ver. 11, 12, 14).

* As shown by Herodotus (Book I., chaps. 95, 96), the Medes under Deioces successfully threw off the Assyrian yoke when "the other nations also revolted and regained their independence." The reasons for the belief that the Medes were Israelites who founded the original Buddhist religion, as given by the Rev. R. Douglas in "God and Greater Britain," p. 79, are most interesting. Dr. Moore states that if Buddha was not Ezekiel he must at least have conversed with him, ("The Lost Tribes," chap. 10), as his writings and the earliest Buddhist inscriptions are so similar. Many of the customs, etc., are the same, and the names of the seven days of the week are likewise named after the sun, moon, and planets. The sayings of Gautama were not reduced to writing, Mr. Macleod Wylie says

THE ESCAPE.

II. Esdras 13, ver. 41, speaking of the Israelites, says: "They took this counsel among themselves, that they would leave the multitude of the heathen, and go forth into a further country, where never mankind dwelt."

In the year 612 B.C. the Egyptians, under Pharaoh-necho, marched with haste ("God commanded me to make haste" II. Chron. 35, ver. 21) upon Carchemish. This blow had to be warded off by Babylonia and Media, when the concentration of their troops at Carchemish gave the ten tribes their awaited opportunity of escape.

It was for this reason that the ambassadors of Necho, as shown in the same verse, said to Josiah, king of Judah, who attacked Necho, so tending to relieve the Babylonians: "Forbear thee from meddling with God, who is with me, that he destroy thee not." Josiah's interference was stopped by his death from an archer in the valley of Megiddo, after he had disguised himself (ver. 22). Necho then took Josiah's son, Jehoahaz, after he had reigned three months, to Egypt, appointing his brother, Jehoiakim, as king of Judah (II. Chron. 36, ver. 4). Nebuchadzezzar, king of Babylon, eleven years later attacked Jerusalem, and took Jehoiakim, and "the vessels of the house of the Lord to Babylon" (ver. 7), leaving his eight-year-old son, Jehoiachin, as king. Three months later he 404 22
also, with "the goodly vessels of the house of the Lord," was carried
off to Babylon (ver. 10), and Zedekiah, his brother, left as king. 432 29
Eleven years later, after a two-years' siege, Nebuchadnezzar slew the sons of Zedekiah, put out his eyes, and carried him off with "all the vessels of the house of God" (ver. 18), to Babylon. These are enumerated in II. Kings 25, ver. 13 to 17, but the ark, with its precious relics: Jacob's stone, David's harp, Aaron's rod, Goliath's sword, the golden pot, and the Urim and Thummim, are not mentioned as having been carried off.

The Israelites, being set free by the attack of Necho on their enemies, the Medes, fled north about the year 608 B.C. Nebuchadnezzar commanded the combined forces against Necho, "And in the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed" (Dan. 2, 44). In 606 B.C., Jeremiah showed that Israel was henceforth to be "a nation before me for ever" (Jer. 31, ver. 36). The ten tribes passed through the Caucasus into Scythia, through the only practical route at that time and now, namely, the pass of Dariel, and by the fortress still called, I hear, "the Gate of Israel."

From II. Esdras 13, ver. 40-45, we learn that ten of the tribes passed, with their flocks and their herds, across the upper waters of the Euphrates, into a land called Ar-Sareth,* a journey of about 416 34
a year and a-half. This Ar-Sareth is a country to the north-west of the Black Sea, then called Scythia, and it was the country of

until about 94 A.D. The Buddhists looked upon themselves as having a divine mission and are now expecting another Messiah. Reading, some time ago, an account of the landing of the higher caste Japanese in Japan, I thought they must have been Israelites. The time of arrival was approximately that of the freeing of the Israelites about 720 B.C.

* Col. Garnier points out that "'Ar' is the Hebrew for 'mountain' or 'highland,' and 'Arsareth' would therefore be the highlands near the river 'Sareth' (still called by that name), to the north-west of the Euxine Sea, and exactly where Herodotus placed the Getæ, a Scythian tribe" ("The Ten Tribes," p. 42).

the Cimmerians, the people of Gomer, the name also given to typify heathen Israel in Hosea 1, ver. 3.

This had already been prophesied. Ahijah the prophet, although blind, was able to see through the disguise of Jeroboam's wife, who consulted him, and after foretelling the death of her child, said: "For the Lord . . . shall root up Israel out of this good land, which he gave to their fathers, and shall scatter them beyond the river, because they have made their groves, provoking the Lord to anger" (I. Kings 14, ver. 15).

Herodotus mentions that, as the Scythians were returning "into their own land after that they had ruled Asia in the days of the 410 32 Medes," they met an "army of their own slaves," with whom they fought "many times and could not prevail." These were probably 413 2 the sturdy Israelites, the escaped slaves of the conquered Medians. On old maps part of Media is called Isaacæ, literally Israelites.

In 593 B.C. the Israelites changed their name, as directed by Ezekiel, and almost immediately they began to appear in Babylonian 406 34 history as the people of Guti. The original country of Guti, we are 418 2 told, lay east of the Tigris, and just south of Ecbatana in Media. It is at Ecbatana, in the year 605 B.C., that the known history of Israel ends with the death of Tobit, son of Tobias. It was under the name of people of Gutium or Guti that they destroyed the 418 5 Babylonian power in 538 B.C., as prophesied in the 50th and 51st chapters of Jeremiah. Zenophon Cyropedia gives the names Cadusi and Sacæ as auxiliaries in the overthrow of Babylon. "Kadusi" is the name in Hebrew used in Isaiah 13, ver. 3.

A few years after, about 605 B.C., Nineveh fell, and consequent upon the anarchy from the breaking up of the Empire, the Israelites were free from pursuit, and the power of the Assyrians (the ancestors of the present Germans) over them ceased for ever.

Hosea 5, ver. 5, 6, says: "Israel and Ephraim . . . shall go with their flocks and with their herds to seek the Lord; but they shall not find him." It was a long time before they found the Lord, as the prophecy of Hosea that Israel was to be "swallowed up . . . among the Gentiles" (8, ver. 8) was carried out, and Israel disappeared for centuries, living among the idolaters, and in many cases taking their names and serving their gods, as foretold by Moses. The well-known story of the Getæ shooting arrows into the air to frighten their god, will show into what a condition of ignorance they had fallen.

415 38 **The Getæ.**—After entering Scythia they assumed the name of 407 3 Scythians,* calling themselves Scutai or Getai,† and becoming

* Note Paul's description of heaven: "Where there is neither Greek nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free, but Christ is all, and in all" (Col. 3, ver. 11). It must be remembered that Barbaros (Barbarian) is a term used to mean all who were neither Greeks nor Jews. This goes to prove that those spoken of as Scythians were not looked upon by St. Paul as of a foreign stock.

† Dr. Donaldson writes: "It has long been admitted that Scutai and Getæ are the same ethnical name."

App. I.

the Getæ of history, who described themselves to Herodotus as "former colonists of the Medes." For military reasons they then separated into two bodies. Seven tribes, under the name of the Massagetæ* (according to Gibbon, the prefix "Massa" means "mass of"), went north-east, whilst three tribes, the house of Joseph—that is, Manasseh and Ephraim, the Getæ—with part of the tribe of Dan—passed to the western border of Scythia, and settled at the mouth of the Danube, south of the Carpathians and north of the Black Sea. Here they remained for many centuries. Dan, known in history as the Tyssa Getæ, departed via Gaul and Ireland, to North Britain about 118 B.C. to 112 B.C., and became the Picts. After 70 A.D., the remnants of Benjamin appear to have fled through the Caucasus from Judæa, eventually joining the children of Joseph, and thereby uniting the children of Rachel. 412 14 410 32 417 22 417 42 444 21 444 23 422 13 424 27

According to Herodotus, about 490 B.C. the Getæ dwelt on the Danube and in Thrace; the Tyssa Getæ or Danites north of the Black Sea, and in the heart of the country called Scythia; and the Massagetæ on the north and east coasts of the Caspian. Jordanis, the Gothic writer, however, places the Massagetæ also north of the Euxine, identifying them completely with the Scythians of Herodotus.

The Sacæ.—These (the Latin name for Scythians) were among the most celebrated peoples of Scythia,† and Strabo says: "Concerning these nations no one has ascertained the truth."‡ Throughout the Persian inscriptions the word is spelt "Saka." D'Auvile says that the word means "the country of the Isaakites." Dr. W. Holt Yates accepts this derivation of the Saxon name as positive. Dr. Moore, in "Asiatic Researches," says: "We are interested to learn that the White Island in the West [England] was in India denominated Sacana, from the Sacas, or Sacs, who conquered that island and settled there at a very early period, from the fact being mentioned in the Pur'an'as, named Varada and Matsya." In the great Behistun inscription of Darius, Saku'ka, the Sacan or chief of the Sacæ, is pictured with a Scythian helmet. The Sacæ are not mentioned in the Assyrian inscriptions prior to Israel's captivity. Sharon Turner says: "The Saxons were a Scythian nation, and were called Saca, Sachi, Saki, Sach-sen." Milton, Turner, Diodorus, Strabo, and Herodotus, all regard the Sacæ as Scythians. This might be so, but they might have been the original inhabitants of the country. These Scythians had nothing whatever to do with the Israelites. They are the original Scythians, and stood in the same position to Getic Israel that a black Australian stands to a white Australian. The inroads of the former began about 715 B.C., and they afflicted the Israelites from Hamath to the river of the wilderness. 412 15 363 8 415 38

* Col. Garnier says that "Massa" is derived from the Greek word "masson," meaning "more remote." He also says that "Getæ" is the plural of the Greek word "geteo," meaning "a husbandman." The Scythians were the wheat-suppliers to the Greeks ("The Ten Tribes," p. 49).

† J. S. Polyhiston, chap. 62.

‡ Book II.

The Saxons.—Professor Totten writes: "Upon the head of Iskunka the Saxon, as portrayed upon the Behistun rock, 500 years before Christ, is an exact representation of a Greek cross. Upon the obverse of a penny of Alfred the Great, 1,000 years old, occurs its perfect counterpart; and Palgrave, in his history of the Anglo-Saxons, gives a drawing of a Runic ring at least as old as 200 years after Christ, bearing a similar device. May not this pre-Christian cross have been an emblem of the peculiar blessing ceremony of Ephraim and Manasseh, at which their Father Israel so significantly crossed his arms above them? For it is IN HOC SIGNO that they have conquered most, and from it have derived a newer name than even Saxons, and the sign itself is buried in their very name SaXon!" *

This evidence, however, is very doubtful, and it would require a good deal more proof to show that the word "Saxon" came from the word Isaac.

There are an enormous number of Hebrew graves at the Crimea, in a place called "the Valley of Jehosophat," possibly so-called after the valley of the same name below the Mount of Olives. The Russian museums are filled with Hebrew relics, and in the museum at St. Petersburg are Israelitish tombstones from the Crimea.

"Lumen," in "The Fulness of the Time," p. 419, gives the following translation of the inscription on one of these three stones: "'Zadok the Levite, son of Moses, died 4,000 after the Creation, 785 of our exile' (Trans. Soc. of Biblical Arch., Vol. III., page 29). He also shows that 785 years was "sidereal" time, and, reduced, would be "720 years 240 days, or exactly the year (B.C. 721) when Samaria fell." He also gives the following: "'The old gravestones in the Crimea (writes Neubauer), which are now recognised as genuine by all men of learning, attest that there were Jewish communities in the Crimea as early as the year A.D. 6, and that the Jews there held themselves to be descended from the ten tribes' (Trans. Soc. of Biblical Arch., Vol. III., page 27)."

On the obelisk of Nimrod the people of Samaria, the ten tribes, were called Khumree. These were the Cumbrians from Cumria, now Crimea. The Welsh, who to this day retain in their language a large number of purely Hebrew words, called their country Cambria. We have also Cumberland. These may be mere coincidences.†

Herodotus, Strabo, Pliny, and Ptolemy connect the Getæ closely with the Scythians. Jerome wrote of them: "The fierceness of
415 21 Thracians and Scythians is now softened by the gentle sounding of the Gospels, and everywhere Christ is all-in-all." Many writers, such as Suidas, Procupius, St. Jerome, and Jordanis, state that Goths and Getæ were the same people. This view is supported by many modern authorities, such as Canon Rawlinson and Isaac Taylor, and is, indeed, the one which is most in accordance with the known facts of history.

Sir Isaac Newton correctly states: "The ancient inhabitants of Dacia were called Getæ by the Greeks, Daci by the Latins, and Goths by themselves [Sons of God]," ‡ and in the earliest Norman
428 15 historians we find them claiming their descent from the Getæ of Dacia.

* "Our Race." p. 103.

440 35, 38 † In the year 103 B.C. the Cimbri, with the Teutones, whom Oxonian. in
437 25 "Israel's Wanderings," says were the Assyrians, attacked Italy, and in 101 B.C. were almost annihilated. The remnant seemed to have settled in Denmark, called the Cimbric Chersonese, and Tacitus describes them as a renowned state. After this date the name Cimbri disappears. They appear to have been Israelites, and to have settled in Great Britain.

‡ Chron., p. 1125.

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App. I.

These Getæ were a warlike race, such as we should have expected our forefathers to have been. Darius, Philip of Macedon, Alexander the Great, his successor, Marius Lysimachus, and many others, all beat against this human wall, but in vain. The latter was taken prisoner by them, but allowed to depart unharmed. Philip married the daughter of their king, and Augustus himself, it is said, wished similarly to marry to protect his dominions. The Getæ, it seems to have been agreed, were not only noted for their prowess in battle—Mars was supposed to have been born in their land—but were distinguished among all races for wisdom, justice, and for our national vice—drunkenness. Thucydides and Ovid, who was banished to their country, both describe them. They were, however, strange to relate, a sad and afflicted people, as referred to by Hosea: "Rejoice not, O Israel, for joy, as other people" (Hosea 9, ver. 1). It was written of them that they wept when a child was born, and regarded death as a cause of rejoicing. Their king reigned, but did not govern, his power being limited by those whom the Romans spoke of as "gods," probably the high priests. When Philip of Macedon besieged one of the Getic towns a long line of priests in snow-white robes, carrying lyres, "hatted men," possibly mitred, issued forth, singing a psalm unto their God. These priests are said to have induced Philip to make an alliance with the Getæ. The writings of Justin Martyr, Tertullian, and Jerome show that there were Christians among the Getæ. It is interesting to note that Alexander the Great, marching to besiege Jerusalem in 322 B.C., on seeing the high priest, clad in his robes, also desisted, and went to the temple to offer sacrifice to the God of the Jews.

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Herodotus describes the Getæ as the most valiant and upright of the Thracian tribes, and the most righteous of nations, who said their God was the only true God; and states that when Darius came against them they were the youngest of the nations, being just 1,000 years old. This just takes us back to the exodus from Egypt, when Israel first became a people. Their great hero was Zalmoxis or Zamolxis [? Moses]. Herodotus, speaking of him, says: "He affirmed that neither he nor they which were his disciples shall die, but should come to a country full of all manner of good things." They also boasted of the prowess of Hercules, probably the Danite Samson. One of their kings, the famous Anacharsis, was reckoned a sage amongst the Greeks. What chiefly struck the Greeks was their belief in the immortality of the soul.

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The Scythians.*—Arrian's Alexander, chap. 1, Book IV., shows that in the time of Alexander there was a large body of the Scythian nation in Asia, and another in Europe.

412 40
413 40

Diodorus says: "The Scythians, formerly inconsiderable and few, possessed a narrow region on the Araxes, but by degrees they became more powerful in numbers and in courage. They extended their boundaries on all sides, till at last they raised their nation

* Homer speaks of the Scythians as the "most just of men." Æschylus, as "governed by good laws." Chærilus, quoted by Ephorus, speaks of the Sacæ or Massagetæ as a colony of the Nomades (wanderers), "a righteous race." Moses, speaking to the Israelites, said: "What nation is there so great, that hath statutes and judgments so righteous as all this law?" (Deut. 4, ver. 8.)

to great empire and glory. . . . In the course of time they subdued many nations between the Caspian and Mœotis, and beyond the Tanais. . . . In the time of Herodotus they had gained an important footing in Europe, and had taken a westerly direction." In 628 B.C. they invaded Media and became masters of Asia; even Babylon for nearly thirty years was subservient to them. In 508 B.C. they overcame the armies of Persia, and those of Greece and Rome fared no better.

Sharon Turner, in "History of the Anglo-Saxons," traces our
410 32 ancestors into Media, saying that we appeared there in the eighth century before Christ. This is the date that may be gathered from Homer for these nations, but Homer and Herodotus both show that Media was not the birthplace.

Turner further says the Saxons were a "Gothic or Scythian tribe, and of the various Scythian nations which have been recorded, the Sakai, or Sacæ, are the people from whom the descent of the Saxons may be inferred with the least violation of probability.
419 3 They defeated Cyrus, and reached the Cappadoces on the Euxine. That some of the divisions of this people were really called Sakasuna is obvious from Pliny. . . . It is almost important to remark that Ptolemy mentions a Scythian people, sprung from the Sakai, by the name of Saxones." Strabo, Herodotus, Diodorus, Pliny, and Ptolemy show that in the days of the Apostles the British race were located in Cappadocia, Galatia, Pamphylia, Lydia, Bithynia, Mysia, Achaica, Thessaly, Macedonia, and Illyricum.

422 29 Jesus said that he was "not sent but unto the lost sheep of the house of Israel" (Matt. 15, ver. 24). The Apostles went to the localities above mentioned.

Unlike the Jews, the general mass of the English do not trace back their ancestors, but it must be remembered that Paul told them to give up the perpetuation of genealogy. "Avoid foolish questions, and genealogies" (Titus 3, ver. 9). "Neither give heed to fables and endless genealogies" (I. Tim. 1, ver. 4).

The following extracts from "Palestine into Britain," by the Rev. L. G. A. Roberts, are instructive.

"M. Paul du Chaillu in his early history of the English-speaking nations, 'The Viking Age,' clearly brings the Northmen or
411 44 Scandinavians from the very region of Ar-Sareth or Dacia and Getæ, to the north coast of Europe, through South Russia, Poland, and Prussia, and into the British Islands. He also says that they had a high degree of civilisation, and had many customs like those of the ancient Greeks, the Scythians, and the Massagetæ ("Viking Age," pp. 4, 5, 26).

"That these are not German tribes is clearly evidenced from the fact of their language . . . compare the British language with the Hebrew and we see whence the race originated. The fact of language alone is no test, for Hebrew and Assyrian are similar in character, and yet are not the same race, but the Assyrian is precisely similar to the German in the position of the verb, and Germany, we believe, is very largely Assyrian.

App. I.

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"The venerable Bede and also the ethnologist Latham, independently of each other, state that the Continental English left not a trace of their kith and kin behind (Latham's 'Ethnology of the British Isles').

"An edict issued by Augustus Cæsar, 14 B.C., releases all Jews in Britain from slavery or taxation.

"'Crania Britannica,' quoting from Hoare's 'Wiltshire,' tells of a facsimile of a Hebrew breastplate being found on the breast of a skeleton dug up in a cist or barrow at Stonehenge.

"The Druidical worship was very similar to that of the Hebrews (Hulbert's 'Religions of Britain,' 1825).* Their high priest was similarly clad, and had a tiara on his head, with the incommunicable name of I.A.U. upon it. He was clothed in spotless white, with 415 22
a girdle round his waist, and a breastplate of judgment upon his breast They believed in one God, whom they worshipped under three names—Belenus, HESUS, and Taran. Hesus was their great All-heal, and they believed Him to be the Saviour of the World. When they gave up Druidism they never changed the name of HESUS, which they obtained from the 24th Psalm, which Psalm they knew by heart. 'The Lord HESUS and mighty, He is the King of Glory' (Heb.)." When you "lift up your heads . . . the King of glory shall come in." "Who is this King of glory? The Lord of hosts [Hesus and mighty], he is the King of glory" (Ps. 24, ver. 9, 10). This "Lord of hosts" is the power when we treat, i.e., pray rightly.

The Massagetæ. — The remaining seven tribes rounded the 413 3
Caspian, expelled the Scythians on the east side, and settled on the 413 18
borders of the Media, known to Isaiah as "the desert by the sea," not far from their old homes on the River Gozan, and in the cities 410 32
of the Medes. Here they became a dependency of Media and were known as the Massagetæ. Herodotus gives a number of details of the people he calls the Scythians, which identify them with the Israelites.

For sixteen and three-quarter centuries Joseph remained separated from Israel and pursued a different route to Britain, "the land of the Covenant." This historical fact explains what could not be understood before, namely, why the prophets, especially Hosea, differentiate, not only between Judah and Israel, but between Joseph (or Ephraim), Judah, and Israel. In tracing their history it will be seen that in the Bible the Getæ are known as "Joseph" 406 38
or "Ephraim," and the Massagetæ as "Israel" or "that troop" or 406 33
"Gad." About eighteen times are the tribes of the house of Israel enumerated in the Bible. In every case one tribe is omitted; generally Levi, once Simeon, and once Dan. In the Apocalypse Dan is not mentioned as one of the tribes "sealed . . . in their foreheads" (Rev. 7, ver. 3), for safety. At the time this was written Dan was already in Great Britain, the land of the Covenant, 413 10
and required no protection.

* The ritual and institutions of the Druids were so obviously Israelitish that Stukeley, who, the Rev. Robert Douglas states, is "the best authority on this subject," writes, "I am persuaded that our forefathers were of the patriarchal religion, and came from Abraham."

Fall of Babylon.—In 538 B.C., under the name of the "People of Gutium" (a fair-haired race under the direct protection of the God Merodach) the warriors of Israel, as recorded in the "Cylinders of Cyrus," marched to Babylon and fought against it in the victorious army of Cyrus, whom some say was an Israelite of the tribe of Dan.

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Chapters 50, 51, and 52 of Jeremiah can only be understood if the fact is grasped that Israel and Judah here met, and that Israel came as conquerors. Daniel, who was at that time inside Babylon, was fully cognisant of the position of the children of Israel, as shown by his prayer: "Unto us confusion of faces . . . unto all Israel, that are near, and that are far off, through all the countries whither thou hast driven them, because of their trespass" (Dan. 9, ver. 7); and the opening of the river gates of Babylon at night, when the conquerors marched in, was certainly due to the Jews inside. This opening of the gates was clearly prophesied by Isaiah as follows: "Thus saith the Lord to his anointed, to Cyrus; . . . I will loose the loins of kings, to open before him the two leaved gates; and the gates shall not be shut" (Isaiah 45, ver. 1). Daniel, who until then was personally unknown to the king Belshazzar,* probably spoke that night as boldly as the Bible states that he did, knowing that in any case he would be safe the next day. As the political leader of the Jews, and the foremost man amongst them, and with the great scientific knowledge that he had, he must have known perfectly well what was about to happen.

That he was implicated in the conspiracy was shown from the fact that on Cyrus taking Babylon, Daniel was promoted to a place of the highest honour, equivalent to a leading Cabinet Minister of the present day.

In Jeremiah (50, ver. 46) we find these words: "At the noise of the taking of Babylon [538 B.C.] the earth is moved, and the cry is heard among the nations." About this time the "Migration of the Nations" commenced.

420 8

The Israelites at that time, as described by Herodotus, were "a powerful and valiant race," and shortly afterwards Cyrus proposed marriage to their queen Tomyris and was refused. This resulted in his famous attack on the Massagetæ, about 529 B.C. In that campaign, acting under the advice of Crœsus, the Persian King entrapped one-third of the army of the Massagetæ, by leaving a camp full of wine and provisions and soon afterwards suddenly attacking the drunken soldiers at their feast. Isaiah 22, ver. 13, deals with this episode: "And behold joy and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink; for to morrow we shall die."

421 36

Death of Cyrus.—Isaiah 44, ver. 28, calls Cyrus the "shepherd" of

* The apparent historical inaccuracy of certain portions of the Bible, such as the Book of Daniel, makes no difference to the value of the spiritual and scientific interpretation.

the Lord, and Jeremiah 51, ver. 23, foretells that Israel will "break in pieces . . . the shepherd and his flock." Now Cyrus was slain by the Massagetæ in one of the fiercest battles in history, described by Herodotus. 416 14 421 38

Expedition of Darius.—Israel then thought it safest to flee from Persian vengeance across the Volga into Scythia, probably with the object of combining with their brethren on the Danube. The celebrated Scythian expedition of Darius, about 513 B.C., across the Danube, through the country of the Getæ, and, according to Herodotus, as far as the Volga, was an attempt to head off these fugitives, and was successful, in so far that it prevented the union of Israel and Ephraim, who together would have been too strong for Darius, and forced Israel, the Massagetæ, into Central Russia. Both Jacob and Moses, in blessing the Israelites, laid stress on the fact that Joseph would be separated from his brethren.

The March Under Odin.—About the year 100 B.C., the Massagetæ, the seven tribes, under the command of a one-eyed leader, the celebrated Odin, descriptive details of whose withered arm and blind right eye are given in Zechariah 11, ver. 16, 17, left their settlements in Scythia and went north from Asgard to the Baltic, where they became known as the Asar—subsequently the Angles.

The Sagas show that the pressure of the Romans drove Odin and the Israelites northward. The poem of Beowulf, the earliest Angle poem in existence, states that Odin belonged to the Geata or Getæ. The Icelandic Eddas and Sagas state that Odin led his people into Scandinavia from Scythia or the Dannerstrom. The Icelanders themselves are part of the ten tribes. A long time before I knew that the Getæ and Goths were Israelites the thought had presented itself that Odin was an Israelite, and knew how to work mentally. Undoubtedly he was a strong mental worker, if he did not work consciously in this way. 437 38

The Rev. A. B. Grimaldi says: "The descent of our Royal Family from the Royal line of Judah is, however, no new discovery. The Saxon kings traced themselves back to Odin, who traced back his descent to David, as may be seen in a very ancient MS. in the Heralds' College, London, and in Sharon Turner." *

In the Royal Museum of Copenhagen there has been for 275 years a golden trumpet, 2 ft. 9 in. in length, said to be a genuine trumpet of Zion. Professor Totten writes: "Up to the present time there has not been the slightest scientific doubt as to the genuineness of this relic." It was discovered in 1630, in Jutland.

Israel Called by the Name of God.—The "Aesir" were the twelve gods of the North, and the Anses were the godmen† of the South. 363 30

* "History of the Anglo-Saxons," Vol. I.

† Here we recognise "the goodman of the house" (Mark 14, ver. 14.)

The Aesir and the Angles are synonymous names, both containing the name of God. This fact is important because it was foretold of Israel: "All people of the earth shall see that thou art called by the name of the Lord" (Deut. 28, ver. 10. See also Num. 6, ver. 27; Is. 63, ver. 19; and Dan. 9, ver. 19). The "El" of Israel in Hebrew, "Gott" in German, "As" in Gothic, "An" in Getic, all mean God.

418 32 **The Migration of the Nations.**—When the Angles took up their position south of the Baltic, they unknowingly carried out a process foretold in the Bible: "Arise and thresh, O daughter of Zion: for I will make thine horn iron, and I will make thy hoofs brass: and thou shalt beat in pieces many people: and I will consecrate their gain unto the Lord" (Micah 4, ver. 13).
427 17 In other words, they pushed the Franks from the North into Gaul, the Lombards into Bohemia, and eventually into Italy; the Vandals into North Africa, where they were destroyed, the Burgundi into Gaul, the Saxons from the coast inland to the Rhine, and eventually to people Saxony. These are the movements known in history as "The Migration of the Nations," and from these nations are derived to-day the Great Powers of modern Europe. The other three tribes also pushed their way like a wedge into the other nations, and the wave rolled outwards as the dispossessed races pushed those next to them, until the effect was felt in the farthest countries. This Moses foretold when of Joseph he said: "His horns are like the horns of unicorns: with them he shall push the people together to the ends of the earth" (Deut. 33, ver. 17).

443 36 **The Angles.**—The attack of the Goths in the third century A.D.
427 4 upon the Roman Empire originated from Asgard, the region between the Dan and the Dneiper, once the home of the seven tribes;* and the warriors of the Angles must have gone south from the Baltic to share with their brethren, the Getæ, in the plunder of the campaigns, for the museums of the North to-day contain many thousands of articles, especially coins, brought from the Eastern Empire. These coins are of the dates of the second, third, and fourth centuries. There are none of the fifth century because about 375 A.D. the Huns invaded Eastern Europe and cut off all communication between Israel, the seven tribēs in the North, and Ephraim, the three tribes in the South.

"ISRAEL" ENTERS BRITAIN.

427 39 Early in the fifth century, when Rome recalled her legions from
427 8 Britain to protect herself against the Goths, the Angles passed
427 42 from the Baltic, and entering Britain, "the land of the Covenant," ultimately divided it into seven kingdoms known as the Heptarchy.

* The Goths had seven deities from whom come our names of week-days.

App. I.

Hengist and Horsa entered in 449 A.D., at the request of the Britons, to help them against the Picts, the Romans having failed to come to their assistance when requested, their hands being full with Attila and his Huns. By 575 A.D. the last two colonies had entered. The Danes appeared in 787 A.D.

The Heptarchy.—The seven kingdoms of the Heptarchy were settled by the seven tribes of Israel: Reuben, Simeon, Naphtali, Gad, Zebulon, Asher, and Issachar. If you assign the first kingdom of the Heptarchy to the eldest son of Jacob and proceed in this manner, you will find the final blessings of Moses and Jacob descriptive, not of the sections of Palestine, but of the parts of England occupied by the various tribes of the Angles.* For instance, Jacob said: "Zebulun shall dwell at the haven of the sea; and he shall be for an haven of ships; and his border shall be unto Zidon" (Gen. 49, ver. 13). Moses said of this tribe: "They shall suck of the abundance of the seas, and of treasures hid in the sand" (Deut. 33, ver. 19). Now Zebulun had Mercia, which included the havens of the Mersey, the Severn, and the Humber, and the border on the west was Wales. Not only did the Zebulonites obtain riches from their maritime traffic, but they also owned the sands, which were of value, as from them their glass and pottery were made.

When the seven tribes were united under one king, the first General Council gave the country the name of Angleland, since which time the English Church has been the Anglican, and not the Anglo-Saxon, Church.

THE JOURNEY OF "JOSEPH" INTO BRITAIN.

Meanwhile, the two tribes of Joseph, under the name of the Getæ, to whom Dan had once been attached,† remained on the Lower Danube, from the time of Herodotus, to whom they described themselves as "former colonists of the Medes," until the end of the first century A.D. Before that period, owing to the irresistible pressure exercised upon their frontiers by the Roman legions, they commenced sending colonies to Central Russia, which had been lately evacuated by "Israel," the seven tribes.

The Getæ were an almost invincible people, their principal vice, as prophesied and stated in the Bible concerning Ephraim, being drunkenness. For many centuries they had maintained their independence against Persia, Greece, and Rome, which latter power gradually increased its pressure against them. The storm threatened in the time of Julius Cæsar, commenced at the time of Augustus, increased in the reign of Domitian, and burst during the reign of Trajan. On the Arch of Trajan are shown the Getæ burning their capital and fleeing into the wilderness. This storm raged from 86 to 106 A.D., when the name "Getæ" disappears from history.

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* The Rev. R. Douglas says that the word "Angles" is from the Hebrew word "Egel," pronounced Engel, and meaning a calf or bullock. Jeremiah speaks of "Ephraim bemoaning himself . . . as a bullock unaccustomed to the yoke" (chap. 31, ver. 18). 377 21

† The Homeric people, who, I believe, were Israelites, are said to have come from the valley of the Danube. They were a big light-haired race with blue eyes and white skin, nomads from the north. 430 20

Modern historians assume that the race was exterminated. This
415 1 would be improbable with a people having such a record for valour
421 35 and determination, when it is considered that they had a clear line of retreat to Central Russia, to which country they had been sending colonies, and which had been left almost depopulated
419 16 by the migration north of their kinsmen, the seven tribes, under Odin.

After the final attack on the Getæ by Trajan, "Joseph," alias
423 39 "Ephraim," emigrated into their new home, when, in comparative quiet, they commenced again to increase, re-establishing communication with their kinsmen on the Baltic, the seven tribes. In
406 43 this country they were joined by the tribal entity of Benjamin
413 13 fleeing from the destruction of Jerusalem. Dan had previously left
424 27 Ephraim and Manasseh, on his journey to Britain. This took place before 110 B.C.*

At the time of Jesus, two tribes, Judah and Benjamin, were in Palestine. Two more, Ephraim and Manasseh, were in the land of the Getæ on the shores of the Black Sea, the remainder were in Northern Europe.

EARLIER KNOWLEDGE OF THE POSITION.

Jesus's Knowledge of His Kinsmen.—It was to these same Getæ, or "Joseph," the children of Ephraim and Manasseh, that Jesus sent his disciples, and it was to them he referred when he said: "The kingdom of God shall be taken from you [the Jews], and given to a nation bringing forth the fruits thereof" (Matt. 21, ver. 43). When Jesus first sent the twelve disciples out he "commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the
416 22 lost sheep of the house of Israel" (Matt. 10, ver. 5, 6), and now we know who were "The people which sat in darkness [and] saw great light" (Matt. 4, ver. 16). A few years previously a fit of reformation had seized these Getæ, and at the command of a priest the
421 36 drunkards of Ephraim had uprooted every vineyard in their country.

It may be recollected that when Jesus said to the Pharisees: "Ye shall seek me, and shall not find me," the Jews said: "Whither will he go, that we shall not find him? will he go unto the dispersed among the Gentiles?" (John 7, ver. 34, 35). This shows that the Jews knew that the ten tribes were dispersed. In other places, for instance, Zeph. 3, ver. 10, the ten tribes are spoken of as "dispersed," and "beyond the rivers of Ethiopia."

Captain Weldon suggests that possibly Peter in the ante-chamber was expecting the signal to be given which should loose the twelve tribes on Rome, and that it was in the bitterness of his disappointment when he found that their strife the previous night as to who

* Plutarch speaks of the migration of the Celto-Scyths "in large numbers in the spring of every year" from "that part of Scythia which borders on Pontus." Peter's Epistle to the Israelites speaks of them as "scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bythynia" (I. Peter. 1, ver. 1).

was to be greatest, was a farce, and the victory was a spiritual one, that he denied the Master. Now we know that the lambs and sheep which Peter had to feed were "the lost sheep of the House of Israel." Acts 2, ver. 25, shows how he tried to impress the "men of Israel" with the miracles of the Day of Pentecost, and verses 36 and 39 show that it was the Israelites, even "all that are afar off," whom he was addressing. 422 29 416 22

It was in fulfilment of this command that the First Epistle of Peter was addressed to the lost ten tribes* when he said that they were "the people of God" (I. Peter 2, ver. 10). Peter quotes the wording of the covenant made on Mount Sinai with Israel, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." He follows on: "That ye should shew forth the praises of him who hath called you out of darkness into his marvellous light" (ver. 9). They had been called out of darkness by the presentation of the everlasting Gospel. 431 43 407 14

Jesus said to Peter: "On this rock I will build my Church" (Matt. 16, ver. 18). When Jacob blessed Joseph, he said: "From thence is the shepherd, the stone of Israel" (Gen. 49, ver. 24). The stone again is mentioned in Nebuchadnezzar's vision, the stone that broke in pieces the kingdoms of the earth. This was the stone that would grind to powder the person on whom it should fall (Matt. 21, ver. 42-44). This stone, in its material significance, was a chosen instrument, a nation, the United Kingdom. "The stone that smote the image became a great mountain, and filled the whole earth, . . . a kingdom, which shall never be destroyed" (Dan. 2, ver. 35, 44). It has also its individual significance: "The stone which the builders rejected" (Matt. 21, ver. 42). "Behold, I lay in Zion for a foundation a stone, a tried stone. . . . Judgment also will I lay to the line, and righteousness to the plummet; and the hail shall sweep away the refuge of lies [Rev. 16, ver 21], . . . And your covenant with death shall be disannulled" (Is. 28, ver. 16-18). St. Peter writes: "Ye also, as lively stones, are built up a spiritual house, an holy priesthood" (I. Peter 2, ver. 5). Evidently Peter himself was not the Rock. Immediately after this First Epistle of Peter was written comes the first mention of the Goths in history. 550 14 302 12 177 35

It is instructive to note that "immediately after the Getæ disappear into the wilds of Scythia, completely away from 'the world,' a revival of heathenism sets in throughout adjacent Roman provinces. A revival so pronounced that the Roman governor considers that a little mildness would be all that is necessary to 'reconvert' numbers of the Gentiles"† (Captain B. de W. Weldon). 422 9

Professor Totten says: "The 'Seven Churches of Asia Minor' were the bulk of seven of these Anglo-Israelitish tribes which spread

* The Epistle to the Galatians was possibly addressed to the Gaels or Israelites Peter includes Galatia as one of the places occupied by the scattered Israelites (I. Peter 1, ver. 1). Some think that Brennus the chieftain who attacked Greece was the Celtic Bran, the father of Caractacus. 412 19

† "The Evolution of Israel," p. 387.

out through Macedonia and Greece, and now have disappeared.
396 1, 13 Benjamin, the light-bearer, was an eighth. The other two, Dan and Simeon, the ninth and tenth, had long before escaped into the
395 24 Isles, for both of them abode in ships and were the pioneers of Israel." *

The Testimony of Josephus.—Josephus well knew who the Israelites were. He states that when Ezra read the epistles of Xerxes to the Jews at Babylon, he "sent a copy of it to all those of his own nation that were in Medea. And when these Jews had understood what piety the king had towards God, and what kindness he had for Esdras [Ezra], they were all greatly pleased, nay, many of them took their effects with them, and came to Babylon, as very desirous of going down to Jerusalem; but the entire body of the people of Israel remained in that country, wherefore there are but two tribes in Asia and Europe subject to the Romans, while the ten tribes are beyond the Euphrates till now [A.D. 95], an immense number, not to be estimated by numbers." †

The revolt of the Jews is now understood. They could not expect to stand by themselves against Rome, but like the Boers,‡ who hoped that the whole of South Africa would also rise, they expected their kinsmen to join them. Josephus states that help was expected from "kinsmen" and that he himself wrote letters to them, telling them that war had broken out. He wrote as a Jewish prisoner of war at Rome under the patronage of the Emperor Domitian, the mortal enemy of the Getæ, and dared not say that they were his blood relations.

413 13
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406 43 **The Flight of Benjamin.**—The flight before the time of the taking of Jerusalem, foretold by Jeremiah and by Jesus, was most probably that of Benjamin at the time when the Romans for a few days relaxed their siege of the city. This explains the urgent haste of the flight. The tribe of Benjamin was specially told to separate itself from Judah, "O, ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem" (Jer. 6, ver. 1). It is clear that Benjamin was not to remain with Judah, the Jews, as the Psalmist, referring prophetically to the ten tribes in the land of their captivity, states that Benjamin was to be in their midst. "There is little Benjamin with their ruler, the princes of Judah [Zedekiah's daughter had long before left for Great Britain] and their council, the princes of Zebulun, and the princes of Naphtali" (Ps. 68, ver. 27). Again: "Before Ephraim and Benjamin and Manasseh stir up thy strength, and come and save us" (Ps. 80, ver. 2).

The tribe of Benjamin were evidently looked upon as Israelites, and Paul, when saying that God had not cast away the Israelites,

* "The Romance of History," p. 186.
† "Eleventh Book of the Antiquities of the Jews."
‡ N. C. Macnamara, in "Origin and Character of the British People," pp. 224, 225, states that the Boers are of the same race as ourselves, being of the same stock as the Anglo-Normans. He says: "They are bound . . . to become a strong and important element in the British Empire."

App. I.

Refer to Page Line

said: "For I also am an Israelite, of the seed of Abraham, of the tribe of Benjamin" (Rom. 11, ver. 1).

It is related that a number of the Jews escaped, and it would be natural that as all the disciples, with the exception of Judas, were probably Benjamites, they being all Galileans, the tribe of Benjamin would have attached special importance to the prophecy of Jesus, and have been ready to escape directly they saw an opportunity. The rest of the Jews had crowded into the city, as, from their misreadings of the prophecies, they thought that the time had come for them to be rulers of the world. They did not recognise that the prophecies on this point referred to Israel at a later date. The result was that 1,250,000 are said to have perished, and a still greater number during the Bar Cocheba insurrection later.

Two years before, Cestius Gallus had invested the city and taken the lower town of Bezetha, surprising it during the Feast of Tabernacles, as Titus later surprised the Jews at the time of the Passover. Josephus tells us that many then fled the city.

The Temptation of Jesus.—The discoveries of Captain B. de W. Weldon, showing the military situation, throw new light upon the human circumstances connected with the temptation to wield a world-wide power that came to Jesus in the wilderness. 421 35

At that time, only just across the Danube, there were about 200,000 armed warriors of the Getæ, kinsmen of the Jews, whilst the Jews themselves were expecting a military Messiah to deliver them from the hated Roman yoke. Further north, within marching distance, were more kinsmen of the Jews, the fierce seamen and soldiers of the Asar, the seven tribes, also trained warriors, who later joined their brethren in the pillaging of the southern nations, and in 396 A.D. overran Rome itself. 415 1 419 42 420 30 529 30

Jesus doubtless knew that the Getæ, under their king Decabalus, were in 69 A.D. about to invade Moesia, and would in 86 A.D. cross the Danube and drive the Romans before them to the Balkans, later on, under the name of Ostrogoths, following the example of their brethren, the seven tribes, and overrunning Rome with its so-called Christianity. He also knew that the Jews were boiling with rage against the Romans, and foretold that a few years afterwards the pot would boil over and the contents be spilt, as actually happened when Jerusalem was taken, and the Jews for ever banished. Jesus would not have had the slightest difficulty in combining the three sections of the Israelites, and the temporal power of the world would have been absolutely at his feet. What was his reply? "Get thee hence, Satan" (Matt. 4, ver. 10). Fighting as beast against beast, never did help man permanently out of his difficulties; the only fight has to be in our own consciousness, where the evil thoughts have to be denied and so destroyed. 427 10 147 17, 24 315 27

The temptation of Jesus came most probably in the form of a

proposal from the leaders of the Jews to use this wonderful mental power that they knew he possessed, to bring about a combined military attack upon Rome. Just after this he gave his first warning against the Pharisees. Matt. 4, ver. 5, 6, looks as if they had tried to prove to him that the time prophesied by Isaiah in chap. 9, ver. 7, had come, when the "throne of David" was to be established "with justice from henceforth even for ever." Jesus knew that the chief victory to be gained was a moral one, as referred to in verse 17, and this victory was the purification of the material conditions, necessary before the universal victory could be brought about. This is now just about to be consummated, being the mental victory over evil of every kind.

When we understand that the "stones" signified the Israelites,* and this is confirmed by the fact that the First Epistle of St. Peter was written to the Getæ, we see that the first temptation, "Command that these stones be made bread"† (ver. 3), might well have been
425 9 the proposal to compel the Getae to support the Jews in their in-
426 35 surrection. Jesus (ver. 4) showed that victory was not gained by material support, but by right thinking [the "word"]. There was then offered to him the supreme ecclesiastical leadership; but the Pharisees, who probably were very thorough as far as they went, made part of the stipulation that he should cast himself down from the pinnacle of the temple; that is, give up the new ideas that he was teaching, and descend to their material level. Ver. 6 might have been the promise of assistance, should he need help against any possible trouble from the Getæ ["lest . . . thou dash thy foot against a stone"]. The Pharisees, material from head to foot, kept for themselves the temporal rulership, but even this was offered to him when the previous temptation proved insufficient "All the kingdoms of the world, and the glory of them, . . . will I give thee" (ver. 8). This refusal of Jesus to fall in with their worldly ambitions, "Get thee hence, Satan" (ver. 10), would account for their subsequent deadly opposition to one who they considered had lost a golden opportunity of putting the Jewish nation in the position to which they considered it had a divine right.

At the time the disciples were telling their hearers of this triple temptation, the Jews were keenly discussing the expected success of their arms over their so-called tyrants. It is clear that the fact of the Getæ and Massagetæ being their kinsmen had been carefully kept from the ears of the Romans, for had the Apostles openly stated what the temptations of Jesus had been they would probably have been called betrayers of the nation, and would have had to leave Jerusalem precipitately to ensure their own safety.

* Amongst many passages confirming this are the words of Jesus in Matt. 3, ver. 9, and Luke 3, ver. 8: "For I say unto you, that God is able of these stones to raise up children unto Abraham.'

† Almost immediately after this interpretation had opened out to me I came across this passage, "Rebel not ye against the Lord, neither fear ye the people of the land; for they are bread for us" (Num. 14, ver. 9). Such confirmations will be found to come, immediately after any new discovery, in proportion as we learn to pray rightly.

EARLY POWER OF THE ISRAELITES.

The Goths.—About 245 A.D. the Getæ, under the names of Ostrogoths, or Eastern Goths, re-appeared. In 269 A.D. they were back in their old haunts on the Danube. In 396 A.D. the Goths, under Alaric, attacked Rome, the sacking of which in 410 A.D. was foretold by John (Rev. 8, ver. 7), and by Jeremiah in chap. 15, the Gothic chapter. By the middle of the fourth century they possessed a realm stretching from the Baltic to the Black Sea. In 486 A.D., under their King Theodoric, they passed into Italy, and later the Ostrogoths overran Rome, as foretold (Rev. 8, ver. 12, and Jer. 15, ver. 8). 420 28 420 41 428 3 425 34 530 11

The coming of the Goths represented one historical fulfilment of Ezekiel's vision when the dry bones of the house of Israel stood upon their feet, an "exceeding great army."

In the sixth century A.D. they were attacked by the Eastern Empire, in the reign of Justinian,* a prophetic description of whom is given in Dan. 8, ver. 23-25, and also by the Franks and other nations who had been driven out of their homes on the Baltic by their brethren the Angles. 420 14

Jordanes's Testimony.—Jordanes, the only native historian of the Goths, writing in the sixth century A.D., styles his history, "De rebus Geticis," and gives very fully the same account of the Goths as is here given of the Israelites, since they passed through the Caucasus.

The most ancient historians, both those of Greece and Rome, call the Goths the Getæ, whilst the faces, figures, and dress of the Gothic warriors on the columns at Constantinople, now destroyed, were identical with those of the Getæ on the Trajan column in Rome.

The Ostrogoths.—In the year 553 A.D., the Ostrogoths, seeing it was hopeless to retain their position in Italy, surrendered their treasure, known as the great Gothic hoard, to Narses, the Imperial General, and craved permission to seek new homes in the land of their distant kinsmen in the Baltic. It is interesting and instructive to note that Belisarius, the Roman general, when in command a short time previously, had, in reply to a proposal by the Ostrogoths to surrender Sicily, which he had already taken, derisively made a formal grant to them of the Island of Britain, delivered, it has been said, under the Emperor's seal. Britain had in 407-420 A.D. been evacuated by the Romans, as their troops had been recalled to protect Rome from invasion. The endless incursions of the Danites, who had entered Great Britain about 115 B.C., and were known as the Picts and Scots, harassing the Romans, contributed no little to this exodus. This was prophesied in the words: "Dan shall be a serpent by the way, an adder in the path, that biteth the horse's heels, so that his rider shall fall backward" (Gen. 49, ver. 17). The horse was the emblem of Rome at the time, and the heels symbolised its most distant possessions. The Ostrogoths thereupon passed to the Baltic and occupied a portion of the territory then being vacated by their brethren the Angles, who had taken advantage of the departure of the Romans to enter Britain. Here the three tribes remained for some centuries. The history of the Goths and the retreat of the Ostrogoths is referred to in Jeremiah 15. 406 2 431 35 428 20 420 42

* According to Gibbon, Justinian was of Gothic stock. His father was "I-stock" or "Mr. Stock" ("Decline and Fall of the Roman Empire," chap. 40).

Captain de Weldon says: "History remarks upon the curious friendship that existed between Jew and Ostrogoth in the days of
427 9 the kingdom of Theodoric." *

The earliest records we have of the history of the Israelites in the North is nearly all contained in the ballads of the eighth and ninth centuries, and the more ancient legends which formed the material for the Sagas. We find frequent reference about the eighth century to the Goths fighting in the armies of the North, where they appeared to have been mercenaries, selling their swords to the highest bidder.

The Normans.—Many centuries after the name of Getæ dis-
421 44 appeared from history, we find Norman chroniclers (such as Dudo, Dean of St. Quentin's, the earliest of them, who prefaces his history with a long account of Scythia, Dacia, the Goths, and the Getæ)
414 40 claiming that the Normans, like the Getæ, came from Dacia and represented the Getæ. The Normans appeared early in the ninth century A.D., issuing from Norway, "where dwelt Goths and Huns and Dacians." This connection with the Getæ, who disappear early
427 41 in the second century A.D., ran through the Ostrogoths, who, in their turn, had vanished from Italy about 553 A.D.

About 912 A.D., they began their first settlement in France, reappearing, not as Goths, but as the Northmen or Normans. The Ostrogoths evidently had prudently changed their name owing to the terror in which Europe held the name of Goth. All the ancient chronicles of the Normans describe them as coming from the ancient lands of the Getæ, and speak of them as Dacians or Getæ.

Bede, in the first chapter of his "Church History," states that the Getæ were in the North in the Peninsula of Jutland. King Alfred always called this country Gothland.

Duchesne, the editor of the "History of the Early Normans," calls them Dacians, and the first document in the history speaks of the Northmen as coming from "Norway, in which live Goths and Huns and Dacians." Now Dacia was on the Danube, the home of the Getæ, the ancestors of the Normans.

The Normans were civilised and cultured, and the Angles rude and boorish. This is not surprising, as the former had been in touch with the culture of Italy, whilst the seven tribes remained barbarian savages in the North of Europe.

Benjamin entered England, as foretold by Jacob. "Benjamin shall ravin as a wolf: in the morning he shall devour the prey, and at night he shall divide the spoil" (Gen. 49, ver. 27). Gibbon shows that the Normans left a trail of ruined homesteads and slain peasants, as they passed through Europe, whilst on the prows of the

* "The Evolution of Israel," p. 277.

vessels, as they were beached on the southern English coast, was the sign that spread fear wherever seen, namely, a grim wolf's head.

On December 5th, 1873, Canon Kingsley, lecturing at the Chelsea Vestry Hall on "History," said: "Paradoxical as it might seem, I am of opinion that the Norman Conquest was the making of the English people—the free Commons of England." He also said: "The English nation had been built up very slowly. It was characteristic of the people that they never knew when they were beaten; they possessed a steady power of conquering all difficulties, and when making mistakes, to try again. There were only two races, he thought, the English and the Jews, in which this power of never knowing when they were beaten existed." We know now that this was natural, both being in reality one race. 421 35

In 1066 A.D. the Normans began to pass to Britain, and the rule of the descendants of Joseph over his brethren began. Even the descendants of Joseph, however, were not at peace with each other.

Civil Wars.—To the struggle that was foretold in the Bible between Manasseh and Ephraim, we can trace such civil disturbances as the Wars of the Roses, the Civil War, the War of American Independence, and the war of 1812. "They shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah [the Jews]" (Is. 9, ver. 20, 21). 443 43

Manasseh has continually tried to recover the birthright that was surrendered to Ephraim (Gen. 48, ver. 17-20). Even to-day the Commons endeavour to reduce the power of the Lords, the main body of whom are of Norman blood, and in other directions the same attempt is being made.

English Kings in Direct Line.—In 1154 A.D., as prophesied, the line of David again ruled over Israel (including Ireland and Normandy) with the accession of Henry II., heir to the ancient Scots Kings, through his wife Matilda, sister to David I. of Scotland, who died heirless. All the tribes were thenceforward gathered together under one king, with the exception of Dan (the Scotch) and Judah (the Jews). In 1279 A.D. the second day of Hosea's prophecy ran out (Hos. 6, ver. 2) and Israel, as foretold, commenced to revive. In that year the Statute of Mortmain was passed, which forms the germ of the Reformation and of modern education. Later on, in 1603 A.D., at the accession of James I. of England (Sixth of Scotland), when it was claimed that he held the kingship by divine right, Dan also was absorbed in the Federacy of Israel, and, in the very year that was foretold, there was one king alone ruling over the united tribes. 431 40 387 27

THE HISTORY OF DAN.

The Danai.—Hecatæus of Abdera [sixth century B.C.], quoted by Diodorus Siculus [50 B.C.], says: "The most distinguished of the
396 13 expelled foreigners [from Egypt] followed Danaus and Cadmus into
424 2 Greece; but the greater number were led by Moses into Judæa. In Æschylus's 'Supplicants,' [sixth century B.C.], the Danans are represented as 'a seed divine,' exiles from Egypt. In Homer's 'Iliad,' Danai and Dar-danai are mentioned 147 times, and in the 'Odyssey' thirteen times. These probably refer to the wanderings of the tribe of Dan."

The Rev. L. G. A. Roberts, Com., R.N., Secretary of the Imperial British-Israel Association, writes to me as follows: "A former colony of Danites came out of Egypt (circ. 1636) and went into Greece as Danai (see Æschylus' Suppliants), saying they had been slaves in Egypt, were the seed Divine, and fled from their brother Egyptus (Joseph), Gen. 50, ver. 18."

Lumer, in "The Key to Bible Dates," gives 1850 B.C. as the year
435 27 Dan left Egypt, and 1847 B.C. as the year he was crowned king of
431 28 Greece. He also gives 1480 B.C. as the year of the Exodus. Usher
432 12 gives 1729 B.C. as the year Joseph was sold into Egypt.

The Lacedemonians.—The Lacedemonians were Israelites, as shown by the letter of Areus their king in I. Macc. 12, ver. 21: "The Lacedemonians and Jews are brethren, and that they are of the stock of Abraham." The relationship is both claimed and acknowledged. The Lacedemonian seal and Dan's symbol are the same,
378 41 an eagle with a dragon in its claws.* Josephus confirms this.†

The Early Greeks.—Dan was a maritime nation, possessed of ships in the time of Deborah, and was not referred to in I. Chron. 4-8, where are given details of the tribes. In Grecian history we are told that the Danaoi settled in Greece, and changed the name of the people to, and made them call themselves, Danou or Tribe of Dan. The Etruscans were also possibly Israelites.‡

Dr. Latham, in his "Ethnology of Europe," says: "I think that the eponymus of the Argive Danaia was no other than that of the Israelitish tribe of Dan"; whilst Humboldt considered the Greeks as Israelites. Homer mentions Danaoi continually. In addition, Danaus, the son of Belus, king of Egypt, left Egypt and settled in Greece.§ The correspondence to Dan, the son of Bela, who, with his brother, had settled in Egypt, identifies him. Dan's banner
378 41 was an eagle, consequently we find the eagle with the serpent in its claws representing Greece. Homer refers to the eagle continually.

* See "Palestine into Britain," by the Rev. L. G. A. Roberts.

† Antiquities XII., 4, and XIII., 5-8.

‡ The distinguishing feature of Joseph's progeny was fruitfulness (Gen. 48, ver. 4). Yet whilst between the two censuses taken by Moses, Manasseh increased from 32,000 to 52,700, Ephraim, without any apparent reason, decreased from 40,500 to 32,500. Had a larger number left the main body to found the Greek Republics? All the other tribes increased except three. Reuben decreased 2,750, Gad decreased 5,150, Simeon decreased from 56,300 to 22,200 (Numbers, chaps. 1, 26). Were they by any chance the ancestors of that splendid race, the Zulus, whose traditions say that they came from the North. My brother, Colonel Rawson, C.B., R.E., who commanded in Natal during the Boer war and raised the Native Labour Contingent, and who afterwards was a member of the Native Commission, speaks in the highest terms of them. He tells me that they readily take to the worship of one God, have practised circumcision, and have other Jewish characteristics. The features of some of the women are of the most unmistakable Assyrian type. The covenant that Moses delivered in the land of Moab was not only for those present, but was "also with him that is not here with us this day" (Deut. 29, ver. 15). These were scattered "in the lands" (Ps. 106, ver. 27).

§ According to Col. Garnier ("The Ten Tribes," pp. 95, 96), Danaus left Egypt about sixty years before the Exodus, or about 1630 B.C.

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App. I.

Keating, in his "History of Ireland," says: "The Dan-ans were a people of great learning and wealth; they left Greece . . . and went to Ireland, and also to Denmark, and called it Dan mares [Dan's country]." 431 21

Dan, with probably part of Asher, and Simeon, seem to have left Palestine in ships for Ireland. In this way the early Israelites prepared their way for the bulk of the ten tribes who went overland. Jeremiah, speaking of the Israelites, said: "Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou wentest: turn again, O virgin of Israel [in one of the periodic historic fulfilments this foreshadows the Princess Tephi], turn again to these thy cities" (31, ver. 21). 396 13 432 27

The early Danites, who arrived in the "isles" by sea, appear to have communicated with the rest of the tribe who, with Ephraim and Manasseh, dwelt on the shores of the "Dan"-ube. 396 13

The March Across Europe.—All the way across Southern Europe and Asia, from Media, are mounds beautifully arched. One, opened by the Russian Archæological Society, formed a beautiful arch in the mound, and there lying straight out was a silver serpent with ruby eyes. "Dan shall be a serpent by the way" (Gen. 49, ver. 17).

Dan was not only a pioneer, but used to have the naming of the places, and often used the names of their ancester Dan (Judges 18, ver. 29); the rivers and towns he named Danube, Don, Dnieper, Dniester, with other "Dans" and "Dons," clearly marked the path of the Israelites through Europe on their way to the land of the Covenant viâ Denmark.*

The Tuatha Dé Danann.—In Ireland, many centuries before the Christian era, appeared, so history tells us, in three ships, a race of settlers from the East, calling themselves the Tuatha Dé Danann, which the Rev. J. H. Allen says "literally means 'the tribe of Dan.'" Mr. Gladstone tells us they came from the Danai of Greece. The Phœnicians, it is known, used to reach Great Britain by ship, and probably the Danites, who lived in the adjacent district of the Holy Land, were well acquainted with the "isles" and had colonies settled there. 438 1 395 22 437 19 430 36

In the "Annals of Ireland" it is written: "The Dan-ans were a highly civilised people, well skilled in architecture and other arts, from long residence in Greece and their intercourse with the Phœnicians. Their first appearance in Ireland was 1200 B.C., or eighty-five years after the great victory of Deborah [Jud. 5, ver. 17]." Jeremiah writes: "For a voice declareth from Dan, and publisheth affliction from mount Ephraim . . . publish against Jerusalem, that watchers come from a far country, and give out their voice against the cities of Judah" (4, ver. 15, 16), as if Dan dwelt in a "far country." 430 12 437 20 546 30 103 24

The Picts, Israelites.—The "Pictish Chronicle," which is the only record extant of the Picts, shows that the race, known then as the Picts, reached Ireland by three ships coming from Thrace, the home of the Getæ. These Picts were few in number, only some 309, but they were received cordially by the Scots in Ireland, who offered to send their warriors across the water to assist the strangers to conquer Scotland. In this way Dan came into Scotland. 439 4 432 7

When the Israelites crossed over to Scotland, they colonised a district which became known as Airer Goedel, or "region of Gall," which means "sons of God," and is pronounced Argyle.† 423 10 407 15

* Saxo Grammaticus says that Denmark means "the land or country of Dan." The "Vetus Chronicon Holsatiæ" says that the Danes and Jutes are Jews of the tribe of Dan. The word Jute, according to Col. Garnier, is a form of the word Goth.

† "Ency. Britt," Vol. XIII., p. 247.

In the Irish Chronicles it is said: "Cruthne . . . took possession of the North of the island of Britain, and his seven sons divided the land into seven divisions. The Cruthneach came from the land of Thracia."

In a poem about them we are told that the King of Thrace fell in love with their sister, and they therefore left with "nine ships in good
431 39 order, 309 persons." It is stated in this poem that they were called the Picti from the tattooing of their skins. The "Pictish Chronicle" states that the "Picts came south from Scythia," and that "they are called Picts on account of their painted bodies, and
430 12 Scots either from Sciti, intimating that they came from Scythia,* or
435 39 else from Scotta, a daughter of the King of Egypt, who became Queen of the Scots." The Picts and Scots are descended from a fair-haired people called the Albani. The "Pictish Chronicle" says: "They were Goths, a people who, it is thought, took their name from Magog, son of Japhet, whom the ancient Greeks called the Getæ."

The origin of Gog and Magog, of City fame, is unknown. It is interesting to note in the "Encyclopædia Britannica," p. 190, that Magog, according to some, was the name for the Massagetæ,
413 4 and that "In the district of Astrakhan a legend is still to be met with to the effect that Gog and Magog were two great races [Getæ and Massagetæ?], which Alexander the Great subdued and banished
98 17
308 16 to the inmost recesses of the Caucasus . . . whence they are
371 14 destined ultimately to make their escape and destroy the world." †

438 7
370 18 **Zedekiah's Daughters.**—Jeremiah is stated, after leaving Egypt,
396 18, 33 to have fled to Ireland, in ships of the Danites, carrying with him
433 17, 32 Tea Tephi, the daughter of Zedekiah, thus ensuring the continuance of the line of David. After the sons of Zedekiah had been killed,
411 26 and Zedekiah himself had had his eyes put out and carried away captive, Jeremiah was left behind with the king's two daughters.

When Nebuzar-adan released Jeremiah from prison, Gedaliah carried him home to Jerusalem, and later Ishmael, the Ammonite, slew Gedaliah and all the Jews with him, and the Chaldeans amongst whom they dwelt. "Then Ishmael carried away captive all the residue of the people that were in Mizpah, even the king's daughters, and all the people" (Jer. 41, ver. 10).

Johanan thereupon attacked Ishmael, who left his captives and fled to the Ammonites. Johanan and his captains then asked Jeremiah to pray for them, and inquire "the way wherein we may walk" (Jer. 42, ver. 3), promising to obey the advice. Jeremiah, after ten days, told them not to go to Egypt, but to remain.

However, "Johanan . . . obeyed not the voice of the Lord, to dwell in the land of Judah. But . . . took all the remnant of Judah,

* The "Pictish Chronicle" gives an account of this, Scythia conveying a fairly accurate account of its situation.

222 51 † The similarity of the names to Gabriel and Michael, the angels who are going to bring the material world, that is all evil, to an end, is curious.

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that were returned from all nations, whither they had been driven, to dwell in the land of Judah; Even men, and women, and children, and the king's daughters . . . and Jeremiah the prophet, and Baruch the son of Neriah. So they came into the land of Egypt: for they obeyed not the voice of the Lord: thus came they even to Tahpanhes" (Jer. 43, ver. 4-7). It may be recollected that Baruch was the companion of Jeremiah in prison, and was very closely connected with him. 370 43

Then follows the fulfilled prophecy that most of the Jews who went to Egypt would die: "And I will take the remnant of Judah, that have set their faces to go into the land of Egypt to sojourn there, and they shall all be consumed, and fall in the land of Egypt" (Jer. 44, ver. 12).

Verse 14 shows that some were to escape, "for none shall return but such as shall escape," and verse 28 says: "Yet a small number that escape the sword shall return out of the land of Egypt." Jeremiah had already prophesied that the remnant would go into the Northern land and be helped: "The Lord said, Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil and in the time of affliction" (Jer. 15, ver. 11, 12), but the next two verses show that the main body of Israelites passing into this land would have trouble, and would go into a strange country: "Shall iron break the northern iron and the steel? Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, even in all thy borders. And I will make thee to pass with thine enemies into a land which thou knowest not: for a fire is kindled in mine anger, which shall burn upon you" (Jer. 15, ver. 13, 14). 370 42 432 25

The words of Jeremiah to Baruch, in the 45th chapter, foretell his safety and the transplanting to another land.

Tea Tephi.—This was the name of the eldest daughter of Zedekiah. Tephi was a family name; Taphath was the daughter of Solomon (I. Kings 4, ver. 11). The name "Tea Tephi" signified "a tender twig." The root "taph" signifies an infant, and is the Hebrew word used for "little one" in numerous places. "Tea" also appears to be diminutive, meaning "little."* 435 8

In 513 A.D. the Irish kings and leaders assembled for three days to inquire into the ancient history of Ireland, with fasting and prayer. The records had been so destroyed through the struggles of the Baalitish priests, that nothing could be ascertained further than "that it was a subject shrouded in deep mystery, and connected in some way with the existence of a woman from over the great plain—the sea—'with a Royal Prosperous Smile,' and who—such had been the intensity of respect of their ancestors for this

* Col. J. Garnier, in "The Ten Tribes," p. 99. writes: "Now it would appear that the name 'Tea Tephi' has no signification in Irish. It is a Hebrew word signifying 'an admirable or beautiful woman.'"

illustrious scion of royalty, concerning whom also there was some 'mystery' too deep to be uttered—was buried in a tomb sixty feet long and wide," a tomb which unbroken tradition asserts to be still inviolated! A poem was composed by the chief bard to the Irish King Desmond, in which he asks—

"When was the place called Te-mor?

* * * * *

437 5 Was it in the time of Parlothan of battles?
436 43 Or at the first arrival of Cæsaire?
Tell me, in which of these invasions
Did the place obtain the name of Tea-mor?"

370 46 Tea-Mur is the wall of Tea, the Egyptian. The name of Tara seemed to have been Cathair Crofin or Lothair Grofinn. The early Irish gives Teamar.

433 32 "Until the coming of the agreeable Tea,
371 5 The wife of Heremon of noble aspect."

"A rampart was raised around her house,
For Tea, the daughter of Lughaidh."

"Lughaidh," according to the Rev. R. F. A. Glover, means God's house, and there were two Irish kings of that name. The poem continues as follows:—

"She was buried outside in her mound,
And from her it was named Tea-mur.
The seat of the kings it was called,
439 6, 22 The princes, descendants of the Milesians;
Five names it had ere that time,
That is, from Fordruim to Temor.
I am Fintan the bard,
The historian of many tribes;
In latter times I have passed my days
At the earthern fort above Temor."

Another celebrated bard, Cu-an O'Cochlain, composed a similar poem in 1024 A.D. He says:

"Where, after her death, was Tea's monument—

* * * * *

The grave, the great Mergech—
A sepulchre which has not been violated.

* * * * *

And she lies beneath this unequalled Tomb.

* * * * *

It is a mystery not to be uttered." *

Taffy, the Welsh soubriquet, is usually derived from David [Hebrew, Beloved], one of the commonest Welsh names. Tea Tephi was herself the "daughter of David."

The "riddle" of Ezekiel in chapter 17 is a wonderful prophecy
433 35 of the history of Zedekiah's descendants. The "young twigs,"

* See "Tea Tephi," by Professor Totten.

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[Zedekiah's daughters] were "cropped off" by "a great eagle" [Jeremiah] . . . and "carried into a land of traffick; . . . a city of merchants" [Great Britain]. "The seed of the land" was also "planted . . . in a fruitful field; he placed it by great waters . . . so it became a vine, and brought forth branches, and shot forth sprigs." The chapter then foretells that the Jews "shall be scattered toward all winds," and ends up with the prophecy of the spiritual advancement of Israel. A tender twig * of the highest branch of 433 35
the highest cedar was to be planted "upon an high mountain [the prophet's name for spiritual upliftment] and eminent: . . . it shall . . . bear fruit: . . . and under it shall dwell all fowl" [the uplifted thoughts, spiritual thinkers]. . . . "I the Lord have brought down the high tree [Zedekiah], have exalted the low tree [his daughter], have dried up the green tree [the Jewish nation], and have made the dry tree [the Christian religion] to flourish" (Ezek. 17, ver. 3-6, 22-24). Psalms 80, ver. 4-11, refers to the same thing.

The Scots.—Col. J. C. Gawler, of the Tower of London, Keeper 431 40
of the Crown Jewels, wrote an article in 1873, called, "'Scots' synonymous with 'Wanderers.'" † In this article he says that the following lines of Sir Walter Scott led him to examine into the history of the Scotch:—

"Unless the Fates are faithless grown,
And prophet's voice be vain, 381 14
Where'er is found this sacred stone,
The 'wanderers'' race shall reign."

He found that the Scotch and their stone came to Ireland from 381 4
Spain,‡ and previously were adventurers who fled from Egypt 436 13
during the national disturbances. Some historians speak of the 382 20
stone as having belonged to Moses. Some say that the many-coloured plaid of the Highlanders, the use of which goes back so far that the origin is unknown, is a souvenir of Joseph's coat of many colours. It has been said that it is a survival of the military uniform of the army of Alexander the Great.

He writes: "The dates of their arrival in batches in Ireland correspond pretty well with the dates of the first invasion of Palestine by the Assyrians, and the invasion of Egypt by the same power in Jeremiah's time.

"The name of Scots is said by some of the legends to have been derived from one Scota, a daughter of Pharaoh, who was married 432 12
to the leader of these adventurers. The Irish legend mentions two ladies of that name who, on two separate visits to Egypt of these wanderers, at wide intervals, married the leaders."

On examining into the Hebrew language he found that Jacob's encampment (Gen. 33, ver. 17) was called "Succoth," and that in Lev. 23, ver. 43, it was stated "That your generations may know that

* A branch was the universal synonym for a child, and a tender twig would mean a young daughter.

† "Life from the Dead."

‡ The history of Ireland, by Raphael Hollinshed, printed in 1547, states that in 1500 B.C, "whilst the Israelites served in Egypt," Gathelus, a great lord in Grecia, after building Coruna, went to Ireland, "which was after him called Gathelus, and Scotia after his wife." Leyland Fielden and other writers identify Gathelus with the House of Douglas ("God and Greater Britain," p. 51. Rev. R. Douglas).

I made the children of Israel to dwell in booths [Hebrew, Succoth], when I brought them out of the land of Egypt." He comes to the conclusion that the word Skuthee or Scythian was identical with the Hebrew Succòthee, which was identical with the "wanderers" spoken of by Sir Walter Scott.

Justin Martyr, writing about 143 A.D., says: "There is not a nation, either of Greek or Barbarian, even of those who wander in tribes, and live in tents, amongst whom prayers and thanksgivings are not offered to the Father and Creator of the universe by the name of crucified Jesus."

Sir Isaac Newton, in his "Chronology," states that a colony of Iberians from the borders of the Exixine or Euxine and Caspian
435 26 Sea, settled in Spain, and a colony of them by the name of Scots* settled in Ireland—originally called "Scotia"—in the fourth age of the world. The Scots still love wandering, and colonies of them will be found in nearly every country.

IRELAND.

Postellus, in his public lectures in Paris, derives the name of Ireland from the Jews, "Irin" being quasi Jurin, i.e., "the land of the Jews." He states that they took possession of Ireland very early.

In the early days Ireland is said to have been inhabited by a race of demons or giants, described as monsters in size and hideous in shape, many of them being footless and handless, whilst others had the heads of animals. They are called Fomorachs, and Professor Rhys states that the name Fomor means "underwave." † To the Celts the sea represented darkness and death. These were
445 16 no doubt the early primeval half-men and half-animals—traces of which Darwin said had never been discovered—similar to those inhabiting the ancient continent of Lemuria, which is now being investigated by those who can read thought in the past, and who
124 8 find that the inhabitants were gigantic, half animals and half men. There is some confusion with the Formorians, whose remains show them to have been rather an undersized race, and whom Col. Garnier thinks were a Canaanitish race.

According to the "History of Ireland," in the Peabody Institute, printed in 1783, the origin of the Irish § is traced to the Scythians and Egyptians. They buried their dead, and the professions were hereditary, like the Egyptians. Their records unanimously agree that part of the Irish are descendants of the Phœnicians or
365 32 Canaanites, part of whom it is said landed in Ireland 1,000 years before Christ. My father found that many of the words used by Cork butter women were Phœnician.

The early monkish annalists state that Ireland was first
434 9 inhabited by Cessair, the grand-daughter of Noah, who, according to Professor Rhys,‡ represented a tribal goddess of the pre-Celtic
445 23, 29 people. She and her followers were possibly Atlanteans, who, on the submergence of that continent, managed to escape to Ireland. They soon, however, died out.

* Col. Garnier says: "The word 'Scot' is generally considered as identical with the words 'Scuthus' and 'Scuthai,' which the Greeks call the Scythians" ("The Ten Tribes," p. 86). He also draws attention to the fact that both the Irish Scutes or Scoti and the Massagetæ were known for their huge dogs of great strength and ferocity.

† "Hibbert Lectures," p. 594.

§ The Rev. Dr. Todd, in his "Life of St. Patrick," says: "The keynote of Irish history is the spirit of clanship among Irishmen, together with adhesion to ancient traditions."

‡ "Celtic Britain," 3rd edition, p. 288.

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Smith's Dictionary of the Bible shows that the phrase "the isles of the Gentiles," in Genesis 10, ver. 5, would be more correctly spoken of as "the far distant Western Isles." It would be interesting if it turned out that it was the British Isles that were "divided," as stated, amongst the grandchildren of Noah. This would explain some of the difficult references in ancient Irish history.

The next record is of the landing of Partholon upon May 1st with forty-eight followers. They evidently did not know the proper way of praying, because 300 years after arrival, when their numbers had increased to 5,000, they were annihilated by an epidemic. The place of their funeral, near Dublin, is marked by the mound of Tallaght, from Tamh-leacht, meaning grave of the plague-stricken. 434 8

The People of Nemed followed, and they were scourged by a similar epidemic. After slaying Conann, one of the Fomor kings, they were defeated at Tory Island, off Donegal, by Morc, another of the Fomor kings, and fled the country.*

The "History of Ireland," in the Peabody Institute, states that the residents, prior to the Tuatha Dé Dananns, were descendants of 5,000 people from Greece called Foibalges—possibly the Firbolgs. 438 1

The next to appear, about 717 B.C., under a king called Nuad, were the "Tuatha Dé Danann," said in Irish to be "the tribe of Dan." 438 3 431 20 431 30

The Danites in Ireland.—Danu or Donu seems to have been considered by the Goidels or Gaels as the ancestress of the gods. The Goidels, according to the most generally accepted theory, arrived in Britain between 1000 B.C. and 500 B.C., whilst the Brythons or Brittones seemed to have appeared about the third century B.C. Their descendants are the more modern Gaels and Cymry. 414 45

Some of the principal figures in British mythology are called sons and daughters of Don—such as Arianrod, daughter of Don, also called daughter of Beli. Britain, according to a Welsh triad, was known as the "Honey Isle of Beli." Bilhah was the mother of Dan (Gen. 30, ver. 6), and Bela was the eldest son of Benjamin, whose four sons, Ezbon, Uzzi, Uzziel, and Jerimoth were mighty men of valour (I. Chron. 7, ver. 6 and 7, and 8, ver. 1). Probably the surname "Bill" is the modern equivalent. 440 35, 38

According to mythology, there were various sons of Don, one of whom fought the gigantic Bran. These children of Don were regarded as deities of the sky, and the greatest was probably Gwydion. Several of the leading mythologists think that he was identical with Odin, and Professor Rhys, in his Hibbert Lectures (1886), has drawn a remarkable series of parallels between the two. His character, attributes, and exploits are also very similar to those of King Arthur, whose legendary fame is only explainable on the supposition that he understood mental working, or that his exploits have been mixed up with those of some greater hero. Some think that he may have been identical with Thor. 419 29

* Macnamara looks upon the Irish Celts as Aryans from Asia. He says they were "a vigorous hardy race, tall, fair . . . an imaginative race of beings, given to the study of astronomy; they worshipped a Supreme Being" and "placed their dead in tombs. The Aryans, he stated, were led by a king and rulers of the tribes into which they were divided" ("The Evolution and Function of Living Purposive Matter," pp. 209, 210). M. Thierry, speaking of the Gallic Celts, describes them as having a "personal bravery unequalled among ancient nations"; and Mommsen says: "The whole ancient world presents no more genuine knight," remarkable for "his childlike piety, unsurpassed fervour of national feeling, and the closeness with which those who are fellow-countrymen cling together, almost like one family, in opposition to a stranger" ("History of Rome," Vol. IV., p. 280). 360 45 439 18

431 17 **Tuatha Dé Danann.**—The earliest historical ground, although uncertain, is the arrival in Ireland, from Greece, of three tribes,
437 18 called Fir [men of] Danaan, Fir Gailioin, and Fir Bolg. In the old Gaelic literature the former are called the Tuatha Dé Danann, and students of mythology now look upon them as the gods of the Celts in Ireland.

432 26 **Jewish Treasures.**—They burnt their ships, and landed, some say about 580 B.C., upon May 1st, at which date all important arrivals
396 19 in Ireland seem to have taken place, and brought with them their four chief treasures: Nuada's Sword, that needed no second blow; Lug's Lance, which slew of itself; Dagda's Magic Cauldron, whose supply of food never failed; and the mysterious "Stone of Destiny," which would, it was said, cry out with a human voice to acclaim a
371 34 rightful king. These are Goliath's Sword, which, as shown in
374 11 I. Samuel 21, ver. 9, was kept by the High Priest wrapped in a cloth
371 32 behind the ephod; the Lance was Aaron's rod which budded; the
371 33 Magic Cauldron was the pot of manna, of which Moses said to Aaron, "lay it up before the Lord, to be kept for your generations. . . . So Aaron laid it up before the Testimony, to be kept" (Ex. 16,
381 4 ver. 33, 34); the Stone was the well-known Coronation Stone.* The writer of Hebrews, speaking of "the tabernacle which is called the Holiest of all," said that it "had the golden censer, and the ark of the covenant overlaid round about with gold, wherein was the
370 6 golden pot that had manna, and Aaron's rod that budded, and the tables of the covenant" (Heb. 9, ver. 3, 4). I can find no reference to what happened to the tables of stone holding the Ten Commandments, nor to the golden censer and pot, that seem to have been kept in the Ark, and am inclined to think that they are
396 18 not there at present.

Tara the Capital.—Jeremiah appears to have been in charge of the party. On arrival they were attacked by the inhabitants, and gained a victory at the battle of Moytura,† in Mayo, when
371 12 they took possession of Ireland, and fixed their capital at Tara, then called Drumcain. They settled with the Firbolgs by getting Bress, the son of the king, to marry Brigit, the daughter of Dagda, and become their ruler—Nuad, their king, having lost his hand in the battle of Moytura—whilst Cian, the son of Diancecht, the god of medicine, married Ethniu, the daughter of Balor, the powerful Firbolg prince. Later Bress insulted Cairbré, the son of Ogma, principal bard of the Tuatha Dé Danann, whose retort caused boils to break out all over Bress's face; becoming thus blemished, he was obliged to abdicate. From the marriage of Diancecht's son and Balor's daughter a child called Lug was born, who was so proficient in skill, and so wise, that he became known as the Ioldanach, "Master of the many Arts,"‡ and the father of the famous

* The Irish records have been purposely mutilated at important points when referring to this Stone. Leland and O'Reilly both state that all Irish historical writers say that the Kings of Ireland until 513 A.D. were crowned on the Lia Phail at Tara.

† There were two battles of Moytura, one in Sligo, the other in Mayo.

‡ "The Fate of the Children of Tuireann" in "Three Sorrowful Stories of Erin" ("Atlantis," Vol. IV.).

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Cuchulainn, who is said to have heard the angels in heaven, and testified to the truth of Christianity.*

According to the "History of Ireland," in the Peabody Institute, Brear was the first king of the Tuatha Dé Danann, and he was dethroned by his brother Nuad after reigning twenty years. Later came the Picts from Thrace, and they were assisted by the Milesians 431 36 to conquer Scotland. Afterwards the Picts helped the Irish, and intermarried. Milesius, in an old poem, is said to have come from Scythia; Keating quotes the ancient records as stating "via Spain."

The Power of Thought.—Lug obtained the principal magic treasures of the world,† and organised the Tuatha Dé Danann for a great struggle, when, with the aid of magic weapons and water which healed the wounded and brought the dead to life, they drove the Firbolgs to the sea.‡ The memorials of this battle of Moytura which commenced on the Plain of Currowmore, near Sligo, are stated to be the finest collection of rude stone monuments in the world, with the exception of Carnac.§

Dr. Wm. Smith says: "Of all the heroic families in Greece, none was more heroic than that of the Dan-ans of Argos."‖

Later, Ith, with Bilé, deities of the dead, arrived in Ireland, and the former was slain by the Tuatha Dé Danann. Milé, the son of Bilé, started to avenge his death, and ultimately the Milesians, by incanta- 439 4 tions, said to be the oldest Irish literary records, got to shore, where they defeated the Tuatha Dé Danann, 196 years after their first arrival.¶ A treaty of peace was then made, which is supposed to be the commencement of religion in Ireland.

"The Mythology of Ancient Britain and Ireland," by C. Squire, gives a number of interesting details. Irish historians, however, are very contradictory. If you read Young, Lawless, Douglas Hyde, Leland, and Keating, you will probably give the subject of early Irish history up as hopeless: they only agree to differ. The early history of Great Britain is just as bad.

The old Irish were a learned race, and had large seminaries, even in 580 B.C. Bede says that Oswald, the Anglo-Saxon King, applied to Ireland for learned people to teach his people Christianity. In the year 430 A.D. Christianity was preached with remarkable success in Ireland, which in olden time was known as the "Isle of the Saints."

* If the "Godolphin blood" is still traceable, though thirty generations have passed, it is not surprising that the characteristics of Israel are still evident, and the denunciation in the Bible against intermarrying with the heathen can be understood. Right through the history of the Israelites "mixed marriages" have been abhorred. In the West Indies, Africa, Egypt, and India complete ostracism by the relations of both sides is the usual result. Even when Esther married the most powerful monarch of the day, in her prayer she said, "O Lord: thou knowest that I hate the glory of the unrighteous, and abhor the bed of the uncircumcised, and of all the heathen. . . . I abhor the sign of my high estate, which is upon mine head [she was Queen] in the days wherein I shew myself" (Apoc., Esther 14, ver. 15, 16).

† "Judah's Sceptre and Joseph's Birthright," p. 266.

‡ "The old Irish legends are full of wonders performed by Druids, but in all this literature we read nothing of human sacrifices; they raised mists and storms to confound the enemies of the chiefs they were attached to. They believed and taught the idea of the transmigration of the spirit of a man in order that it might arrive at a state fit to become a part of the all-pervading Spirit of the Universe. 'Silva Gadiliea,' by S. H. O'Grady, p. 98; also 'Pagan Ireland,' by W. G. Wood-Martin, p. 99; and O'Curry's 'Manners and Customs of the Early Irish,' Vol. II., p. 208" ("The Evolution and Function of Living Purposive Matter," p. 205. N. C. Macnamara, F.R.C.S.).

§ "Rude Stone Monuments," p. 180 (Fergusson). ‖ "History of Greece," p. 18.

¶ Keatinge says that the Lia Phail was one of the treasures that fell into the hands of the victors.

The Irish, Scotch, and Welsh all lament for their dead in the same way as do the Jews and Israelites. In Irish, the Caoine—pronounced "kuéene"—is very near the Hebrew word Cina Cinum. The last verse of "The Lament of O'Grieve," from the Irish Nun's Iberian Celtic, is as follows:—

"O Bondman of Egypt, no Moses appears
To light your dark steps through this desert of tears,
Degraded and lost ones, no Hestor is nigh
To lead you to freedom, or teach you to die."

Helpful Facts.—The importance of these historical legends is that they correspond in detail and literally with known facts that have occurred in the history of the Israelites, as set out in the Bible and elsewhere. They are given rather in detail in the expectation that readers with a knowledge of the subject may be lead to further investigation, with a view to unearthing the historical facts from which they have been gathered, and in the hope that the results of such investigations may lead to further important discoveries elaborating the identity of the early Irish with the Israelitish race.

The whole of the evidence goes to support the fact that the British Isles are the original Western home of the Israelites, and their present headquarters.

ANCIENT BRITAIN

The Ancient Britons.—Tertullian, about 190 A.D., enumerates as "belonging to Christ," "parts of Britain inaccessible to the Romans, the Sarmatians, Daci, Germans, and Scythians." Dan was then inaccessible, and the other tribes were in the places described.

In the "Roll of Tradition and Chronology," apud Iolo MSS., pp. 46, 47, 425, 426, are several sayings of the ancient Britons: "God leading," "In the name of God," "Truth is truth," "Truth will become Truth," "Truth will have its place," "God is Truth," and "God is God." "God now, out of His grace and unutterable love, imbued them with laudable intentions, placing among them wise and holy men, who, under the upholding of God and His peace, and in the refuge of His truth and justice, acquired a right knowledge of every superiority conducive to the well-being of the race of the Cymry. Thus circumstanced, they proceeded in their adopted course . . . until they escaped from the nations that had assailed them with devastation and plunder." *

The Cymry.—"A Hebrew sentence amongst these Cymry was 'Goyim Yahveh,' people of Jehovah. In the 'Gwawd Llud' they call
362 10 themselves by a Hebrew name, Brithan, in a stanza altogether
443 15 Hebrew. Omri, King of the Israelites in 929 B.C., inaugurated a new
442 40 dynasty and new policy courting alliances with the heathen, his younger son Ahab, for instance, marrying Jezebel of Tyre, the Baalite. Hence the name of Beth-Omri or Beth-Khumri—The House of Omri—by which Israel is called on the Assyrian Obelisk in the British Museum. We have the Greek Cimmerii, the Latin Kimbri, and in the Crimea the
414 47 Kimbric Chersonesus. The ancient British Triads say that the Cymry came from Constantinople.

* "The Traditional History of the Cymry," by the Rev. John Williams ab Ithel, 1867.

App. I.

"In the 'Plain yr Aipht,' Arch. Myv 1.40 (see Barber's 'Suggestions on the Ancient Britons,' p. 173), we have—

"'Christ Jesus, Christians are prostrate before Thee
Until are lodged in shelter
Six hundred thousand
Of the hunted Hebrews.'"

Joseph of Arimathea. "The title of the poem, 'Ai-Phut,' 'land of Phut' [Egypt], is Archaic and Semitic. It is to these Hebrew settlers in Britain that the Gospel came in the early days of the Christian era. Gildas, the earliest British historian, informs us that between 38 A.D. and 61 A.D. the Sun of Righteousness arose on these islands. Cardinal Baronius, about 35 A.D., says Joseph of Arimathea, with twelve companions, came into Britain, and having preached the Gospel there, died.

"In the 'Coming of the Saints,' Taylor (Methuen, 1906), the wanderings of Joseph of Arimathea are traced from Palestine to Marseilles through Gaul, where he leaves disciples at each stopping-place, and finally settles at Glastonbury, in which place alone is found the record of his death, given by Maelgwyn, uncle of St. David, the Archbishop, and quoted by Usher as authentic.†

Sir Wm. Smith's "Dictionary of the Bible" mentions that the tradition of St. Philip having sent Joseph to Glastonbury, where he settled, was generally current, and quotes cp. Fabric. Cod. Apoc., N.T., 1,270. The "miraculous" thorn at Glastonbury is said to have been the result of Joseph's staff being placed on the ground.

"The Councils of Pisa (1417), Constance (1419), Sena (1423), Basle (1431) all affirmed that Britain owed its Christianity to Joseph of Arimathea.

Christianity in Great Britain.—"The reference in II. Timothy 4, ver. 21: 'Eubulus greeteth thee, and Pudens, and Linus, and Claudia' is entirely to the British. Eubulus or Aristobulus was the first bishop of Britain sent here by St. Paul.*

"Sabellius Enno. lib. c. 5, says: "Christianity was privately professed elsewhere, but the first nation that proclaimed it as their religion, and called itself Christian after the name of Christ, was Britain.

"Polydore Vergil, in the reign of Henry VII., and after him Cardinal Pole (1555 A.D.), both rigid Roman Catholics, affirmed in Parliament, the latter in his address to Philip and Mary, that 'Britain was the first of all countries to receive the Christian faith.' Genebrard remarks: 'The glory of Britain consisted, not only in this, that she was the first country which in a national capacity publicly professed herself Christian, but she made this confession when the Roman Empire itself was pagan, and a cruel persecutor of Christianity.'

"'The kingdom of God cometh not with observation.' Britain presented a good asylum from persecution even at that early time. But that, very early, the Gospel came by the hands of Hebrews is borne out by the finding of two medals bearing the effigies of our Lord without a halo; one of these was unearthed at Cork, in

* "Greek Menology, Usser. Brit. Eccl. Ant.," Clark's "Ante Nicene Fathers," p. 133.

† "Melchini Fragmentum."

1812, under the foundation of one of the very first Christian monasteries ever built in Ireland; the other under the ruin of a Druidical circle at Bryn-gwin, in Anglesea, about the same time. Antiquarians inform us that the Hebrew letter "Aleph" on the obverse side, to the right of the effigy of one of these, gives the date as the first year after the Resurrection, the other Hebrew letters signifying Jesus, on the left; the word "Messias" is on the collar, and the reverse side has an inscription in Hebrew, rendered thus: 'Messiah the Prince, came in peace, and man, life, for man became.' On the other medal the inscription is different, but also in Hebrew, and reads: 'Nought in Thee was found worthy of Divine wrath,' and there is no lettering on either side of the obverse"* (Rev. L. G. A. Roberts).

139 49 Tacitus shows that Bran, the father of Caractacus, with others, was taken as a hostage to Rome about 51 A.D. In the British Triads, in which Taliessan says "My lore has been declared in Hebrew," he shows that Bran and four others were the first native Christian missionaries, and he calls them "men of Israel." It has not been known what was the definite community of Christian Hebrews, as Dr. Plummer calls it, addressed in the Epistle of Timothy,† and which Paul intended visiting between his first and second trials before Nero. There are seven years of St. Paul's missionary life unaccounted for. Clement says, "he preached even to the utmost bounds of the west." Theodoret says: "St. Paul carried salvation to the Islands that lie in the ocean." Jerome's words are: "Paul having been in Spain, went from one ocean to another and preached in the western parts." He had to go "far hence unto the Gentiles" (Acts 22, ver. 21). It is difficult to think that Paul did not know that we were the lost ten tribes. He says: "For I would not, brethren, that ye should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in"‡ (Rom. 11, ver. 25).

MODERN HISTORY IN THE BIBLE.

So far from the great European nations being ignored, and Bible history ending, as far as the Old Testament is concerned, with the First Coming of Christ, that history continues down to — and beyond — the present day. The details are full, and occasionally surprisingly minute. We must, naturally, not expect to find modern races mentioned by modern names in so ancient a Book as this: to the men of 750 B.C. or 520 B.C., such names as "England," "Spain," "France," "Germany," etc., would have been utterly meaningless. They were interested in Israel, in Moab, in Tyre, and in Assyria.

In satisfying this contemporary interest, and at the same time preserving for future generations the foretold history of their own times, the inspiration of the Bible employed a particularly neat and most admirable device. It must be remembered that in the early centuries the nations were in a state of flux—wanderers every one of them from land to land. The method of the Bible is adapted to meet this fact, and Bible history deals, not with countries, but with the races that eventually were to inhabit these countries. It thus comes about that Israel developed into the English-speaking race:

362 10 443 13 a race which, before it received the name British (a pure Hebrew phrase, meaning "Man of the Covenant"), was known in secular history, not only as Israel and the English, but also as the Getæ and the Goths.

* "Palestine into Britain."

† This could not have been written to the "Jews," as Mr. Douglas shows in his pamphlet on the Coronation of King George, where he deals fully with these points.

‡ See "British-Ephraim's Coronation of David's Heir, George Vth," p. 14–16, by the Rev. Robert Douglas.

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App. I.

The Land of Israel.—"The Land of Israel," at different periods, would be:—

(a) From 1450 B.C. to 721 B.C., Palestine or Samaria; 403 38

(b) From 721 B.C. to 606 B.C. Israel was not a nation, and did not possess a country, their home was then Assyria and Media; 405 16 411 32

(c) From 606 B.C. to 519 B.C. Israel dwelt in the place Cascapha, i.e., east of the Caspian; this, therefore, is the "Land of Israel" during this period;

(d) From 519 B.C. to 100 B.C. Israel dwelt north of the Black Sea;

(e) From 100 B.C. to 450 A.D. Israel dwelt on the Baltic.

After this period Israel reached another land—Britain. This would also be a "land of Israel," but usually it is referred to after a name derived from Jerusalem. It is Zion—the heart of the "Land of the Covenant," i.e., the British Empire. 362 10

Mount Ephraim.—Mount Ephraim similarly would be the home of the tribes of Joseph, i.e.: (a) Samaria; (b) the Danube country of the Getæ; (c) Normandy. Without entering into detail, it may be said that the France of to-day represents "Tyre"; Britain and Wales, "Sidon" and "Zidon"; Germany, "Assyria"; Spain, "Moab"; Denmark, "Ammon"; Russia, "Magog"; Turkey, "Edom"; the modern "dominant stock" of those countries being derived from the races which once were known by these names.

With these keys in our possession we can unlock a good deal of Biblical history. A certain amount more of this history is revealed if we regard the homeland of the race of Israel as being the central point, and the history of other countries as being related in words connected with the cardinal points of the compass. Thus "King of the South" would be king of some country south of the island of Great Britain. The term is vague, but point is given to it by the context.

Modern Events in History.—Using these "keys," not vaguely, but according to a system, the following chapters may be said to contain accounts of some very modern events in history:—

The Angle invasion of Britain: Isaiah 51, ver. 9-16; Jeremiah 31, ver. 6-11. 420 27

The Danish invasion: Genesis 49, ver. 14, 15, 19; Jeremiah 49, ver. 1; Ezekiel 21, ver. 28-32.

The destruction of Harold: Ezekiel 21, ver. 25.

The Norman era: Isaiah 51, ver. 9-16; Zechariah 9, ver. 1-8. 428 11

The Crusades: Daniel 11, ver. 13-19.

The Wars of the Roses: Ezekiel 22, ver. 18-22. 429 20

The Reformation: Isaiah 32, ver. 1-5; and 12, ver. 1-6.

Oliver Cromwell: Daniel 11, ver. 20.

The whole history of Napoleon: Daniel 11, ver. 21-45.

These, and numerous other passages, contain a whole series of coincidences between forecasts in prophecy and accomplished facts in history. They are drawn from Captain Weldon's book, "The Evolution of Israel," and it is perhaps necessary to study what is previously written of the history of Israel from 721 B.C. to 1066 A.D. before the full significance of some of the interpretations can be grasped. It need hardly be said that the Bible does not offer whole passages of modern history, to be read straight off by men who their whole lives long have been attaching other meanings, and making of none effect, the story written in its pages concerning the people of Israel. The "intermediate" history of Israel, i.e., the period covering from the year of the escape from Media (608 B.C) until modern English history opens, in 1066 A.D., must first be studied as it is written in the Bible itself.

The following dates may be useful :—

368 37 Accession of King James of Scotland, 1603 A.D.

387 27 Accession of King Henry II., 1154 A.D.

405 17 Punishment of Israel terminated 1799 A.D.

409 32 Revival of Israelites, 1279 A.D., two "days" after their flight in 721 B.C.

409 39 Israel escaped north, 608 B.C.

411 33 Taking of Nineveh, about 605 B.C.

413 11 Dan entered North Britain via Gaul and Ireland about 118 B.C. to 112 B.C.

413 12 Benjamin join Ephraim and Manasseh 70 A.D.

396 17 Arrival of Jeremiah in Ireland, about 580 B.C.

418 31 Taking of Babylon 538 B.C.

419 8 Scythian expedition of Darius 513 B.C.

419 16 Massagetæ march north under Odin 100 B.C.

Bit by bit, here a reference and there a reference, clues and suggestions are made in these "intermediate" passages: with these aids, and with the plain, matter-of-fact statements made in the "modern" chapters themselves, the decipherment of modern history in the Bible becomes easy. Such passages as: Gen. 49, ver. 22-26; Num. 23, ver. 7-10; 24, ver. 5-9; 23, ver. 21-24; Deut. 32, ver. 8-15; 33, ver. 13-17; 28, ver. 1-14; 33, ver. 13-17, 28; Is. 17, ver. 7-14; 32, ver. 18; 35, ver. 1-10; 42, ver. 10, 16-25; 43, ver. 1-17; 44, ver. 1-9; 49, ver. 18-26; 51, ver. 1-16; 54; 55, ver. 5; 60; 61; 62; require absolutely no "key" to decipher their meaning. They are plain, "ordinary," prosaic statements of modern British history, and of facts concerning the development of the Empire. Such passages will be better understood as time goes on and the prophecies are more closely studied and further fulfilled.

The political importance of this reading of the future from an "open" book will be at once understood by all thinkers. The Right Hon. W. Ewart Gladstone wrote that "the Bible is the only safe political chart to the future with regard to the Eastern Question," and we find now that this is equally true of any other important political question. Those who want to know the future accurately have only to find the key and then study this valuable book of accurate foreshadowings.

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APPENDIX II.

FORGOTTEN KNOWLEDGE.

Atlantis.—Since the time of Atlantis, the continent that originally existed in the Atlantic, the evolution in human consciousness of the idea of God has been best developed and will be brought to its ultimate conclusion by the Hebrew race, the descendants of Abraham and Sarah. The history of Atlantis, which is now being unravelled by a certain section of workers who are able to read things in the past (so-called), is beginning to be recognised.* Dr. Le Plongeon's alleged discovery in Mexico of the account of what is stated to be the final catastrophe, probably about 10,000 years ago, and Mr. Wragge's discovery in New Zealand of inscriptions which he thinks are records of an Atlantean race, have awakened interest. The history of Lemuria, which Haeckel points to as the cradle of the human race, is not of the same value, as the inhabitants were, as far as can be told, mere brute beasts, half men, half animals, and similar to the Fomorachs of mythological Ireland. In Atlantis, on the contrary, there were two highly civilised divergent races, the followers of one God, "the sons of God" (Elohim) referred to in Genesis 6, ver. 2, and Job 1, ver. 6, and the followers of many gods, those practising the worst forms of black art. This ultimately led to the destruction of the continent, by volcanic action ostensibly—but really due to intense so-called mental action—and to the historical deliverance of Noah, and of others, the details of whose escape are now beginning to be known. The knowledge of those who built the Great Pyramid was originally obtained from the dwellers upon Atlantis, as was also that of the earlier inhabitants of Ireland, a country the religious importance of which will soon be better recognised. The northern portion of Atlantis was almost connected with Ireland, and was submerged many years before the final cataclysm.

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399 4
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We may almost lay down as a law that the greater the number of gods the worse the condition of affairs. Take the multifarious gods that were worshipped by the Egyptians in the reign of Cheops II., with the fact that, with certain exceptions, such as the humanitarian monotheist, Akhnason (1375 B.C.), Egypt has always been a type of evil, or ignorance of good, "Egyptian darkness."

36 27

* Huxley has written: "There is nothing, so far as I am aware, in the biological or geological evidence at present accessible, to render untenable the hypothesis that an area of the mid-Atlantic or Pacific sea-bed, as big as Europe, should have been upheaved as high as Mont Blanc, and have subsided again any time since the Palaeozoic epoch" (Art., "The First Volume of the Publications of the Challenger," p. 2, November 4th, 1880).

It is stated that Cheops, or more correctly Khufu, the Egyptian King, became a monotheist, and the whole of Egypt worshipped the one God, during the thirty years that the Great Pyramid was being built under the supervision of its unknown architect, said by Herodotus to be Phylitis, a Shepherd King, and believed by some to be Job, and by some to be Melchisedec.

When this monument in stone was finished—according to Josephus, by the children of Seth as a record of their astronomical discoveries—the Egyptians went back to their multitudinous gods, and Cheops wrote the standard book on the Egyptian religion.

Tradition states that Shem buried the "Chest of Noah," containing the records of the former earth, and that the Sabeans, Abraham, and some of the prophets, had access thereto.*

The Great Pyramid.†—The Great Pyramid is probably the most wonderful building ever erected, as it not only contains a most accurate record in stone of many facts, some of which we have only recently re-discovered, but it symbolises in stone the history of the most
110 4, 48 important portion of the world up to its so-called end, the date of which has been calculated therefrom by Professor Piazzi Smythe, late Astronomer-Royal at Edinburgh, and others, as likely to take place almost immediately.

The difficulty of the use of large stones, such as those in the Temple of Baalbec, about 1,500 tons in weight, disappears in the light of greater knowledge. I once had to report on a process which with ground stone or sand made a block almost indistinguishable from real stone. On another occasion, by an accident, artificial stone was made quite indistinguishable from the natural formation. I was engineer to the works, and it gave a good deal of trouble, as it all had to be broken up.

Meaning of Numbers.—"*The Science of God and man is no more supernatural than is the Science of Numbers*"‡ (Mary Baker Eddy)

8 18 The deeper meanings of the Bible can be far more readily and thoroughly understood when you know something of the symbolic meaning of numbers, apart from their ordinary mathematical significance.

Numbers are based upon Principle, and "are controlled and proved by His [God's] laws."§ Intelligence "is manifested through them," and they underlie all nature and all language, etc., even in this false material world.
522 29 We consequently find an exact numerical value attached to every verbal statement, in however many languages it may be expressed. Every sound has its exact numerical value, and it is an interesting thing that

* Authorities on the Great Pyramid state that there exists in the Pyramid a hidden room, on the discovery of which information will be obtained of great importance to the world.

† Mrs. Eddy recognises the wonders of this silent witness. She says: "The only immortal superstructure is built on Truth; her modest tower rises slowly, but it stands and is the miracle of the hour, though it may seem to the age like the Great Pyramid of Egypt—a miracle in stone" ("Christian Healing," p. 11, line 9).

‡ "Science and Health," p. 111, line 6.

§ "Science and Health," p. 318, line 30 (Mary Baker Eddy).

App. 2.

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if you take a given word it has the same fundamental numerical value in whatever language it may happen to be expressed. For instance, the word "silver" has a definite numerical value which is identical in every language in which there is an expression for it. 451 28 448 19

Numerical Value of the Alphabet. — The following values of the letters of the alphabet may be of interest. The value of the Hebrew letters are given in the Kabalah and are of great age. The values of the Greek letters are only found in the Middle Ages. The English values were given me by an Arab Sheikh, who had a wonderful knowledge of numbers. All these systems are based upon the numerical value of the letters found on the pots which antedate the first Egyptian Dynasty. They date back probably to about 10,000 B.C.

Letter.	Hebrew.	Arabic.	Greek.	Roman.	Numerical Value.
A, as in "ar"	Aleph	Alif	Alpha	A	1
B, Bh	Beth	Ba	Beta	B	2
J, Ch, or soft G, Gh ...	Gimel	Jeem	Gamma	C	3
D, Dh, or Th, as in "the"	Daleth	Dal	Delta	D	4
E or H, as an aspirate in the beginnings of words	He	Ha	Epsilon	E	5
V, V or W, at end of word, long O or U ...	Vau	Waw	Episemon	F	6
Z	Zain	Zine	Zeta	G	7
H (Arabic) or Ch, guttural sound like kh or ch in loch	Heth	Ha	Eta	H	8
Th	Teth	Ta	Theta	I	9
I, J, Y and E, in "the," middle or sounded at end of word	Yōd	Ya	Iota	J	10
K, Kh, C, or G hard, or Q	Kaph	Kaf	Kappa	K	20
L	Lamed	Lam	Lambda	L	30
M	Mem	Meem	Mu	M	40
N	Nun	Noon	Nu	N	50
S or soft C	Samekh	Seen	Xi	O*	60
O (Arabic), Ngh (guttural, used in Hebrew and Arabic only) ...	Ayin	Aine	Omicron	P	70
F or V, beginning a word or syllable P or Ph ...	Pe	Fa	Pi	Q	80
SS (Arabic) or TZ (used in Hebrew and Arabic only)	Tzaddi	Sad	Koppa	R	90
Q (guttural, used in Hebrew and Arabic only), Qh	Qoph	Kaf	Rho	S	100
X					110
R, Rh	Resh	Ra	Sigma	T	200
Sh, S	Shin	Sheen	Tau	U	300
T	Tau	Ta	Upsilon	V	400
Th, as in "thing" ...					405
K	Final Kaph	Sa	Phi	W	500
M	„ Mem	Kha	Chi	X	600
N	„ Nun	Zal	Psi	Y	700
P	„ Pe	Dad	Omega	Z	800
Tz...	„ Tzaddi	Za	Sanpi		900
	Dotted Aleph	Ghine	Alpha dashed		1000

* It looks as if the letters onward were out of place. This is not so.

Sometimes a reference to the above numerical values of sounds
458 11 will help in elucidating the meaning of a passage in the Bible which otherwise would be misunderstood on account of our want of knowledge of the writer's methods of expression. This is especially
180 39 the case in understanding the meanings of names and places which
453 40 are of great importance in discovering what is actually recorded, and consequently being able to foresee what is about to happen,
179 1 as foretold in the Bible.

The fact that everything has its numerical value shows why man, the planets, thoughts, language, sound, light, heat, in fact all things have their relationship to each other and to the whole. The expression, "He telleth the number of the stars" (Ps. 147, ver. 4), does not mean the quantity, as they are infinite in number, but it refers to the numerical value of each star.

All true thoughts, God's thoughts, originate in Principle; original language,* which is merely the expression of these thoughts, must start from this same Principle and convey the impressions of Truth. The word "silver" only conveys to the human senses the material counterfeit of a spiritual thing, which is the same in whatever language you may try to express it. It is for this reason that the
447 3 numerical value is identical.

There are only nine numerals. Each of these has its own special significance, which often will elucidate the meaning of a passage in the Bible containing a reference to numbers when nothing else will. Such elucidation enables a thinker to discern more clearly its spiritual teaching. Each number has varied significations. For instance, in one series of meanings the first three are the spiritual—1.—God; 2.—God and His manifestation; and 3.—The Trinity. The second three are the material: 4.—Mortal man; 5.—Fear; 6.—Sin. To each number a contrary significance has been also attached. Seven is the fulness of either good or evil. For instance, seven days of creation, seven days of the week, and seven notes in music, the rainbow and colour spectrum, with its three primary and four secondary rays, the weights and properties of chemical elements, the periodical phases of organic life, and the greater power in every seventh wave of the sea. By those who have made a study of the subject, it is said that every so-called perfect material thing in the universe consists of seven perfect parts. The terms in time of the incubation of eggs and the gestation of animals are always in multiples of 7. The body has 7 obvious parts and 7 internal organs. The head has 7 parts for external use and 7 apertures. Further, a septennial order prevails in atomic forms of elementary matter, discovered by Newlands and Mendeleeff.

The numerical statements as expressed throughout the Mosaic ritual in all its details are most significant, embodying symbolically the inner teachings of the Bible. The meaning attached to this symbolism is a glorious aid to those intent upon understanding the spiritual meaning. It is no more common sense to say that a knowledge of the significance attached to numbers is not of importance in gaining a clear under-

* "Spiritual ideas, like numbers and notes, start from Principle, and admit no materialistic beliefs" ("Science and Health," p. 298, line 20. Mary Baker Eddy).

standing of the Bible, than it is to say that a knowledge of the language in which a statement is made is not desirable for its right apprehension.

The Number 7.—To give an idea of the use made of the numbers in ancient writings, I will take examples of the number 7 as it occurs in the Bible. The Hebrew word "shevah," meaning 7, is from the root "savah," to be full.

In reading passages where special reference is thus made to fulness of good or evil, the real significance is missed unless the meaning of the number 7 is taken into consideration, and so it is with all other numbers.

The 7th day was a day of rest, and on the 7th day of the 7th month the holy observance was ordered. The 7th year was to be a Sabbath of rest for all things, and at the end of 7 times 7 years commenced the grand Jubilee. Jacob served 7 years for Rachel. Noah took the clean beasts by sevens into the Ark, which touched ground in the 7th month, and twice after 7 days the dove was sent out. There were 7 years of plenty and 7 years of famine foretold in Pharaoh's dream. Young animals were taken from their dams at the 7th day. Man is commanded to forgive his brother 7 times. Jesus extended this to 70 times 7. The enemies of the Israelites were to come out against them one way and flee before them 7 ways. In the destruction of Jericho, 7 priests bore 7 trumpets for 7 days; then they surrounded the walls 7 times, when they fell.* Laban pursued Jacob 7 days' journey. Job's friends sat with him 7 days and 7 nights. Elijah sent his servant 7 times to look for the cloud foreshadowing rain.

There is constant reference to the keeping of feasts for 7 days and offerings being made, 7 in number. King Ahasuerus had 7 chamberlains, and a 7 days' feast, sending for the queen on the 7th day. In the 7th year Queen Esther went to him with 7 maids. Solomon was 7 years building the Temple, and at the dedication he feasted 7 days. The fiery furnace was made 7 times hotter for the Jewish youths. Nebuchadnezzar had 7 years of punishment. Naaman dipped 7 times in Jordan. In the various rites the oil or water was 7 times sprinkled. In Scripture there were 7 conscious raisings from the dead: The widow's son by Elijah; the Shunamite's son by Elisha; the daughter of Jairus, the son of the widow of Nain, and Lazarus by our Lord; Dorcas by Peter, and Eutychus by Paul. The coming to life of the man as he touched the bones of Elisha when he was buried in his sepulchre, and the work of our Lord in the tomb, come under a different category. Out of Mary were cast 7 devils. Enoch, who dematerialised, was the 7th after Adam, 148 33
and Jesus the 77th in direct line. Jesus spoke 7 times from the Cross, on which he remained 7 hours. He reappeared 7 times, and after 7 times 7 days the Holy Ghost fell on the disciples.

There are a number of combinations amounting to 7; for instance, there are 7 miracles in the Gospel of St. John, 7 appearances of angels during the life of Jesus, 7 churches are specified in the Apocalypse, 7 titles of Christ in Hebrews, 7 eternal things in Hebrews, 7 different names for Palestine.

* The walls fell through the action of the human mind, and the object of making the Israelites march round the city so often was probably in order that the novelty of the sight should not prevent them thinking strongly when the trumpets sounded.

In the Lord's Prayer there are 7 petitions. In the Apocalypse there are the 7 angel messages to the churches, 7 stars (the star symbolises power of teaching truth to your fellow-man for the first time he hears it), 7 golden candlesticks (power of elucidating truth to your fellow-man), 7 lamps, the book with the 7 seals, the lamb with the 7 horns and 7 eyes, 7 angels with 7 seals, 7 trumpets, the stone with 7 eyes. In fact there are so many references in the Bible to the number 7, that there is no space for
546 15 them here. One of the most important references is that 7 years
549 3 are shown to be needed to educate human thought out of its false
110, 4, 35 belief in matter.*

The number 7 continually occurs in other religions: the 7 heavens of Mahomed, the 7 chief divinities of Greece and Rome, the 7 gates of the Temple of the Sun, the 7 altars of the Temple of Mithra, the 7 strings of the lyre of Apollo, the 7 upper and lower worlds of the Vedas, the 7 days of the Saturnalia. Then, again, we have the 7 wonders of the world, the 7 sages of Greece, the 7 heavenly bodies of the ancients, etc.

"Darwin adduces evidence from the physical environment of life to show that the origin of the marked correlation which exists between living organisms and the time-ratio of our week of seven days is based on the solid ground of nature"† (Dr. W. Woods Smyth).

The Number 12.—Another number of important significance is 12, which always appears in close proximity to the final statement of things, in connection with which it signifies God manifesting Himself in the world of His creation. It is the number signifying manifest sovereignty in active energy. Its close connection with 7 is shown by its having the same factors. 4 added to 3 equals 7; and 4 multiplied by 3 equals 12. 7 applies more to individual completeness, 12 to collective completeness making up 1. 12 signs of the Zodiac, 12 hours, 12 months, 12 tribes of Israel, 12 spies, 12 apostles, 12 baskets of fragments (we also have 7 baskets), 12 legions of angels, 12 fountains to the city, 12 gates, 12 pearls, 12 stars, 12 manner of fruits, 12 recorded re-appearances of Jesus.

The value of understanding the symbolic meaning of numbers will be at once seen by referring to the commentary I have already mentioned,
8 18 "The Numerical Bible," by F. W. Grant. This opens up the deeper meanings of many obscure passages, and points to a further fulfilment of prophecy than has ever been put forward by ordinary writers. This,
34 22 in the new light of the true knowledge of God, we are now able to grasp and utilise, so as to gain an intelligent understanding of what we have to do, through a better apprehension of the teachings embodied in the Bible record.

ELEMENTARY SIGNIFICANCE OF THE NUMERALS CAPABLE OF INFINITE COMBINATIONS.

Extracts from Grant's Numerical Bible.

ONE.

Soleness, singularity, uniqueness, power, identity.

Unity.

Unity, at-one-ness, harmony, congruity, concord.

Primacy.

Supremacy, headship, rule; beginning, cause, source.

* The Theosophists believe in seven bodies: the physical, etheric double, astral, lower mental, higher mental, buddhic, and the self or user of all the bodies.

† "Facts and Fallacies with Regard to the Bible," p. 105.

TWO.

Relation.

Addition, support, confirmation, love, association, fellowship.

Difference.

Diversity, contrast.

Division.

Christ, second person, God and man, soul, woman.

THREE.

Three Dimensions.

Solidity, reality, realisation, fulfilment, manifestation, sanctuary.

Three Straight Lines inclose a Space.

Holiness, transformation, dwelling-place, possession.

Third Line of a Triangle returns to the First.

Resurrection, return, reproduction, Spirit.

FOUR.

Experience, creature, world.

FIVE.

God in government, capacity, responsibility, exercise, conditions, man with God, Immanuel.

SIX.

Mastery, overcoming, work days, manifestation of evil, limit.

SEVEN.

Completeness, perfection, rest.

EIGHT.

New in contrast with the old.

TWELVE.

The manifest rule of God.

Fundamental Value of Numbers.—Every group of numbers can be reduced to its fundamental value by simple addition, namely, adding them together until you have a single digit. For instance, 144,000 adds up to 9, which refers to the end of the material counterfeit world; this being the special significance of that number. Ten being reducible to 1, refers to God. Again, the year 1910 adds up to 11, and therefore has a fundamental value of 2 as 1 plus 1 equals 2. Some numbers have a special Biblical significance, as 1,000, which there indicates an unknown quantity. Ten is also used sometimes in this sense, and this explains the seeming confusion caused by the use of the numbers 10 and 1,000 in different passages referring to the same thing. M. Mahan, D.D., the author of that wonderful book on the numerals of Scripture, called "Palmoni: A Proof of Inspiration," says: "Fifty-nine I interpret as the deliverance of humanity; it occurs very often in passages bearing on the idea of Atonement." *

So vast is the science of numerical values that the few statements in this work dealing with the question are the merest hints of a subject the elaboration of which would expose every detail in the material world, and explain all its seeming mysteries.

* "Mystic Numbers: A Key to Chronology, a Law of the Divine Economy, a Test of Inspiration" (Collected Works, Vol. II., p. 230)

57 41 **Millennium.**—The 1,000 years of the millennium was inexplicable until
139 19 it suddenly dawned upon me that I had been experiencing mine for some time, as this merely means a state of absolute peace and happiness due to confidence in the continuous protection of God. When your knowledge of God is sufficient, no harm can possibly come to you, "There shall
310 9 no evil befall thee, neither shall any plague come nigh thy dwelling"
466 36 (Ps. 91, ver. 10), moreover, you have neither worries nor troubles. This
305 38 comes when you know how to pray and really try to live your Christianity. Then you discover paradise (II. Cor. 12, ver. 4, and Rev. 2, ver. 7). Each man's millennium is of a different length, a length at present unknown to anyone. If all who love Jesus would cast out sin by true prayer and preach Christ, or Truth, to those who are ready, the millennium would soon be here for all.

SYMBOLISM.

Until we have made a thorough study of the Bible, we have no idea how little we have hitherto understood it. The world is full of symbolism, and the Bible, being a history of the world, cannot be
401 12 properly apprehended until its symbolism is understood.* A mere
454 39 glance at the works of Philo Judæus is an astounding revelation of the meanings underlying the most simple and prosaic statements in the Bible, so full is every sentence of a typical meaning.

The Material World and Heaven.—The question of symbolism has in earlier periods been deeply studied by various sects, but until recently it had for a long interval been almost given up, except by a few, as it had failed to lead to practical results. This is because men, under the ignorant belief of a material world and false laws of
342 6 matter, never thought of obtaining a knowledge of God and of heaven
343 8 from the *reversal* of the material symbols. The only really important part of symbolism is that everything in the material world is a symbol or counterfeit of a spiritual reality, and as pointed out, it is by translating the material unreality that we find out what God and heaven truly
222 31 are, and it is by the constant realisation of God and heaven that we get out of our difficulties in this material world, and ultimately
148 41 lose our false material sense and (seem to) find God.

The Material Man and the Universe.—The next line of symbolism that we may take is with regard to the human or material man, who symbolises within himself the whole universe. It would be waste of time to go into details, but it is worth while pointing out that the
534 2 reason for this is that in heaven man generically, that is the ideal man,
42 17 is the manifestation and consciousness of God, as infinite as God, and is conscious of the infinite spiritual ideas that there are in heaven, "Of whom are all things" (I. Cor. 8, ver. 6). Each spiritual being in heaven individualises the Christ, and therefore each material being, as the symbol or counterfeit of an individual spiritual being in heaven,

* "Such Christians as John cognise the symbols of God, reach the sure foundations of time, stand upon the shore of eternity, and grasp and gather—in all glory—what eye hath not seen" (Misc. Writ., p. 82, line 10. Mary Baker Eddy).

App. 2.

has within himself the symbols of the entire material universe, seen as parts of a material body. Fechner looked upon the whole universe as a living being, made up of parts themselves living.

The Material World, an Apparently United Whole.—The more we understand and reverse the falsely conceived so-called material laws of vibration, of which Pythagoras appeared to have a very fair knowledge, the more do we find how the whole of the groupings of the material world, the planets and stars, the earth and its details, the human beings and their component parts, the embryonic germs, the atoms and the planetary action of the electrons within them, are all bound up together, each with its intimate relationship to the other. This is because all are really spiritual ideas, but materially counterfeited, and these spiritual ideas are all in one Mind, God, intimately bound together as one harmonious whole and governed by one unerring Principle that governs all. 79 35 21 19

The Symbolism of Love.—The three phases of love referred to in this work are symbolised, more or less definitely, in the life of each of us. A marked illustration of these three phases may be traced in the married life of Mrs. Eddy, and are symbolically referred to in her letter to the First Church of Christ Scientist, Boston (Misc. Writ., p. 139). This letter also contains a call to love, and a lesson of how to love our fellow-man, as well as the early history of this teaching in the Christian Science field, typified in the story of the building of The First Church. It is interesting to note the remarkable analogy in the incidents recorded in the story of Ruth the Moabitess; her first marriage to Mahlon, the kinsman's refusal to become her second husband and "redeem" the "parcel of land" to which he had the legal right; the "rescue from the grasp of legal power," and the free conveying of this "lot of land" by Ruth to Boaz, whereby the "gift" became "inalienable"; and finally the building up of "the house of Israel" from this union, whereby the wilderness doth "bud and blossom as the rose." The accuracy of the analogy is borne out by the fact that the history of the Church "in the latter days" (Jer. 48, ver. 47) will be found foreshadowed by the history of Moab, the main points of which are recorded very clearly in Isaiah 15 and Jeremiah 48. It must be remembered that the fuller understanding of these marvellous records and their application to present-day events can only be gained, when some attention is paid to the message conveyed in the meanings of names, both of persons and places, and the numerical significance of the writings and symbols. 243 38 448 5 458 11

The "Christian Science Church Manual."—This is not only a record of the by-laws of The Mother Church, but it is also typical of the human consciousness, and contains in its rules, not only the regulations that are apparent on the surface, but the instructions

thus embodied by Mrs. Eddy for the guidance in the more important questions of life of those able to apprehend the lessons, teaching us how to control the material senses and how to individualise that great spiritual power, the power of Love, which is continually available for the benefit of our fellow-man.

Church Building.—The building of the Church is, in one important sense, typical of the building of the love towards our fellow-men in our own consciousness. The walls and roof are
244 1 symbolic of the human love which protects the individual
351 38 from aggressive thoughts towards his fellow-man. The girders,
245 8 beams, and ties are the intellectual love which holds the attention of and keeps your fellow-man interested whilst you are
245 23 feeding him spiritually. The spiritual love is typified by the space within the Church, which lasts for ever, even when the material individuality no longer appears, and the walls and girders have seemingly disappeared in the grave of time.

City of Jerusalem.—Another line of symbolism is interesting. One of the most important cities in the history of the world is the city
384 14 of Jerusalem. Now this city of Jerusalem symbolises materially in detail the human being. This is only one instance of the fact that the earth's surface may be said to be but a geographical display of the thoughts of the human mind. The Holy City, spoken of by the writer of Revelation, is again symbolised by the material Jerusalem.

Babylon.—As the city of Jerusalem is taken as a type of the highest religious centre, so Babylon is taken in the Bible as a symbol
546 45 of materialism, and the confusion that ensues on the presentation of Truth. The river Euphrates ran through the centre of Babylon, from one corner to another, and is, in the Bible, the type of the scientific thinkers. As the city was taken in 538 B.C. by the Jews within opening the river gates on the night of a festival, and so allowing Cyrus, with the Israelites in his army, to enter and take the city, so are the gates now opened to the scientific thinkers,
546 11 who march in and take the city, when the false ideas of matter are destroyed, and the knowledge of God implanted in its place.

Bible Symbolism.—With the ancient writers in the Bible, for instance, symbolism is largely used throughout, partly for the purpose of brevity, in order to save the large amount of writing that otherwise would have been requisite. "I have multiplied visions, and used similitudes, by the ministry of the prophets" (Hosea 12, ver. 10). In "The Treatise of the
452 17 Tilling of the Earth," by Philo Judæus, he points out that Moses through his great knowledge "was accustomed to fix the most felicitous and most expressive appellations" to all things. In referring to the portions of the Bible said to have been written by Moses, he says: "In the allegorical explanations of these statements, all that bears a fabulous appearance is got rid of in a moment and the truth is discovered in a most evident manner."

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I may mention a few of these symbols. In the story of Adam and Eve the serpent symbolises "human allurements." This is not always the meaning of a serpent, as the serpent referred to in speaking of Dan symbolises "sound judgment," and a brazen serpent typifies "endurance." Words are used, not casually, but with an underlying definite meaning. For instance, take the word "horse"; this is used as symbolising "appetites and passions." A "rider" consequently is used as a man who, having no skill, is carried away, thrown off, and comes to grief. A "horseman," on the contrary, is the skilful rider who holds under control the "appetites and passions." Again, a flock of sheep refers to everything in a man's consciousness. A "shepherd" leads the flock away from folly, injustice, etc., whereas the "keeper of sheep" allows them to surfeit themselves on anything that comes to hand, and consequently they suffer. 465 29

The effect of the symbolism is lost to the Western mind owing to the differing conditions. We cannot appreciate the symbolism of water as the essence of life, any more than that of the shepherd, until we understand the conditions in the past.*

The Chaldees made a special study of this symbolism, and Abraham and Moses were evidently well acquainted with the knowledge gained therefrom.

There are many other symbolic teachings, in fact the Bible is full of them. For instance, the historical record of the victory of David over Goliath also carries a higher mental significance. The fearless David, refusing the useless weapons and armour of old false theories, took five smooth stones (he used his five senses to the extent of his knowledge). These had been made efficient, by the brook Kedron (his own pure consciousness). He kept them ready for right use by the aid of his wallet (his wisdom), whereby they were protected and kept safe until wanted. Besides these he took his sling (his power of concentration) and his staff (his power of demonstration through the realisation of Truth, the affirmation). Having put Goliath (evil) out of action with his denial of evil, whereby he made himself a channel through which God acted, the victory was consummated by Goliath's own sword (evil's inherent power of self-destruction) and the army of evil was dispelled. Again, the stone symbolises the Israelites, through whom Goliath (evil) will be destroyed for ever. 141 37 426 13 399 4

Vibration the Cause of the Apparent Unity.—Now we know that a material thought is only apparent vibration, that every planet, every star, and every human being has its definite numerical value, in terms of whole small numbers. Consequently the whole of the material universe is theoretically a system of vibrations, every combination bearing its exact mathematical relationship to all the other parts. This is the material representation, or rather counterfeit presentment or misrepresentation, of the absolute law, order, and system that exist in the spiritual universe where all is governed by

See Note X on page 614.

* See "The Song of our Syrian Guest" (W. A. Knight).

God as Principle, and reflects God. Every single thing, therefore, must have its exact and perfect position and bearing in relationship to all the other spiritual realities, hence the typical significance of each detail.

The sun and its planets, arranged in the scale of their space re-
289 10 lationship to each other, exactly reproduce the musical spacing of a fundamental note and its harmonies. Most probably it will be found before long that the human body, with its heart, represents the sun, and that the arrangement of the electrons exactly repeats the arrangements of the planets. Theoretically it should be so, as the spacing is based upon relationships corresponding to the radius of whole small numbers. It will be found that everything in the material world is governed by this relationship of the whole small numbers, which power, a modern writer, apparently making the same mistake as Pythagoras, incorrectly calls "the Voice of God."

Eidophone.—This instrument is an illustration of this mathematical relationship in the material world. When sung into, the vibrations act upon paste spread uniformly over tightly stretched parchment, so that it forms with the paste, figures which vary according to the note or notes sung into it. In this way, trees, flowers, ferns, etc., can be produced identical in outline with those found in nature, showing the absolute correspondence that there is between sound and form, both being merely vibrations. A discordant note disintegrates the figure being formed. If sand is used instead of paste the figures are
522 30 geometrical. There is the same wonderful similarity with ice crystals, where you find stars like beautiful flowers and fern leaves, in exact reproduction of vegetable life.

According to Dr. W. Woods Smyth, Professor Huxley has said that as the cloud of our breath condenses on a pane of glass on a frosty morning into fern-like leaves, so after a like manner have the whole flora and fauna of the globe come forth from the great nebula cloud.

Take any so-called perfect thing in the material world. On investigation you will find that nearly every portion of it has its exact mathematical relationship to the other portions and the more perfect it is the more exact you find this mathematical ratio. This is because it indicates a better sense of the real spiritual idea, which has its exact mathematical ratio, than a thing that is repulsive either because of its apparent physical or apparent mental characteristics.

Astrology.*—"*Thus saith the Lord, Learn not the way of the heathen,*
458 6 *and be not dismayed at the signs of heaven; for the heathen are dismayed at them*" (Jer. 10, ver. 2).

One of the most important symbolisms in the material world is found in the sidereal system. We need not, like the heathen, be dismayed when we find that there are signs of impending disasters in the future, as by true prayer we can destroy all such evil thoughts. In the sidereal system is symbolised, not only the spiritual reality of the sun, planets, and stars, but the history of the world and the history of every human being. At first sight it seems very difficult

*"Astrology is well in its place, but this place is secondary" (Misc. Writ., p. 334, line 5. Mary Baker Eddy).

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to see how this can be so. On investigation it will be found to be very simple. It merely is because the whole of the material world, past, present, and future, appears, as far as anything in the material world can be said to be apparent, at the present moment in the form of thoughts, material and therefore false thoughts.

Abraham undoubtedly studied the stars. Goethe and Bacon gave details of their horoscopes to account for certain characteristics, whilst nearly every physician and man of science in medieval Europe was an astrologer. It was looked upon as a difficult but real science. Chaucer, Dryden, Scott, Bulwer-Lytton, Sir Richard Burton, Kepler, and Napier the mathematician, all gave a considerable amount of attention to the subject, and Richelieu and Napoleon firmly believed in it. It is not advisable, however, to give time to it in the present day, as information worth having can be much better obtained in other ways. All needful knowledge is close at hand in a readily available form, and directly we know how to pray scientifically we can gain it.

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Astrological results are due, not to any effect that the constellations have, but to the fact that every four minutes a different vibration (seemingly) acts upon the earth. Each planet also appears to come into so-called action upon any particular portion of the earth every four minutes, and has its vibratory number, which can be reduced to its digit or fundamental value. The order in which they come into seeming action and the fundamental values, as shown by John Heydon, Ragon, Westcott, Ahmed, and many others, are as follows. Ahmed, in his latest book, includes Sunday in the positive numbers.

Positive.	Saturday—Saturn ...	8
	Thursday—Jupiter ...	3
	Tuesday —Mars ...	9
	Sunday —The Sun ...	4 and 1
Negative.	Friday —Venus ...	6
	Wednesday Mercury ...	5
	Monday —The Moon	7 and 2

Beginning at the exact minute of sunrise at any given place, the next hour is influenced by the vibration which is theoretically held to govern the day of the week.

For instance, on Saturday, Saturn, or the vibration 8, governs the first four minutes, and to a lesser degree the first hour at sixty minutes after sunrise. Jupiter, 3, governs the second four minutes and the second hour; Mars, or 9, the third period. Many calculations are wrong because the ancient Arabian astronomers called the planet nearest the Sun, Venus, and the second Mercury; whereas nowadays these names have been interchanged, and the one nearest ourselves is called Venus. From this series of vibrations can be mathematically calculated, not only a man's material future,* but the thought that comes to him at any given moment, as every thought, like every sound, has its

* Many well-known men, such as the noted political leader, Parnell, have had a rooted belief in the ill luck of certain numbers and days.

vibratory value.* Heydon numbers the Zodiacal constellations thus: Aries 7, Taurus 6, Gemini 12, Cancer 5, Leo 1, Virgo 10, Libra 8, Scorpio 9, Sagittarius 4, Capricorn 5, Aquarius 2, Pisces 11.

It is a great waste of time to try and find out either the past, the present, or the future in this way, as this only prolongs illusions which have to be destroyed before dominion can be gained by man and perfect happiness thus eventually reached. We have enough to do to learn how to work in the proper way. When a man learns how to think rightly he can destroy any so-called bad influence and thoroughly protect himself and all those around him.

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Numerical Value of Names.—The same sound in every language has the same vibratory number. If you add up the numbers of the different sounds in your name and obtain its fundamental value, you will find that it is the same number as the fundamental value of the vibration that theoretically must act at the moment of your birth; and as astrologers will say, of the number of the planet under which you were born. Every letter, or rather sound, has its recognised value in numbers.

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Until this remote, but none the less positive action is seen and recognised as illusionary, this planetary action does apparently take place, and people and things continue like a picture gallery, showing forth the apparent results of such illusionary action. Truly an ignominious position for beings who have in reality absolute dominion over the whole earth.

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It has been said that "an undevout astronomer is mad." The laws of mathematics are just as true in heaven as they are in this so-called material world. We have, therefore, to gain a better sense, a spiritual sense, of these laws, and their relation to heavenly realities.

"Knowledge is proud that he has learnt so much,
Wisdom is humble that he knows no more"

(Cowper).

"He who knows not, and knows not that he knows not, he is a fool; shun him.

"He who knows not, and knows that he knows not, he is simple; teach him.

"He who knows, and knows not that he knows, he is asleep; wake him.

"He who knows, and knows that he knows, he is wise; follow him." (Ancient Hindoo Saying.)

* "The Chaldean Wisemen read in the stars the fate of empires and the fortunes of men" ("Science and Health," p. 121, line 7. Mary Baker Eddy).

APPENDIX III.

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WITCHCRAFT.

Isabella O. Ford writes: "The number of witch executions in France was enormous; in Francis I.'s reign alone, it is reckoned at 100,000. In Louis XIII.'s '10,000 witches to one wizard' were burned, one writer asserts. Judge Remy, of Nancy, says he burned 800 and in 1595 several unhappy women committed suicide sooner than fall into his clutches. Suicide amongst women grew common. In one month only, 500 were executed in Geneva. In Toulouse, on a special occasion, 400 were burnt in one day! 48 27

"Of Braunschweig, during the time of Duke Heinrich Julius, Tittmann says: 'Religious fanaticism was revived by the introduction of Protestant doctrine, and kept well alive by the representatives of the Church. This the district has to thank, not only for the increased severity of the laws against the Jews, but for the inconceivable number of witch-trials conducted without any regard to person. The devil appeared to be peculiarly active where the Gospel was preached in its greatest purity, and the contest against him more necessary than ever. . . . Duke Heinrich Julius looked at the matter simply as a jurist and confined himself to what torture brought forth. . . . During his rule ten or twelve witches were burnt in one day, so that on the place of execution before the Lechenholz, near Wolfenbüttel, the stakes stood like a small forest.' 48 26 219 26

"These words, 'a small forest,' make one vividly realise the dreadful scene. People then knew what hell was; they had not to die to get into hell. See Note L on page 592.

"Sprenger's 'Witch Hammer' was a kind of pocket-guide of how to find and punish witches, and was most useful and necessary reading, therefore, for witch-inquisitors. It bore the sanction of the Pope, and was followed until the eighteenth century. 'It based its theories upon the Bible, and devoted thirty-three pages to the proof that women were especially addicted to sorcery.' Its author, Sprenger, was, as we have noticed, a great believer in the powers possessed by women; even young girls of fifteen he condemned. . . . Since this witch-hunting was looked upon as a religious duty, all sects joined in it. A man was not safe, to whatever religious body he belonged. All pulpits equally exhorted their congregrations to be active in this great campaign, 103 44

103 44 Luther was a most determined and bitter enemy of these unfortunate people. He says: 'No one should show mercy to such people; I would myself burn them.'

"The Puritans carried the persecution to New England, where it took a firm hold, and most horrible cruelties were committed. In Pennsylvania and New York States, too, witchcraft was treated as a capital offence. Even William Penn, presiding at the trial of two Swedish women, instructed the Grand Jury to find against them."*

"The Parliament of Toulouse condemned to be burnt together 400 human beings. 'Let one judge of the horror, of the black smoke, of so much flesh, of fat, which under piercing cries and howlings, made a horrible bubble. Execrable and nauseous sight, which has not been seen since the boiling and the roasting of the Albigenses.'"† Six hundred witches perished in the bishopric of Bamberg alone, within
461 41 three months; and from the bull of Pope Innocent VIII. it is estimated that 300,000 witches were immolated."

The "witch-finder," General Hopkins, "pricked, waked, and swam," hundreds of unhappy women in the eastern counties of England; Major Oeir was strangled and burnt at Edinburgh, in 1670, for sorcery; an old man was burnt for witchcraft at Wurzburg in 1749, and a woman in Spain in 1781, whilst five witches were burnt at St. Jacob, in Mexico, as late as 1877. In 1911 a woman was hunted as a witch in Pennsylvania.

As to the methods, "the nursery tales of the torments of hell have
104 2 here been realised." Even for protesting against this Witch Crusade many were burnt, among others the Abbot of St. Martin, the Deans of Pfalzel and Waldbruch, the Vicars of Büdelich and Beschied, and the Chaplain of Trittenheim. Whence came this extraordinary belief in witchcraft, and how was it that men of such diverse views as Charles V., Luther, Erasmus, Carpzov, Baxter, and Sir Thomas Browne, were of opinion that witchcraft existed, and should be stamped out, and looked on approvingly at the methods employed.

After the before-mentioned bull of Innocent VIII. was published, a maxim of the priests was that "the greatest heresy is not to believe in witches"‡

103 24 All this arose from a dread fear of the power of the devil,
104 13 occasioned by the extraordinary results obtained by these people.

Michelet says it arose from "despair, a dread uncertainty of what was going to happen in the world. An enormous void was made in the world. Who would fill it? The Christians say the demon: 'Ubique deamon.'"

"But, to adequately answer the question, volumes would be required, and here it will be sufficient to recognise that a witch mania did once exist, in fact, and to ascertain some particulars as to the classification of

* "Of Witches" ("The Englishwoman," May, 1910).
† "La Sociére" (Michelet).
‡ "Malleus Maleficaram" (meaning Hammer for Witches).

witches, their compacts, supposed crimes, trials, confessions, and deaths. No lack of material is wanting, as witch literature is extremely voluminous. It is enough to read of the execrable registers (that remain to us) of the Inquisition. Their platitudes, their full dryness, all so terribly savage; at the end of some pages you feel chilled. Death, death, death is in every line. The horror is 'in pace.' Those words return unceasingly, like an abominable bell that is rung and re-rung, always the same words 'Immured.'"

Magic.—"Benedict Carpzov (1596-1666), writer on law, who held high office at Dresden and Leipsic, divides dealers in magic into five classes: 267 19

"1. Wizards (praestigiatores).

"These are such people, who through exorcisms and frauds, seek to delude men into the belief that they see things which do not exist, 255 21 or cannot see things which stand clearly before their eyes.

"2. Seers (haruspices).

"These prophesy out of the course and position of the stars. They 458 1 observe day and hour, also they are able to behold future events out of 125 18 the entrails of animals. 117 43

"3. Venefici, a class of wizard, who through godless sayings, unholy 104 13 signs, imprecations, through devilish herbs and brews, prepare ruin and 53 20 death to animals and men. 275 2

"4. Witches. 461 41

"These are able to conjure up bad weather, storms, hail and thunder. 389 21 They prepare the downfall and ruin of man. 462 33

"5. Last of all are the Necromancers.

"Against these formidable creatures, then, was the papal bull fulminated; and in England, the Statute, 'De Hæretico Comburundo, was more particularly directed"* (F. Leonard.)

The writings of the early fathers show that they thoroughly believed in supernatural results obtained by magic, although they only distinguished true miracles wrought by God from the magical results by pointing to the greatness, majesty, and sublimity of the former, and by saying that the results of Jesus were prophesied. Justin Martyr says: "Should any one object to us that Christ wrought his miracles by magic, we refer him to the prophets."† Irenæus says: "If they say that the Lord wrought these wonders by illusion, we refer them to the prophetical writings, from which we shall show that all these things were predicted of him."‡

Professor J. W. Draper, M.D., LL.D., draws attention to the tremendous belief in the supernatural for more than 1,000 years after the time of Constantine. He says: "A relic of some martyr 529 25 is bought at a great price; no one seeks to criticise the channel through which it has come, but everyone asks, Can it work 219 25 miracles?"§ Men tested everything in those days by results.

Supernatural notions were modified by an element derived from the North of Europe. "This element was witchcraft; for, though long before, among Hebrews, Greeks, and Romans, decrepit women were known as witches—as the Thessalian crone who raised a 224 6 corpse from the dead for Sextus by lashing it with a snake—it was not until a later period that this element was fairly developed. A bull of Pope Innocent VIII., published 1484 A.D., says: 'It has 460 16 come to our ears that numbers of both sexes do not avoid to have intercourse with the infernal fiends, and that by their sorceries they 53 21 afflict both man and beast; they blight the marriage bed; destroy

* "Witches and Wizards" ("Westminster Review," May, 1910).
† "Apol." i. 30. ‡ "Contra Hær.," lib. ii. c. 32.
§ "History of the Intellectual Development of Europe," p. 112.

the births of women and the increase of cattle; they blast the corn on the ground, the grapes in the vineyard, the fruits of the trees, and the grass and herbs of the field.' At this time, therefore, the head of the Church had not relinquished a belief in these delusions. The consequences of the punishment he ordained were
460 16 very dreadful. In the valleys of the Alps many hundred aged women were committed to the flames under an accusation of denying Christ, dishonouring the crucifix, and solemnising a devil's sabbath in company with the fiend. Such persecutions, begun by Papal authority, continued among illiterate Zealots till late times, and, as is well known, were practised even in America"* (J. W. Draper).

This attack against witchcraft continued for a long time. James I. had torture applied to Agnes Simpson, and then had her burnt for "sailing, in company with two hundred other Scotch witches, in sieves, from Leith to North Berwick church," and on his accession to the throne, an Act of Parliament was passed against anyone convicted of witchcraft, sorcery, or enchantment, or having commerce with the devil. In 1892 a trial took place in Wemding, Southern Germany, where the husband of a woman brought an action for slander against the Capuchin Father Aurelian, as the Father had charged the wife with bewitching a boy. In 1914 three men in India were sentenced to transportation for life for having burnt alive an old woman, Sunjo by name, who they believed had caused the illness of their wives by witchcraft.

This general belief in witches and all classes of occult phenomena was simply due to the fact that the world in general thought that such results were possible. Consequently those with a peculiar class of mind were able easily to bring about alterations in the
144 41 counterfeit aspect of spiritual realities, called matter, which, until
215 9 lately was difficult, because believed to be impossible, but which
104 17 now is daily becoming more common as people see that it is
204 31 possible.

SORCERY.

There is no doubt that in many cases most extraordinary results were obtained, as the following quotation shows. Nowadays these
260 33 manifestations are called spiritualistic phenomena. This is only because they are easier to obtain if it is thought that they have something to do with departed spirits.

461 23 "Everyone believes that rain and wind may be purchased of
389 21 wizards, and that fair weather may be obtained by prayer. . . . The head of the Church, Sylvester II., makes a brazen head, which
260 42 speaks to him prophetically. . . . The protestator of the Greek emperor is accused of a conspiracy against his master's life by
261 4 making invisible men. Robert Grostete, the Bishop of Lincoln,
261 9 makes another speaking head. Nay, more, Albertus Magnus
260 35 constructs a complete brazen man, so cunningly contrived as to serve him for a domestic. This was at the time that Thomas Aquinas was living with him. The household trouble arising from
261 19 the excessive garrulity of this simulacrum grew so intolerable—for it was incessantly making mischief among the other inmates—

* "History of the Intellectual Development of Europe," p. 116.

that Thomas, unable to bear it any longer, took a hammer and broke the troublesome android to pieces"* (J. W. Draper, M.D., LL.D.).

Simon Magus.—"Romanus and Anastasius Sinaita, speaking of Simon Magus, say that he could make himself invisible; that he formed a man out of air; that he could pass bodily through mountains without being obstructed thereby; that he could fly, and sit unharmed in flames; that he constructed animated statues and self-moving furniture, and not only changed his countenance into the similitude of many other men, but that his whole body could be transformed into the shape of a goat, a sheep, a snake"† (J. W. Draper). 255 21; 461 14; 260 35; 130 1; 131 19, 25; 261 16; 261 11; 461 13; 261 11

It is a question whether the latter powers were due to his being able to hypnotise those present, so that apparently they saw what he desired. I have many first-hand evidences, verified by photography, of this power being possessed by so-called "mental," really ethereal, workers in the East. It must not be forgotten that, by the action of thoughts on the human consciousness, these thoughts can become materialised. There are many cases known which are not supposed to have anything to do with spiritualism or magic. For instance, Luther was what is called a strong-minded thinker, really a vivid picturer, as his life shows. Thoughts were so intensified on his mind that he is said to have once seen the devil, hoofs, horns, and all, and to have thrown his candle at him. "The devil," says Luther, "knows well enough how to construct his arguments, and to urge them with the skill of a master. He delivers himself with a grave and yet with a shrill voice. Nor does he use circumlocutions and beat about the bush, but excels in forcible statements and quick rejoinders. I no longer wonder that the persons whom he assails in this way are occasionally found dead in their beds. He is able to compress and throttle, and more than once he has so assaulted me and driven my soul into a corner, that I have felt as if the next moment it must leave my body. I am of opinion that Gesner and Œcolampadius came in that manner to their deaths." In another place he writes: "As I found he was about to begin again, I gathered together my books, and got into bed. Another time in the night I heard him above my cell, walking in the cloister, but as I knew it was the devil, I paid no attention to him, and went to sleep." One friend of mine said to me seriously: "This shows how courageous he was, when he knew what the devil really could do!" 255 35; 83 6; 261 33; 77 28; 21 40; 542 33; 135 11; 21 40

This is what we all have done. Instead of recognising the evil, and praying, that is, scientifically thinking, so that it destroys itself, most of us are asleep and snoring. At the best we are only talking in our sleep, imagining that this is thinking, creating, speaking, etc. We must wake up, and then we shall find the beauties of God's thoughts, the marvels of God's creation, the glories of God's speech. 321 25; 22 20; 58 34

* "History of the Intellectual Development of Europe," p. 115.
† Ibid., p. 114.

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APPENDIX IV.

FORESHADOWINGS OF HEAVEN.

55 31 **The Radiation of God's Ideas.**—God's ideas never come to us singly in reality, and even in the material world a rose is apparently
57 2 a combination of parts. Spiritual ideas always come to us as
57 31 combinations of wondrous beauty, which we group together into further glorious combinations. These radiate out from
58 16 us into infinity, giving infinite spiritual beings happiness.
252 1 Now, in heaven, God, the Principle of good, being essentially ever
57 36 active, has been for ever creating these perfect combinations through man, yet no combination can exist in Mind without some
34 2 part of consciousness, some spiritual individuality, being conscious
42 19 of it. How can this be so, when one spiritual being in the reality can no more be separately conscious of more than one group of ideas at a time than this material counterfeit? The answer can only be
57 33 this. On receiving a group of ideas a man reflects it, and it is
468 12 reflected from one to another until it comes to one who, needing it for building up a perfect combination, groups it together with
57 37 other groups of ideas and it forms a part of a new and larger combination. These combinations again are sometimes subdivided up into their component parts.* Now this has been going on for ever, and thus these groups of ideas, which cannot increase or diminish in number, being infinite, increase or diminish in respect of the number of ideas of which each is individually composed. The number of
34 1 ideas of which they are composed is always infinite, giving infinite happiness.† By man passing them on the ideas are circulated in Mind.

Heaven is a world of four dimensions, of which we see three, seeing it therefore all wrongly. The fourth dimension is infinity.

Man has existed for an infinite time, and will exist for ever, as part of God's consciousness; to him have come an infinite number of perfect ideas; he has grouped these ideas into an infinite number of glorious combinations—to express it materially, has composed an infinite number of sonatas, an infinite number of poems, etc.—he has been conscious of an infinite number of spiritual worlds, and will have the joy of becoming acquainted with an infinite number of spiritual worlds in the future; he has known an infinite number of spiritual beings in the past, and will know an infinite number in the future.

Man is made in the image and likeness of God, therefore he reflects infinite Love, infinite Life, infinite Truth, infinite wisdom, knowledge, beauty, joy, etc. The only limitation, if it can be called a limitation, is, that he can never know the whole of God, because the ideas of God are infinite, continually unfolding to him, idea after idea coming into his consciousness, this constituting man's eternal life.

467 21 When first I realised that man grouped together the ideas of God, and reflected them with infinite power, the idea followed immediately that this

* "This Mind forms ideas, its own images, subdivides and radiates their borrowed light, intelligence, and so explains the Scripture phrase, 'whose seed is in itself.' Thus God's ideas, 'multiply and replenish the earth.' The divine Mind supports the sublimity, magnitude, and infinitude of spiritual creation" ("Science and Health," p. 511, line 1. Mary Baker Eddy).

† "God expresses in man the infinite idea for ever developing itself, broadening and rising higher and higher from a boundless basis" ("Science and Health," p. 258, line 13. Mary Baker Eddy).

was the action of God as the Word or Logos or Æon. "In the beginning was the Word, . . . All things were made by him" (John 1, ver. 1, 3). Still praying, realising God as Truth, I was led to turn up the meaning of "Æon" in Webster's Dictionary, and found that it was defined as "a certain substantial power of Divine nature emanating from the Superior Deity and performing various functions in the creation and government of the universe." This is another illustration of the practical way in which knowledge is obtainable when one knows the scientific method of praying in the way the Master taught. 162 23 123 16 167 12

I since find that Archdeacon Wilberforce has written: "The Logos is the quality of Originating Mind that forms, upholds, sustains all that is. 'Without the Logos was not anything made that was made. . . .' The Logos is the dominating power in the soul of man. It has always been so. The early Aryans, 1700 B.C., knew it, but generations of wrong thinking have darkened human minds to their Divine origin as possessors of the 'Logos Emphutos.'" *

Food.— The material misrepresentation of these ideas that come to us to be grouped together is the food that the material man eats, and the spiritual reality of the act of taking food is the taking in of ideas with the object of grouping them together in a new combination. The real plates and cups are therefore the spiritual man's power of mentally holding a certain number of ideas, whilst additional ideas are coming to him to be grouped together into a new and beautiful combination. The knowledge of the reality of food is of value in the treatment of troubles arising from imperfect working of the internal organs. 61 12 66 8 453 12

God as Life causes us to receive the ideas, God as Truth enables us to understand the ideas, and God as Love causes us to reflect them. It is Life that settles the order in which the ideas come to us, and therefore Life enables us to understand them. Soul gives the spiritual man wisdom and intelligence and enables him to understand the ideas.† 61 26 34 31

Animals.—These symbolise qualities of the spiritual man, the consciousness of good, God's consciousness; for instance, the lion, moral courage; the worm, tireless patience; the serpent, wisdom; the dog, fidelity; the cat, watchfulness; the lamb, innocence. 377 19 455 4

This is why we have the appearance of evolution in the material world. The so-called ancestors of the material man were animals. Binet, in the "Physical Life of Micro-Organisms," maintains that infusoria exhibit memory, volition, surprise, fear, and the germinal properties of human intelligence.

The counterfeit material animal is much closer to the counterfeit material man than most people think. Maudesley says: "There is not a single mental quality which man possesses, even to his moral feeling, that we do not find the germ is more or less fully displayed in animals. Memory, attention, foresight of ends, courage, anger, distress, envy, revenge, and love of kind" ‡ 14 17

Similarly every so-called inanimate thing has its spiritual reality: oil—gladness; perfume—gratitude; wine—understanding. Note G on page 575 gives the spiritual reality of a number of material beliefs.

* "Mystic Immanence," pp. 59 and 60.

† "Life is the law of Soul, even the law of the Spirit of Truth" ("Science and Health," p. 427, line 2. Mary Baker Eddy). Life settles the order in which the ideas come to man, and therefore is the law that causes these ideas to be understood.

‡ "Philosophy of the Unconscious," Vol. III., p. 106.

61 8 **Spiritual Realities.**—"*Do not let us imagine that existence hereafter will be something so wholly remote and different that we cannot learn by the testimony of experience here*"* (Sir Oliver Lodge).

See Note G on page 576.

61 12 Given the main lines it is comparatively easy to find out the
62 12 spiritual reality of most things. Some, however, are more
524 47 difficult, and have only been obtained through specific treatment, such as the spiritual reality of rain, which is the vivifying action of God on man, enabling him to be conscious of multifarious ideas. If you add the words, "and to hold the ideas," then you have the reality of snow. The reality of grass is the power of being conscious of the beauty of every idea in a combination. The hair is the capacity to receive ideas from any direction. We are covered with hairs, and every hair is an embryo eye.

Almost the only seeming difficulty was to find the spiritual reality of the shoulder. On turning up in the Concordance all the references in the Bible to the word "shoulder," it became clear that the shoulder
61 18 is the loving support which enables man to use "the arm," that is, "the power of reflecting or passing on the ideas of God." Immediately, as usually happens, came the opportunity of proving the value of the knowledge. A Christian Scientist who, for two years, had suffered with her shoulder, and who had had a good deal of treatment, asked for any idea that would be of use. The spiritual reality of the shoulder was then explained, and the conversation, which was practically an audible treatment, ended with the following statement: "The loving support that enables you to utilise the power of reflecting God's ideas never can be injured, because it is God's loving support." There was never any further trouble, and thus the truth of the statement was demonstrated.

59 5 If one wants instantaneously to get rid of really difficult troubles in the seeming material world, it is necessary to understand the spiritual world. "For now we see through a glass, darkly" (I. Cor. 13, ver. 12). When anything is going wrong in the material world and you turn in thought and realise with sufficient clearness what
452 4 is happening in the spiritual world, this recognition of the action of God results in what is called a miracle, i.e., the material trouble is put right. In this way every difficulty can be overcome. There is
233 29 no limitation whatsoever. "Seek ye first the kingdom of God, and
467 21 his righteousness; and all these things shall be added unto you" (Matt. 6, ver. 33).

The Christ Capacity.—The spiritual reality of the head is man's capacity, the Christ capacity that the spiritual man has of utilising in various ways any of the infinite ideas, or combination of ideas, that exist in heaven. "The head of every man is Christ" (I. Cor.

* "Christian Revelation from a Scientific Point of View." Address delivered before the National Free Church Council, Portsmouth, March 9th, 1911.

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11, ver. 3). For instance, the spiritual reality of the eyes is the capacity of spiritual discernment, of the ears the capacity to understand any of the infinite ideas that there are in Mind, as distinguished from the actual understanding of any idea that is being presented, which is done by the spiritual reality of various internal parts of the body. The foot is another power enabling man to understand, being the power of concentration. 117 16 148 22

This correspondence is correct, as the human being does not see with his eyes nor hear with his ears. Sight and hearing are mental effects produced by the action of "thought" on the human mind. 117 16 119 34

The Christ is "the divine manifestation of God," * the consciousness or mind of Mind, † God. Now each of us being an individualisation of that consciousness, an individualisation of the Christ, man has the capacity of being conscious of any of the ideas in Mind. This is the Christ capacity. "I can do all things through Christ" (Phil. 4, ver. 13), the "Spirit-revelator." 123 16 164 16 316 8 167 12

As one speaks of the love of Love, the life of Life and the truth of Truth, ‡ so one can speak of the consciousness of Mind. This consciousness is man generically, the infinite number of spiritual beings that have always existed in heaven. 354 10 42 37 534 4

This is why there is no limitation to the power of man, the spiritual man, as he individualises the Christ, and essentially, because spiritually, is one with the whole Christ consciousness of God. Man individualises the power § or activity of God, and God is seen to work by means of the spiritual man, who is His means of expression. 6 17 452 38 534 3 42 39

Summary.—Let me sum up the conclusions arrived at regarding heaven. Heaven is a state of absolute bliss, consisting solely of God and His infinitely varied manifestation, all being spiritual. In this perfect world we have:— 56 12

1. The simple unfolding (receiving) and reflecting (passing on) of God's glorious ideas as combinations of ideas. This is counterfeited in the material man as breathing. 57 12

2. The arrangement of these ideas and their combinations into

* "Blessed . . with all spiritual blessings in heavenly places in Christ" (Eph. 1, ver. 3). "Christ is all, and in all" (Col. 3, ver. 11).

† "Man and his Maker are correlated in divine Science, and real consciousness is cognisant only of the things of God" ("Science and Health," p. 276, line 9. Mary Baker Eddy).

"The answer to the riddle of the universe is God—the answer to the riddle of God is Christ" (Raymond Brucker).

‡ "We can by special and proper capitalisation speak of the love of Love, meaning by that what the beloved disciple meant in one of his epistles, when he said, 'God is love.' Likewise we can speak of the truth of Truth and of the life of Life, for Christ plainly declared, 'I am the way, the truth, and the life'"; "Mind, joyous in strength, dwells in the realm of Mind" ("Science and Health," p. 319, line 30, and p. 514, line 6. Mary Baker Eddy).

§ "Christ the power of God, and the wisdom of God" (I. Cor. 1, ver. 24). "His eternal power and Godhead" (Rom. 1, ver. 20).

57 31 new and perfect combinations, in order to reflect them or pass them on. This appears in the material man as the process of eating and digesting
465 12 food.

3. The intensification of a new combination of ideas, when so arranged, with the object of this new and beautiful combination being received and enjoyed with someone else. This takes place when the spiritual being so grouping them together is not yet in mental touch with the being to whom this new combination is necessary, to complete and make perfect the sequence of ideas that has just come to him. The individual who has reflected the last ideas to the one grouping them together, in his turn comes into
464 17 mental touch with someone else, fulfilling in himself God's law of perfect sequence of ideas. This intensification sometimes results in the person grouping together the new combination, becoming acquainted with a spiritual being hitherto unknown to him. This joyous meeting of what we may call "two strangers" is probably counterfeited in the material world when a child is born.*

59 30 4. Movement from one combination of ideas to another. A spiritual being, for instance, thinks of the spiritual reality of any planet — say, Jupiter — and immediately he experiences all the effect of being there, becoming fully conscious at once of every required detail of the idea presented. He can then mentally call
60 7 anyone, with the object of pointing out the beauties that are delighting him. When a thought comes to the spiritual man in heaven, it is the thing itself that is presented, as God's thoughts are tangible and real.

The day is now past when it was necessary to say: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" (John 3, ver. 12).

* "Though gathering new energy, this idea cannot injure its useful surroundings in the travail of spiritual birth" ("Science and Health," p. 463, line 10. Mary Baker Eddy).

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"For God is perfection, and whoever strives for perfection, strives for something that is God-like" (Michael Angelo).

LETTER TO AN ARTIST.

Dear ——,

I confirm what I stated as follows:—

(1) When you are painting you are pictorially expressing a material representation of the thoughts that have come to you, and you try to make the painting as vivid a reproduction as possible of these thoughts.

(2) You are always able to perceive that there are thoughts of which you cannot make a material representation. 76 33

(3) You must always feel that there are thoughts which you cannot quite grasp, but which are on a higher level than those you do reach and endeavour to portray. 80 34

Now what is the effect of the pigment that you put on the canvas? It merely brings the people who see it, in touch with the group of thoughts that you were ethereally in touch with when you were endeavouring to express them on the canvas. 123 7

When the person looking at the picture sees it, what it conveys to him depends upon the condition of his human consciousness.

(1) One man will either be struck with the excessive colouring in one place, a mistake that you have made, or possibly something that he thinks is wrong, and he obtains no pleasure at all.

(2) Another man, seeing nothing but what is nice, will simply be pleased with the general effect.

(3) Another man will pick out beauties in your work, and see all the best of it. 58 34

(4) Sometimes a man will even see it just in the same way as that in which the thoughts presented themselves to you.

(5) Another will see all the thoughts that you felt were there, but were unable to get at, and they will lift him away altogether from the picture and material surroundings, and he will be in touch with a lovely picture, and beautiful thoughts of many kinds.

(6) Every now and then there will come one who will get in touch with thoughts that you did not even feel, but which were there all the same. This man will rise in thought and lose himself and his material surroundings in the realisation of God, his heavenly Father, and those around will feel an angel's presence. 240 30 222 33

Now why this difference? It is simply a question of the stage of the individual's advancement out of seeming human limitations; in other words, the condition of the man's "consciousness."

The first is one deadened to all artistic feeling with a depreciative spirit, a man who, while remaining in that attitude, does very little good to anyone. 299 6

The second has a better condition, and catches thoughts that give satisfaction.

The third catches all the better thoughts, deriving great pleasure therefrom.

The fourth has the same condition of "consciousness" as yourself.

Now the fifth has a higher ideal, and catches nothing but what are called good thoughts, even thoughts that you were only just able to feel.

The sixth is he whose advancement more nearly approaches that of
138 15 Jesus the Master, and one whose presence is felt wherever he goes;
139 14 the man to whom children run, before whom evil flees, the man who
240 30 lives habitually in the presence of God. He gets a sense of the new heaven and the new earth, the glorious kingdom of God that is within.

Why is this? Because in every case they are God's thoughts, seen, felt, or thought as you may call it, materially. The first catches such material thoughts that there appears practically no heavenly tone about them. The second sees heaven a little more as it really is, and the last is for the time, what we call in heaven, that is to say, the thoughts that he catches are so close upon the real
55 15 thoughts that he feels as though he were in heaven.

Now how are you to enable those who see your picture to be lifted up by seeing it?

222 15 You can do this in two ways. By denial and by affirmation. When you are working, that is to say, when you are ethereally in touch with the so-called thoughts that you intend to portray or are portraying, and you deny the existence of wrong thoughts, you are
321 24 destroying material thoughts of a bad description that would act upon those looking at your picture, whose minds were in such a condition as otherwise to catch the higher thoughts. When you are affirming, that is to say, realising the reality, heaven, you are clearing your mind, and allowing yourself to catch and portray the higher thoughts that the fifth man was able to catch, but which you only dimly perceive.

Most important of all, every time you so work you are altering
321 26 the condition of your "mind," purifying it, so that it is permanently more like that of the sixth man.

The result of working in this way, that is to say, treating whilst you are doing your work, recording your ideals, is, that when people come to look at the painting, you have cleared away many of the wrong thoughts that would act upon them and prevent them
240 31 getting hold of the highest thoughts they were capable of appreciating. This will enable them to enjoy the painting, and note beauties that otherwise would have been lost to them.

127 7 Work of this description is what is called the work of genius, but now we know of what genius consists, and any man can be a genius

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more or less if only he will think in the right way. When you are at work, try to think of yourself as you really are, a perfect being in a perfect world governed by a perfect God, and recognise that the work you (the real you) are doing is absolutely perfect, because it is due to the action of God, the Principle of good. When you work, God is at work, because the real man is the expressed activity of God, the instrument through which God works in the real world. "Christ, the power of God and the wisdom of God" (I. Cor. 1, ver. 24). 84 10 42 39 136 32 534 3 467 24

You have work to do. You have to lift your fellow-men, so that they see that material things are not the aim and end of man; that real happiness is not to be gained by applying one's attentions to material ends, but only by obtaining happiness for one's fellow-men; and that the only way to do this is by the purification of one's so-called mind by constant right thinking, true prayer. 315 1 246 32

With some men this can be done better through the canvas than verbally, and in any case the canvas that tells this story is seen and appreciated by many.

Everyone has the capacity of doing this. All that is necessary is the knowledge of the detailed method of working. We must be about our Father's business. Awake and waken the world, understand your power as "equipped by God," "The power that is at work is God's law, God's power, and this is God revealing Himself through their consciousness," "Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal" (John 4, ver. 35, 36). Let "a great sanity, a mighty something buried in the depths of the unseen," work "a resurrection in your midst," and leap "into living flame." "This phœnix fire, this pillar by day kindling, guiding, and guarding the way," is unity, "the bond of perfectness, the thousandfold expansion that will engirdle the world," "reserved wisdom and strength, it builds upon the Rock, 'gainst which envy, enmity, or malice beat in vain" (Letter to the six Christian Science Churches in Chicago, April 11th, 1904), "I have chosen you . . . that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you" (John 15, ver. 16). "Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples" (John 15, ver. 8). "Be faithful at the temple gates of conscience." "Enter into the holiest" (Heb. 10, ver. 19). "Allow Soul to hold the control" ("Science and Health," p. 30, line 27. Mary Baker Eddy). Look "towards the imperishable things of Spirit" (Ibid., p. 21, line 11). 222 16 55 12 295 15 534 3 317 1 319 28 250 14 306 33

Yours sincerely,

F. L. RAWSON.

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APPENDIX VI.

EXTRAORDINARY DEVELOPMENT OF SO-CALLED "MENTAL POWERS."

165 42 **Emanuel Swedenborg**, 1688-1772, was a notable man. He took his degree of Philosophy at the age of twenty-one, and was ennobled for his distinguished engineering services on behalf of his country. In 1724 he declined the chair of mathematics at Upsala University, and spent some twenty years in study and research in mining, mathematics, physics, astronomy, anatomy, etc. Some of his writings show striking anticipation of later scientific development. For instance, the nebula system of the origin of the universe, now so widely accepted by physicists, was, in its fundamental principle, first presented to the world by Swedenborg in his "Principia." Kant's great work, elaborating this theory, was not published until 1755, twenty-one years later.

In 1744, three years before he resigned his seat in the Upper House of the Legislature, he began to find that he had extraordinary powers. The following is a notable instance. Professor Scherer, of Tubingen University, related that one evening, Swedenborg, being asked at a large party which of them would be first to die, stated
125 23 that a Mr. Olofson, who was present, would die at forty-five
124 7 minutes past four the following morning. He died at the moment predicted, through an attack of apoplexy.

Kant, who was not only a great philosopher, but also a painstaking scientist, made a special inquiry into, and verified several of the remarkable instances related of Swedenborg, and published a work containing the results of his investigation. In this he describes the well-known incident in the life of Swedenborg, when at Gothenburg, at the house of a Mr. Castel, he stated that a dan-
124 21 gerous fire had just broken out in Stockholm, over two hundred miles away. He told those present that the house of one of his friends was already in ashes, and that his own house was in danger, and gave other details. At eight o'clock he exclaimed, "Thank God! the fire has been extinguished the third door from my house." The news occasioned great commotion throughout the whole city, and

he was summoned to the Governor on the following day to give particulars. On Monday evening the messenger despatched by the Board of Trade at the time of the fire arrived, and on Tuesday a royal courier reached the Governor, confirming the details which had been given by Swedenborg.

Count Höpken, once Prime Minister of Sweden, has published a full account of the incident of Swedenborg giving Queen Louisa Ulrica an apparent message from her brother, who was dead. With great emotion the Queen said: "No one except God knows this secret." 261 1

Kant also, in a letter published in his "Dreams of a Spirit Seer," gives particulars of Swedenborg finding, for the widow of the Dutch Ambassador, documents hidden away in an unknown secret compartment. 122 8

Shortly before his death, Swedenborg, having heard that the well-known John Wesley had a great desire to meet and talk with him, wrote suggesting an interview. On Wesley proposing a date, Swedenborg replied that the visit would be too late, as he was about to die on the 29th of the following month. This happened as foretold. Swedenborg was a very clever man, and in advance of his time. Although he founded a sect whose theories and practice, whilst advanced, are based upon wrong principles, nevertheless, his religious views have influenced such eminent men as Goethe, Coleridge, and Emerson. Swedenborg was unaware that there was nothing special about his powers, which were only an absence of the limitations in certain directions that ordinary mortals at present are supposed to have. With the greater development of material so-called mentality comes a greater need to the world of divine guidance and protection, or else such development must lead to greater troubles. In addition to this, Swedenborg, unknowingly, intensified wrong thoughts by dwelling on them, being ignorant of the sad results of so doing Now, by the knowledge of truth, we can destroy these wrong thoughts, and all limitations will disappear gradually and harmoniously as we learn how to pray rightly. 125 23 122 5 77 30 305 4 233 37

Jacob Boehme, 1574-1624, the untaught and persecuted shoemaker, who may be called the father of German philosophy, published some thirty books treating on the profoundest problems. He said that a direct inward opening or illumination was the only source of his power, and that he actually beheld the mysteries of which he wrote and spoke. He had a marvellous intuition of truth. 165 20 490 6

About this time also lived St. Theresa,* the suffering Spanish mystic, St. John of the Cross,† aflame with intense devotion, and St. Francis de Sales;‡ all wonderful individuals.

Mrs. Cora L. V. Richmond was another wonderful personage. She left school when eleven years old, and for some four years

* 1515-1582. † 1542-1591. ‡ 1567-1622.

diagnosed and gave medical advice to those who came to her father's house. She also dressed wounds, and performed minor surgical
127 27 operations. During such times she spoke in German, although having no knowledge (consciously) of any other language than English. When she was fifteen years of age she began to lecture upon the most abstruse problems in ethics, theology, philosophy, and science.

At the age of sixteen she went to New York, when Horace Seeley, Professor Mapes, and Professor Robert Hare became interested in her work. Professor Mapes once named "Primary Rocks" as a subject for an address by her. After the lecture he rose and said: "I am a college-educated man, and have been all my life an investigator of scientific subjects and associated with scientific men,
122 11 but I stand this afternoon dumb before this young girl." The "New York Herald" gave verbatim reports of her lectures, and the halls in which they were held were full to overflowing.

Andrew Jackson Davis was another man who showed extraordinary developments. He had read practically no books, and yet, when in the trance state, he manifested perfect familiarity with such subjects as anatomy, physiology, and medicine. The Russian astronomer, Maedler, and Le Verrier testify to the detailed scientific information given by Dr. Davis when he was an uneducated youth of nineteen. Although he had evidently not realised that man is a spiritual being in heaven now, one or two of his statements are worth quoting.

"There is an internal, invisible quality and essence that may be found by search and analysis to be the truth of all truths and the real of all realities—the internal principle of the External Positive Mind."*

"The physical and mental organisation of man enforces the conclusion that there are no possible limits to social progress and spiritual attainment and elevation; for man is a microcosm, or a combined expression of all the perfections contained in the divine essence that animates and preserves the harmony of the universe. Upon the constitution of man (who is a type of divine wisdom) are based those important principles, which, when duly comprehended, will construct of the whole world one brotherhood."†

Dr. Davis, in the "trance condition," stated that the information he obtained was not derived from any persons, but was the result of a Law of truth, emanating from the Great Positive Mind and
79 37 pervading all spheres of existence. He said: "This truth is attracted to, and is received by the mind . . . I do not receive these [impressions] from the Great Supreme Mind, but from this second sphere, focus or medium, which legitimately belongs to this globe alone. When you ask me a question, I am then existing in the

* "Nature's Divine Revelations."
† "Address to the World."

medium or sphere of the body; but in investigating and finding the answer, I pass to the sphere where I can associate with the truth. . . . I pass from the body with a desire for a particular kind of information. The desire attracts the particular kind of truth of which I would be informed, separates it from all other things, and causes it to flow into the mind. And when I thus obtain the truth of which I am in quest, I return to communicate it through the organisation." It is quite possible that he believed it to be necessary for his so-called "mind" to leave the body, in order to get 130 1
the information. As a matter of fact, this is not necessary at all. Directly you appear to think of a thing, even before it is visible to normal sight, you are in touch with the apparent lines of force constituting the thing, and if you can get your so-called conscious "mind" to vibrate synchronously with the basic false mentality called the subconscious "mind," you know it consciously, whatever 169 1
it may happen to be. The only right way of bringing this about is 167 12
by turning in thought to God, then nothing but good can ensue. 123 16

W. J. Colville also has had a number of wonderful experiences as an inspirational speaker. For instance, when in Western Australia, he gave, at a lecture, an exhaustive review of Marie Corelli's novel, "Treasure in Heaven," although it had only just arrived, and he had only seen a copy that evening a few moments before speaking. Passage after passage was quoted in almost the exact words of the author. Mr. Colville has kindly given me some details, which will be found in Note Y on page 617.

How different is all this, now we know the correct way of thinking, whereby we can obtain all the advantages of mental instead of "non-mental" work without any of its disadvantages, and at the same time draw nearer to God and receive the paramount spiritual uplifting that such dwelling in the presence of God brings.

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APPENDIX VII.

SUMMARY OF INTELLECTUAL DEVELOPMENT.

483 10 In the time of Socrates, intellect or intelligence was the supreme principle around which all thought centred. With the Hindus it was just the opposite. Here the vital Principle was Life, the supreme Principle into which everything ultimately merged, the intellect being a mere detail. One great school of ancient
482 26 philosophy recognised nothing but passing sensations (Protagoras),
480 28 another postulated a permanent "Ego," a "God," and a reason
484 30 founded on their existence (Zeno); while Plato and Aristotle tried
487 4 hard, but without success, to adjust both of those into one system.
182 35 In the modern schools, like that of Mr. Herbert Spencer, the more
153 40 physical powers hold the supremacy. Now, we find that Mind is
34 17 the Lord of all, and that true philosophy is true religion and true
83 27 science.*
53 36 There have been various attempts to codify the history of
493 11 intellectual development, by Hegel at the beginning, by Comte in the middle of the century, and in our own days by Mars.

From what has been said, you will recognise the real position, and will see that right through the history of philosophy there have been two main lines of thought, both wrong, trying to harmonise themselves, but absolutely failing in the attempt. One school taught
17 27 that there was a great Reality, imperfectly seen; and that, as time passed, we were obtaining a better knowledge of this Reality which we should ultimately reach. The other taught that the only
320 23 Reality was the material world perceived by the senses, and that
477 24 the evolution in this material world steadily went on.

As already explained, the world of intellect is divided into three
44 5 types of thinkers—the religious, the philosophical, and the scientific. The former refers the change in phenomena to the agency of a personal will, whether of gods or demons. The scientific refers phenomena to physical antecedents; while the so-called philo-
44 10 sophical or metaphysical (really only semi-metaphysical) varies

* "Human Philosophy has ninety-nine parts of error to the one-hundreth part of Truth—an unsafe decoction for the race. The Science that Jesus demonstrated, whose views of Truth Confucius and Plato but dimly discerned, Science and Health interprets" ("No and Yes," p. 21, line 2. Mary Baker Eddy).

between one and the other, and has endeavoured to refer phenomena to the Cause, Essence, or Spirit that they admit is at the back of the change in phenomena. 151 6, 25 34 25

In the following sketch I have used capitals wherever Cause is referred to, so as to make the meaning a little clearer.

Let us here again review the position.

The Truth.—God created you and the real, tangible, mental, spiritual world, which exist now, always have existed, and always will exist, perfect. A material counterfeit world God never made, and is not conscious of, as it is a non-reality, more or less bad, a false sense of the real, an illusion, the suppositional opposite of good. Matter or evil, by its very nature, produces self-elimination, and will ultimately lose even its false sense, by bringing about total disappearance, this final disappearance being brought about through the action of God, thanks to the nature of Truth. 45 9 154 20 99 24 30 23 155 40 156 5 153 10 152 17

The truths which are now being placed before you have been recognised, more or less, by all the great thinkers. Some, like Plato, Aristotle, and Parmenides, have been very near the truth. 7 35 484 30 487 4 481 27

Parmenides said that there was one changeless Being, the only Reality, and looked at the material, which he called "the changing many of becoming," as so much illusion. His philosophical opponent, Heracleitus, being, according to some critics, a materialist, took the opposite view, and said that the only Reality was the perpetual changing of the material. 481 36 481 33 481 6

It will presently be shown that Plato divided existence into four principles, Good and the Ideas, number, and material basis of ends or material atoms. The Eleatic School believed that Principle consisted of only two elements—mental and material. Empedocles later divided the mental into love and hate, the material into fire, air, earth, and water. Anaxagoras believed in an indefinite number of atoms and, therefore, elements. 489 18 480 33 482 16 482 6

Plato, with his wonderfully logical mind, not only grasped the main facts, but pointed out clearly the difficulties there were in harmonising what appeared to be, with what logically must be true. He saw that the Reality consisted of Ideas, invisible, incorporeal Entities, existing, not in space, but in the realm of thought, eternal, self-subsistent, unchangeable, and numerically plural and distinct, without being successive in time, as are the thoughts that daily come to the material man. He also saw the fallacy of the ordinary philosophical position, or, as James Martineau puts it: "He could not resort to our logical [!] method of regarding the lower as contained in the higher; or the higher, by merely unfolding themselves, yielding the lower." He assumed knowledge to be possible, implying something persistent, diverse, and plural, in contradistinction to the Heracleitic School, who denied persistence, and to the 485 20 57 13 77 11 481 6

481 21 Eleatic, who looked at all existence as an unchangeable Unity. Plato insisted on the existence and apprehension of unity and variety. Where he failed was in seeing that his unchangeable
481 16 Unity was God, and that the relative and unstable of the Heracleitic school, which we call the material world, was absolutely distinct and a non-reality. None of the philosophers until the nineteenth century have seen this solution of the whole difficulty.

THE HISTORICAL DEVELOPMENT OF PHILOSOPHY.

In giving the following synopsis of Philosophy, I do not attempt more than to arrange some of the philosophers in their right order, and to give some of their chief tenets. Nor do I pretend to absolute accuracy, as when making definite scientific statements, but I give it as a matter of mere passing interest, teaching man to turn to something better.

ANCIENT PHILOSOPHY.

The ancient philosophers were not only deep thinkers, but many of them held a very high political and commercial position. They are usually all described as physicists.

The early theory, in what ought really to be called modern times, as the world has existed for immense periods, was that the universe existed on account of the conflicting will of various gods.

Thales, 636-543 B.C., was the first to depart from this theory, by stating that matter, in the form of water, was the Cause of all things. If he had said, the basis of all material things, he would have
96 16 been nearly correct, for, as shown in this work, all matter was originally aqueous vapour.

408 30 **Lao-Tze,** 604-500 B.C.—Although rather out of place amongst the Grecian philosophers, no history of philosophy could fail to mention
298 8 this wonderful man, the founder of the highest known Chinese philosophy. Antedating Jesus the Christ by centuries, many of his sayings were identical with those of the Way-shower. Like those of
136 32 the Master, his teachings were all towards the purification of the indi-
298 30 vidual consciousness, and the elimination of the material self. Being the keeper of the records, he understood the doctrine of the Tao, the faith of the ancients, and the famous book of the Lo River, which contained much knowledge, now lost, in its written expression, to the world, was probably well known to him. Many quotations from the principal collection of his sayings are given throughout this work. His end, like that of many spiritual teachers, was
149 5, 9 shrouded in mystery; saying that his time was come, he went into
148 35 mountain solitude and disappeared for ever from material con-
280 45 sciousness.

Zoroaster, who some say lived several thousand years before Christ, but who probably lived about 700-600 B.C., founded the Parsee religion, and is said to have taught the knowledge of Ormuzt, the supreme good principle, to the Magi, whom he spoke of as the possessors of spiritual power. Later on, certainly the Magi were workers with the human mind; hence the words magic and magicians. The real history and teachings of Zoroaster have been lost. Probably he taught the same truths as Buddha and Jesus the Christ, and they have been equally misrepresented. Colonel H. S. Olcott says that he knows of no more highly spiritual faith, as secretly set out in the Chaldean Kabala. Buddha, Lao-Tze, and Zoroaster all lived about the same time, and even if not Israelites, probably obtained their knowledge from advanced priests of the ten tribes, who fled before or at the taking of Nineveh, about 605 B.C.

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Anaximander, 610-547 B.C., who set up the first sun-dial in Greece and made the first map, went further than Thales, and stated that there were an infinite number of worlds, and that there was an infinite, indefinite Substratum (apeiron) that underlay water, air, and fire, and which was the Cause of all, subject neither to old age, nor decay, and that "all things must resolve into that which owns their origin."

Anaximenes, 570-480 B.C., his pupil, differed from Thales, and stated, like Diogenes, that air was the essential Cause (arche), all substances, even the soul, being formed by compression and expansion.

Pythagoras, 569-470 B.C., said to be the first to call himself by the name of "Philosophos," or lover of wisdom, had a wonderful knowledge of the material world, besides being a moral reformer. He is said to have studied in India, and to have given "the knowledge of things that are" only to his pledged disciples. In the brotherhood he founded, study and personal purity were the rules of life. Intense fraternal affection was a marked feature of the school, and Pythagoras, being asked what a friend was, said, "Another I." He taught that man is immortal, and that the highest aim and blessedness of man is likeness to the Deity. He added earth and fire to air and water, and stated that all things were mere modifications of Number, which was the Principle of all. Philolaus, his student, wrote: "Number is great and perfect and omnipotent, and the principle and guide of divine and human life." His pupils said that Number was the material of which the world was made. In this he got closer to the truth as to the illusive character of the material world, for material phenomena, being, as has been shown, merely due to vibration in the ether, it follows that numerical rhythm alone is the so-called cause of the material world and the adjustment of its phenomena. Without Number, the material world, as he said, would be chaos. He stated that Number was the cause also of the mental states, even of God Himself, and therefore evidently looked upon the suppositional opposite of the Christ—namely, the ether—as God. As Montaigne says: "Pythagoras has made God a spirit sprinkled over the nature of all things, from whence our souls are extracted." *

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Pythagoras seems to have been the first to discover that the arrangement of the heavenly bodies depended upon intervals synchronous with musical rhythm, and stated that the earth and the planets revolved round a central point. It is said that he heard "the ordered music of the marching orbs," a harmonic sound produced by the motion of the planets from which he calculated, by numbers, the ratio of

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* "The Essays of Michael Seigneur de Montaigne," p. 321.

distance and size of the Sun, Moon, Venus, and Mercury. He gave the name "Mathemata," learning "par excellence," to the study of numbers and magnitudes, and showed practically that he had a really
455 41 good knowledge of the result of vibration in the material world. His knowledge of music* was such, it is said, that "he could use it for the controlling of men's wildest passions, and the illuminating of their minds." He is said to have tamed
124 8 wild beasts instantly, to have foretold the future, and to have been
130 1 able to move instantly from one place to another. No wonder that his teachings were kept secret. He well knew the danger in those
104 27 days of putting such knowledge into the hands of a then selfish and ignorant world. Even later, in the time of Jesus, when the
341 38 world was further advanced, it was still not ready for the uncovering, and therefore purifying, of the hidden sinks of iniquity. The world
54 28 is now ready and waiting for truth and love.

Evidently Pythagoras was well up in a good deal of the material information now put before you, the futility of which
278 15 was illustrated by the fact that it did not prevent him from starving himself to death. He is said to have believed in transmigration of souls, and said that knowledge was merely recollection, and that "our birth is but a sleep and a forgetting," but as he stated that
285 11 the same events occur again and again in regular cycles, it looks as if he really knew something of what material death and birth
281 27 actually are, and that his so-called transmigration of souls was only his presentation of the fact that what is called evolution is merely
282 20 successive false misrepresentations of the real spiritual world. Like many great teachers of olden times, he left no writings.

Zeno, born 490 B.C., his pupil, called by Aristotle "the Father of Logic," proved his logical gifts by maintaining that, not only the substance and movement of things, but the movement and change,
84 11 had no real existence of their own, as motion was merely an illusion of the senses. Being so logical, he believed in the teaching of the
477 28 Eleatic School, that "All is one," and "Ex nihilo nihil fit," or, "It
498 24 is impossible that anything should be made out of nothing." It is wonderful how, through pure logic, he made a number of statements which hitherto had seemed impossibilities, but now we find are correct, as far as the material world goes.

His logical mind enabled him to confound his opponents by reducing their arguments to absurdity. For instance, he said that a multiple can be divided until we reach the indivisible units; but then an aggregation of indivisible units must be indivisible itself.
84 16 Again, a flying arrow is at every moment of its flight stationary in one particular spot. Further, if time and space are infinitely
85 32 divisible, then motion is an illusion of the senses. Therefore, time and space are not infinitely divisible, but are one and continuous, and multiplicity is a mere illusion of the senses.

* We understand but little of music. The greatest masterpiece is but a signpost to that infinite realm of harmony, in which music is forever included, and to the joy which awaits in its eternal unfoldment.

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Ages of wrong thinking, until late in the last century, had encrusted us with a blindness which prevented our seeing how illogical are the positions that thinkers are obliged to take up; or, even if we do see it, we throw it on one side, as taking too much trouble to clear up.

Heracleitus, 576-480 B.C., was known as "the weeping philosopher," as he was always grieving over the follies of mankind. His contemporaries nicknamed him "The Obscure." His sayings were probably far beyond their grasp. Dr. Inge, Lady Margaret Professor of Divinity at Cambridge, says his "scanty fragments contain flashes of the most penetrating brilliance," and he seems to have been the first to propound the Logos idea. Some of his sayings are almost identical with those in the Gospel of St. John. Yet many, misunderstanding his use of the word "fire" as a material emblem, said that he went right back to matter, and imagined Being as a fiery Ether. He taught the transitoriness of everything individual, and that a fundamental law governed all nature, which he spoke of as Zeus, or the mind or law of Nature. His students, as did those of Hegel, split into two camps after his death, disagreeing absolutely as to the meanings of his sayings.

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Zenophanes, 576-480 B.C., the founder of the Eleatic School, put forward a vital Principle of pure Being, pervading and animating men and animals, and spoke of God as the One or the Eternal Unity, the First Cause and animating Principle of all things, asserting the unity and eternity of God as against the vile tales of mythology.

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Parmenides, 488 B.C., his follower, added to this an important truth. As Dr. Beattie Crozier puts it in his "History of Intellectual Development": "The material world, which was indissolubly bound up with it, was degraded to a mere succession of fleeting ephemeral existences, coming into being and passing away as in a dream, or, like the images in a mirror, shadowy and illusory appearances, without reality or independent existence of their own." You will see that he had found the truth about the material world, but did not understand the real world, heaven.

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He, however, believed in an eternal unchanging Being—namely, God, and denied the possibility of basing any arguments on sensations, on the ground that they are deceptive and lead men into self-contradiction.

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How extraordinary that such an advanced thinker never found out and taught to others the scientific method of true prayer! What countless horrors would have been averted, which we now have to face and destroy!

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Confucius, 550-479 B.C.—Having the benefit of personal intercourse in 517 B.C., with Lao-Tze, then eighty-seven years of age,

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the teachings of this philosopher, although chiefly ethical, have left their traces on the minds of the Eastern world. He is said not to
34 33 have believed in a personal God.*

Anaxagoras, 500-428 B.C., started a new era by announcing that
487 38 Intelligence, an infinite Spirit, was the first Cause, and looked upon the material world as consisting of an infinite number of invisible atoms of different kinds, of the same size, mixed up together (originally all in confusion). He also got very close to the truth, as far as the material world is concerned, in saying that mind, † in the character of "Principle of Motion," caused all this extended
74 26 universe of atoms to revolve, when the like parts, by their own affinity, separated and formed the various masses of flesh, wood,
97 3 iron, etc., this mind bringing the proper particles together to form the different portions of the material world. He was banished from Athens for supposed atheism.

Empedocles, 444-384 B.C., speaking of God, said: "He is all pure
159 18 mind, holy and infinite, darting with swift thought through the universe from end to end." He pronounced the four elements gods, as he mixed the spiritual and the material together, and looked
23 4 upon evil as a something attacking the good.

To create an impression that he was immortal and had been
148 35 taken up into heaven, he is said to have committed suicide by leaping into the crater of Etna.

476 7 **Sophists,** 460-380 B.C.—After the physicists came the Sophists, who were rightly attacked both by Plato and Socrates. Amongst them were Protagoras, Hippias, Polus, Corigas, Theodorus and Hippocrates. The main subjects of their teaching were mathematics, astronomy, and rhetoric. As time went on, and their
34 31 intellectual power increased, their ethics became gradually debased, and they introduced an ostentatious disregard for truthfulness, etc.
483 10 Fortunately, Socrates intervened, and changed the whole character of philosophy.

Democritus, 460-357 B.C., known as "the laughing philosopher,"
481 6 as, in contrast with Heracleitus, he found the follies of mankind amusing, again got close upon the so-called facts of the material world. He looked at the material side and represented the world as made up of an infinite number of atoms in perpetual motion, of the same quality, but differing in size, shape, weight, etc. These he separated by an interspace of vacuum, in which they were free to move. He said that countless atoms are for ever falling in a vast
81 25, 32 continuous stream, setting up vortices, in which the atoms get attached to one another, producing the natural bodies; differences of hardness, weight, etc., being due to the mode of combination. It
49 3 will be seen that, whilst not quite anticipating the modern atomic

* As has been the case with many another teacher not working on the right lines, one of his least recorded utterances was a lament over the failure of his teaching.

† This, of course, is the basic false mentality called the subconscious mind and the ether.

theory of elements, he was very close to the material facts, as although the molecules of matter are not vortices they can almost be spoken of each as a static vortex, produced, where two lines of force cross, by their action one upon the other. He stated that the gods had no influence, but that the atoms, by the necessity of their constitution, united and separated in different forms. He saw that the apparent diversity of phenomena, seen as a material world, was due to our senses, and therefore could not be real. He was the last of the philosopher physicists.

Socrates, 469-399 B.C.—Next comes the great Socrates, a mystic, and almost the founder of moral science; in fact, Fouillée looked upon him as the creator of spiritual metaphysics, and speaks of his science as the science of good in itself. He taught a great truth. He conceived of a supreme Power that not only arranged matters, but was a free creative and constructive Intelligence, a supreme Principle, Universal Cause,* around which all thoughts centred. This again marked a new era, inasmuch as he made this Intelligence a Power that worked for moral ends. Teaching that the soul of man partook of the divine, he had at critical times a consciousness of divine guidance, and maintained the doctrine of man's immortality as an article of faith, not of knowledge, although immediately before he drank his cup of hemlock he developed the grounds of his immovable conviction of the immortality of the soul. At the same time, he recognised that good and evil in actions were the outcome of adequacy and inadequacy of knowledge. "Virtue is knowledge," was one of his platforms. Hence his untiring search for moral truth. Yet he did not believe in free-will.

Like all philosophers, he was swayed about from time to time. Xenophon mentions his perplexity, and reports that while he said that men were not to inquire into the form of God, he maintained that the sense is God and the soul God; first that there is but one God, and afterwards that there are many.

He taught quite truly that "virtue is knowledge" and "vice ignorance." "No man," said Socrates, "willingly does harm to himself, and no man would do bad acts if he could foresee their consequences." It was this doctrine which chiefly influenced the Cynics, and, through them, the Stoics and Epicureans.

On another point he was very far-seeing, because he looked upon the truth of that of which we are materially conscious as the "counterpart in nature of the moral ends which existed in the mind of the Creator creating them," thus giving Plato a foundation for his counterparts of the Ideas. He stated that from the *investigation* of the former, or the material, we could indirectly, but with certainty, know the latter; that is, the spiritual realities of the material things. You will have seen that it is now proved that this knowledge can only be gained by reversing the material thoughts, and *to expose the falsity of the material and to facilitate such necessary reversal is the only sane motive for investigation of any material phenomena.*

One of the many practical things that Socrates taught was that, as the gods knew what was best, we should not pray for any oppor-

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* "Phaedo," ch. 45 and 46.

220 30 tunity of good, but only for that which is good. It will be seen
313 7 that this was an important step in the evolution of prayer.

He also made another great discovery. This was, that when once the truth of things and their normal ends were discovered and
304 21, 41 applied, it would be impossible for man to go in contradiction to them. Hence his great and only watchword was "Knowledge."
36 23 This should be our watchword to-day: Know God, good. He recognised, in a way we do not, the importance of understanding the precise meaning of words.

This deep thinker was ultimately put to death on a charge of impiety, chiefly founded on the fact that he claimed to possess a
351 38 "divine sign," by which he was led. It probably was due, however, to his stubborn political opinions, and the fact that, by means of his superior knowledge, he constantly humiliated those he
298 38 met, whom he considered conceited. You may recognise a man as
299 30 foolish, but you are not only cruel, but also a fool, if you expose
140 5 his folly, or even let him know that you think him foolish. If you realise the truth—namely, that man reflects divine wisdom, being spiritual, you help him and yourself.

Like many other thinkers, he left nothing in writing, and the testimonies of Xenophon, Plato and Aristotle differ as to his teachings.

483 32 **Antisthenes,** 444 B.C., a pupil of Socrates, founded the Cynics, the most celebrated of whom was Diogenes, the well-known man of the tub. Their idea was to live according to Nature (so-called),
297 28 and to abandon all the common ambitions of mankind. If they had worked mentally in the right way, as well as doing this, they would have revolutionised the world.

153 1 **Aristippus,** 435-356 B.C., another pupil of Socrates, founded the
494 42 Cyrenaics. They believed in doing what was productive of pleasure, whilst avoiding any excess. Happiness, they thought, consisted in
323 32 a multitude of petty pleasures, rather than in a few great ones. By
246 32 right thinking we obtain the great pleasures, as well as all lesser
58 8 ones.

Plato, 428-348 B.C.—Then came Plato and the **Academic** School. Plato is said to have been his nickname, meaning broad-shouldered.
486 32 He was a follower of Socrates until the death of the latter, and very little more knowledge would have enabled him to grasp the truth. Dr. Inge, Professor of Divinity at Cambridge, in his "Paddock Lectures," for 1906 (p. 67), says: "Even to this day, I doubt whether anyone can be an orthodox theologian without being a Platonist." Prior to his day, as shown, almost every idea had been promulgated but the correct one—namely, that there is a real
57 26 world, perfect, and that the material world is entirely separate and
30 29 distinct, being merely a false sense of the real world, with no reality
30 39 or permanence about it.

Plato recognised a real or spiritual world, and classified it under
31 15 two of his principles, Good and Ideas. He also believed in the material world and material atoms, and designated as number what
455 41 we now find to be vibration. In some places he speaks of the heavens, stars, earth, and our souls as Gods.

He recognised man's apparent dual character, and said: "I am trying to find out whether I am more complicated and wicked than the serpent Typhon, or if I am of a simple nature, participating in divinity."*

* "Phœdras."

App. VII.

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This philosophy of Plato contained no principle of evolution, as he considered that his four principles had existed independently from all eternity, and that the Supreme Good brought them together to form the world. 57 13

In the "Stranger" he says: "Real being is always unchangeable, the same, and variation is always limited to the phenomenal." 72 14

In his "Timæus" he says that the Father of the world cannot be named; in his "Laws," that men are not to inquire into His being. 23 45

Plato distinguishes between the phenomenal, which he calls visible, and the Ideal, which he calls cogitable. The visible he divides into two, optical phenomena and the material things; the cogitable, the real world, heaven, he also divides into two, mathematical and dialectical, or the field of Ideas.

Plato adopted the truths of his predecessors and fitted them into his School of Philosophy, failing to add, however, the corner-stone. He adopted the principle of change in the material world and the atoms of his predecessors, and recognised that by "number" (which, as stated, apart from its mathematical significance, is vibration), they were formed into fire, earth, air, and water. He evolved a system of Ideas which corresponded to the "inner nature and soul of things, as distinct from their outward visible forms," and gave them an actual independent existence of their own.* 455 41 477 36

He was much closer to the truth than most people have thought. He wrote: "Of these celestial forms, few only can retain an adequate remembrance; and they, when they behold any image of that other world, are rapt in amazement; but they are ignorant of what this rapture means, because they do not clearly perceive. For there is no light in the earthly copies of justice or temperance, or any of the higher qualities which are precious to souls; they are seen through a glass dimly; and they are few who, going to the images, behold in them the realities, and they only with difficulty."† 30 32 34 8 31 18 249 17 53 34

Another important truth he taught was, that the supreme Good did not "create," but disposed and arranged. His Ideas always had existed in Mind, and therefore did not require to be created in the strict sense of the word. The supreme God he looked upon as always at work for the higher ends of the Just, the Beautiful, and the True. 57 36 66 7 66 10

We now find that the only "creation" is the grouping together of new combinations of existing ideas and combinations of ideas, all God's ideas having always existed. 57 27 66 33

"Plato long ago prophesied that if a perfect man appeared, the world would crucify him, and Plato was right"‡ (Archdeacon Wilberforce).

Justin Martyr, a professor of Pagan philosophy, who was greatly esteemed, wrote, after he had become a Christian, that he was sure that the Platonists were inspired by the word of Truth. I think that those who will take the trouble to investigate the early history of the Greeks, of which a few details are given in Appendix I., will agree that Plato's wonderful knowledge of truth, considering the 430 12, 20 28

* Philo Judæus, born *c.* 20–10 B.C., taught that these Ideas were thoughts of God existing before the creation of the material world of which they are the types. The totality of these Ideas was, he said, the Reason of God as Creator. Matter, according to him, was not even indirectly referable to God, its essence being a mere negation of all true being.

† "Phœdras."

‡ "Mystic Immanence."

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times in which he lived, was due to the fact that he was an Israelite, probably of the tribe of Dan. He certainly, as Aristotle pointed out, proved, by his life and his teachings, how a good man is also a happy man.

Plato's Ideal Theory.—The School of Philosophy founded by Plato was called the Academy. Its main teachings were as follows:

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1. The first step to knowledge is the correct definition of general terms.

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2. The things apprehended by the senses are, as Heracleitus taught, fleeting and changeable, but the characteristics or definitions of the different classes are permanent.

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This is true: the characteristic of a lion is courage, which is permanent; the characteristic of a chair is support, which is also permanent.

3. This type or idea of the class, being permanent, exists outside the sphere of the senses.

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4. He also taught that we were able to recognise the types or ideas because our souls existed among them before we (the material beings) were born.

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5. There are superior and inferior ideas; the highest of all, the Creator, is the idea of the good, to know which, and to partake of which, is the hope and aim of the wise man. He did not pretend to give a reason for the origin of evil.

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6. In the "Republic," Plato asserted that there is an idea corresponding to every material thing. Plato laid stress on the actual existence of Ideas apart from the objects of sense in which we perceive them. The Rev. James Gow writes: "This dogma was wholly mysterious to Plato himself, and he can only explain it in figurative language, but he had not the heart to abandon it. He was combating the debasing sophistry that there is no knowledge and no virtue, and life is a sham; and it was in the separate existence of the ideas that he found his proof that each soul is immortal, and that knowledge and virtue can be attained, partially in this bodily life, but fully in the spiritual life hereafter."* If Plato and Dr. Gow had seen that there was no reality in the material world, which was only the real world falsely seen, Plato's dogma would have been no longer mysterious. He was on the very verge of the truth, anxiously reaching up and peering over the barrier of matter into the ocean of Life.

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222 40

Neo-Platonism.—In this system the soul was not a single indivisible unity, but was made up of a higher divine part and a lower sensuous part, the higher part being intermovable. The Neo-Platonists taught "that evil has no independent nature, no reality of its own, but merely adheres to another being; that it is nothing but an obstruction and privation of the soul"† (Eucken). Plotinus, the founder, taught an important truth. He said that thinking alone led to truth, and that the absolute Unity or God was above the Ideas, and could only be apprehended by man exercising a kind of intuition that transcended knowledge; he then was united with the divine Being. His followers practised what is spoken of as a

* "A Companion to School Classics," p. 315.
† "The Problem of Human Life," p. 229.

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kind of meditative trance, instead of the study of nature, showing that he had a dawning idea of how to think. He knew too much, however, to allow them to fall into a trance. According to Maeterlinck, he had the most divine intellect of any man that ever lived. In his moments of inspiration it is said that his face shone with a light not of earth. Mr. F. Taylour writes: "The transcendant spiritual reality within the earthly image shone through the mask of flesh. By sheer intellectual and spiritual energy he attained into union with God; became one with that undefinable reality, which is the flame in the prophet's heart, the love and purity which radiates from goodness of character, the light and life of every man that cometh into the world, and the one undying Self in which we all live and move and have our being." 221 39 128 1

Aristotle, 384-322 B.C.—Aristotle, the great systematiser, founded the School known as the Peripatetics. Being a biologist, he could not follow the strict lines of Plato, the mathematician, to whose school he was attached for twenty years. He took Plato's Ideas, and placed them in the mind of supreme Good. He left out Number, and grouped together material bases of ends or atoms with the material ideas. Under his system he had to discover some independent source of motion, and put forward a truth, as far as any material theory can be said to be true—namely, that it was the ether that (revolving in an eternal circle) supplied the move ment of the material world. Aristotle therefore divided Plato's principle into two—the one, the supreme Intelligence, and the other, the source of everything in the material world. He saw that the material world, being kept in revolution by the ether, would by its own nature evolve, one after another, all the phenomena of the material world—crystal, plant, animal and man. He did not grasp that one of his two principles—namely, the ether, which appeared to be the source of everything in the material world—was simply the counterfeit of the other, the supreme Intelligence. At the same time, he taught that God was not in the material world, to whom it was as if it did not exist and he looked upon qualities as realities. 74 25 76 10 77 10 72 1

At the same time, he was very close upon it. He dealt very fully with the material world under the heading "Physics," and then dealt with philosophy or theology, "the science of the real as real," in a series of essays, some unfinished, which he placed after "Physics." From this arose the name "Meta[after]physics." He never harmonised the two portions, and evidently felt the impossibility of doing so, as he never finished this part of his system. He endeavoured to understand the reality of so-called facts. 44 21

Benevolence, or love to others, is said not to have been recognised definitely by Plato or Aristotle, and to have first appeared in Cicero and the later Stoics. Plato recognised the love that is unaccompanied by any sensuous emotions, and is based on moral and intellectual affinity. He recognised that human love is only a subordinate form of this perfect and ideal love of truth "which the soul should cultivate." 488 21, 42 242 40 242 32

Aristotle held that there was the supreme Intelligence and its Ideas, the matrix of matter loaded with material ideas or "form" (the hieroglyphs of the invisible Ideas caused to move by the motion gained from the Ether), and looked upon supreme Intelligence as immaterial, immovable, and invisible Essence, incapable of change and therefore an actuality. At the same time, he looked upon the ether as an actuality. He rightly held that there was no evil in the eternal Actualities—that is to say, in the supreme Intelligence and its Ideas, but only in the material world. He taught that the 482 5 34 24 154 26

"nous" of man was eternal and had no birth, whereas the animal soul—human mind—being acquainted with perishable things, perished with them.

23 8 He not only said that matter was purely negative, but that the "source of all motion was itself unmoved, and the way in which it acts can only be expressed by saying that it 'moves as an object
34 17 of love.' It is pure mind, with no object but itself; it is thought, with thought as its object—pure self-consciousness, with nothing beyond. It is God."* Like many modern advanced thinkers, he was called an atheist, and was prosecuted by the Athenians for atheism.

Eucleides, 323-283 B.C., founder of the **Megarian** School, and, under the name of Euclid, a terror to non-mathematical schoolboys,
34 22 went beyond his master in adding goodness and wisdom to the other attributes of the Deity. He looked upon goodness, virtue, etc., not only as the supreme ends, but as the only realities of life.
249 17 This is true, but the virtue and goodness with which we are acquainted in this material world are only a limited sense of the real virtue and the real goodness.

Another great truth the Megarian School taught—namely, that evil
22 41 is only an illusion of our sensuous nature and has no real existence.

Pyrrho, 360-270 B.C., founded the sect called **Sceptics**, recognising
114 23 the untrustworthiness of the senses. He would not affirm even that
299 21 snow was white; as a fact, he suspended judgment. "We define nothing," was the motto of his school.

483 32 **Stoicism**, founded by Zeno of Citium (280 B.C.) shortly after the death of Aristotle, was a pantheistic system, having matter on one side and universal Soul diffused through matter on the other. Its human soul was a single indivisible unity of part of the universal Soul.

The Stoics gave practical advice on wisdom and virtue, and the mode of attaining them. Their logic was such as particularly appeals to what is called common-sense. They thought the soul received impressions through the senses. In physics they were
496 39 materialists or pantheists, and maintained that the impressions of
85 25 the senses are the sole source of knowledge, and that nothing exists except what is material and can act on the senses.

35 21 The soul of the universe they described as Cause, Spirit, Reason, Nature, Fate, Necessity, Law and God. The later Stoics, such as Seneca, preferred the use of the name God. Their God was really only so-called natural law. They taught that the soul, after death,
279 45 did not die, but retained its individuality until the general end (ekpurosis). To live according to reason, they taught, was the same thing as to live according to nature, and that when the
278 87 emotions could no longer be suppressed, man was to commit suicide, as Cato and many others did.

483 32 They taught that the God which the individual seeks must be
35 28 identical with the good of the community. This they seemed to
487 33 have been the first to teach. This good, however, we now know is spiritual and tangible, not the material so-called good.

*"Harmsworth Encyclopædia," p. 356.

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Epicurean School.—This antagonistic school, founded by Epicurus, 341-270 B.C., also endeavoured to give this practical guidance, maintaining that ethics is the proper study of man as being the path to true happiness. Both these schools, which were materialistic, teaching that the senses alone were the source of knowledge, became far more influential than previous ones. 483 32 54 22

Both the Stoics and the later Neo-Platonic School depended on the unaided strength of what they called the individual soul, namely, the human so-called "mind." 312 27 313 26

In those days there were numerous philosophers. Seneca* (A.D. 60), Plutarch (A.D. 100), and finally Epictetus† (A.D. 120) with Marcus Aurelius (121-180 A.D.), amongst the Stoics, the brilliant Lucretius (95-50 B.C.) amongst the Epicureans, and Sextus Empiricus (A.D. 250) of the Sceptics are perhaps the best known. Some believed in the old pagan gods, demons, etc., and that God manifested himself materially. The last of the pagan philosophers, Porphyry and Iamblichus, Neo-Platonists, grouped together in various combinations the four great principles laid down by Plato, viz., the supreme Being or the Good; the system of Ideas, the real things in heaven; numbers, or vibration and matter, the manifestation of thought or vibration. With the rise of the new school of Christian philosophers, with men like Origen, Athanasius, and Augustine, ancient paganism disappeared, being extinct in enlightened centres in 420 A.D., and in 529 A.D. Justinian shut up the schools of Athens. 218 39 477 26

These olden philosophers were most of them trying to elucidate the truth, and were, no doubt, of use in their way; although Mommsen says of the Greek philosophers that "the long series of philosophical systems that had come and gone, had accumulated huge piles of intellectual rubbish," and of the Romans, that "they were simply inferior scholars of bad teachers."

LATTER-DAY PHILOSOPHY.

Up to the present I have dealt with the earlier schools of philosophy, before they had begun to realise clearly the great importance of so-called "thought" and the difference between what is called objective and what is called subjective "thought." The former is a belief in that of which we are conscious, being something external to our "consciousness," and material; the latter is a belief in that of which we are conscious as being only an impression in our so-called "mind," having no other existence, real or otherwise. Both now turn out to be false "mental" impressions, or ethereal vibrations, material and entirely illusive. 135 11

For years, philosophers have argued as to these two methods of obtaining knowledge, the subjective and objective.

Bruno, 1550, Burnt at Rome, February 16th, 1600.—This philosopher taught "that space is infinite, filled with self-luminous and opaque 48 37

* One of his sayings was "To obey God is freedom."

† It was he that said "It is not things that disquiet us, but our opinions about things."

worlds, many of them inhabited, this correct statement being his capital offence. He believed that the world is animated by an intelligent soul, the cause of forms, but not of matter; that this lives in all things, even such as seem not to live. He nevertheless thought that matter and the soul of the world together constituted God.

Jacob Boehme, 1574-1624, the great mystic and father of German philosophy, was only a working shoemaker. His keen intellect was spent in deep and original thought, and he had a marvellous knowledge of the truth. He wrote: "Blessed art thou therefore if thou canst stand still from Self-thinking and Self-willing, and canst stop the Wheel of thy Imagination and Senses; forasmuch as hereby thou mayest arrive at length to see the great Salvation of God, being made capable of all Manner of Divine Sensations and Heavenly communications. Since it is nought indeed but thine own Hearing and Willing that do hinder thee, so that thou dost not see and hear God. This thy Willing moreover stops thy Hearing. And having brought thee hither, it overshadows thee with that which thou willest; it binds thee with thine own Chains, and it keeps thee in thine own dark Prison which thou makest for thyself; so that thou canst not go out thence, or come to that State which is Supernatural and Supersensual."

Of him Emile Boutroux writes: "Inner experience and reflection are, once for all, his true means of investigation. True, he was an illuminate; his meditation was a prayer; his discoveries, divine revelations."*

Descartes, 1596-1650.—This theologian, who was also a profound philosopher and mathematician, was forced by the contradictions of knowledge gained materially—through sense impressions—to believe that the true starting-point of knowledge was subjective, that is to say, in "mental" reasoning or thought. He stated that the only safe ground was the knowledge that he existed. "I think, therefore, I am." Thought he regarded as without an equal, and Huxley affirmed that his system was the very soul of contemporary philosophy and science. His dream has now been realised—namely, how by thought to preserve mankind from illness and disease, even from the debility of old age. To-day the "Gazette d'Anvers" would not have announced his death, as it did, as follows: "In Sweden there has just died a fool, who said that he could live as long as he wished."

Spinoza, 1632-1677 (see footnote, page 500).

Locke, 1632-1704, on the contrary, in reaction, stated that the only reliable knowledge was obtained from the senses, although he believed in spiritual assistance and revelation.

Leibnitz, 1646-1716, the discoverer of the Differential Calculus, who tried hard to bring about a union between the Catholic and Protestant Churches, stated that Spirit was the only reality, and truly thought that the knowledge of the material world was knowledge of the spiritual world seen "confusedly and under disguise," and that God was "universal harmony." He believed the material world to be the best possible world, and that evil merely increased the good by contrast.

In his famous theory of optimism, the world is by no means represented as perfect; it is only the best of all possible worlds, the best the Creator could make out of the materials at hand. In recent times Mill showed a marked preference for this view.

Leibnitz was deterred by theological scruples from accepting the theory of gravitation, which appeared to him as a substitution of the

* "Historical Studies in Philosophy."

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action of physical forces for the direct action of the Deity. Agassiz, who advanced along "the pathway leading to divine Science," but dropped from his summit, made the same comment with regard to Darwin. He regarded it as a fatal objection to the Darwinian theory that it appeared to substitute the action of physical forces for the creative action of Deity. In his "Essay on Classification," he regarded every organic form as a concrete thought of the Creator, interpretable by the human "mind." This shows how close in theory he was to the truth, and yet how far away he was from the knowledge of Truth as Mind and its manifestation. 85 1 57 37 154 29

Berkeley, 1685-1753, Bishop of Cloyne, whilst putting forward a metaphysical view of the world, and stating that there exists nothing but man's thoughts of things, was, as Huxley called him, a "mixed logician." Mr. Oldroyd has said that "Christian Science is Berkeleyism run mad," but his system was only semi-metaphysical, practically pantheism. Berkeley wrote: "Although our sensations are wholly subjective, we do not deny an independent reality of things." He also said that there was "no substance of matter, but only a substance of mind termed spirit; that there are two kinds of spiritual substance, the one eternal and uncreated, the substance of Deity; the other created, and, once created, naturally eternal." He fell from the sublime to the ridiculous by recommending tar water as a panacea for all human ills. He had not seen the fundamental Principle, that all was divine Mind, God, and not the limited human sense wrongly called mind; consequently he could not keep his practice on a level with his theory. 19 32 497 29 496 35 496 3 88 37 34 23 93 38 134 17 154 29

Hume, 1711-1776, the great historian and political economist, followed on, and showed by clear thinking that what Descartes claimed, namely, that man was able to gain knowledge subjectively, was true. He showed that Locke's objective method was a failure, as we could not find either substance or cause amongst the objects of experience, and, in fact, threw doubt upon all the sciences, doubting the possibility of obtaining knowledge by the objective world altogether. He is better known as a religious sceptic, because of his attack upon miracles, and has usually been considered a materialist. He recognised that "what is incorruptible must be ungenerable."

In Huxley's life of Hume, he says: "It is hardly necessary to point out that the doctrine just laid down is what is commonly called materialism. But it is nevertheless true, that the doctrine contains nothing inconsistent with the purest idealism." 167 11 76 37 551 29 68 7 84 3 81 6

Kant, 1724-1804.—Then came the great Immanuel Kant. He condemned the view of Leibnitz, holding that the material or phenomenal world was wholly different from the real, so that in knowing the material we did not know reality at all. He corrected Hume's scepticism, and showed that the inner activity of man, properly used, made science trustworthy. He went further, and whilst denying 497 32 24 37 60 12

intuitive understanding, or what Mars, a recent writer, calls "rational intuition," he showed that what we have called our
551 29 sciences, however sufficiently reliable for use, were not deserving
67 7 the name of knowledge in the true sense of the term. He thought it essential that all knowledge gained intuitively should be tested logically to show its credentials. This test, however, is not satisfactory, owing to the human being's imperfect grasp of true knowledge. Nor is it necessary. When we are working properly and gaining our know-
167 12 ledge intuitively, by the realisation that God is the Principle of all knowledge, and that therefore man has all requisite knowledge, nothing but what is true comes to us whilst, or even just after, praying in this way. The only true test of knowledge is its logical
233 7 results in one's life, and that of those with whom one comes in
59 14 contact. In this way we can now prove practically the truth of our purely intuitive knowledge.

Kant only recognised three-dimensional space. He, however,
85 13 recognised that time is simply one way of being conscious of "one
85 33 thing going before and another thing coming after something else," that is, as the consciousness of succession. Although he was close upon the truth, he did not quite reach it. Kant writes in his "Inaugural Dissertation": "By our sensibility we do not know the nature of things confusedly. We do not know it at all. Apart from our subjective condition, the object, as represented and qualified by
93 23 our sensibility, is nowhere to be found. It cannot possibly be found, since its form as phenomenal appearance is determined by those very subjective conditions." He taught nothing to warrant the assumption of the existence, that is to say, the permanence and
93 3 therefore reality, of matter, but taught exactly the reverse; as according to him the mind constructs through the imagination a
93 27 sort of hybrid world, the objects of which, while mental concepts,
21 19 yet partake of a material or sensuous character. This is the world
93 1 we seem to know through our senses. He recognised the relation between subject and object, and expressed the belief that Mind could not be known by man the human being; stating definitely that the phenomenal, or apparent, is all that we can see, and that from the very nature of our minds, we can never know reality. Kant
92 41 wrote: "And against other criticisms of the doctrine of Immortality, one may adduce the transcendental hypothesis; all life is
280 26 essentially only intellectual, and not subject to time changes, neither
18 39 beginning with birth nor ending with death. This world's life is
320 46 only an appearance, a sensuous image of the pure spiritual life, and
84 18 the whole world of sense, only a picture swimming before our
89 41 present knowing faculty like a dream, and *having no reality in itself*. For if we should see things and ourselves as they are, we should
280 21 see ourselves in a world of spiritual natures with which our entire
497 35 real relation neither began at birth nor ended with the body's death."

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Fichte, 1762-1814, who was dismissed from his professional chair at Jena under a charge of atheism, endeavoured to reconcile religion with first principles. He got closer to the understanding of the teaching of Jesus that "the Kingdom of God is within," by asserting 297 40
that all knowledge is of the inner self, and that whilst objective 167 12
perception seems to come from external source, it is really the creation of the thinker. He, however, also made the mistake of Hegel in not recognising the distinction between Mind, as perfect 25 12, 28
good, and the ethereal or so-called human "mind," although he saw 248 9
that subjective knowledge could not stand for reality. Like 25 14
Schelling and Hegel, he endeavoured to found a new philosophy 247 17
of the absolute on the morals of Kant.

Hegel, 1770-1831, Professor of Philosophy at Berlin, endeavoured 481 19
to further develop the Idealistic School started by Kant. He cor- 83 4
rectly regarded thought and thing, even thought and being, as one, 71 41
that is, matter as being materialised thought; and the so-called un-
folding thought in man as the coming to consciousness of objective 76 32
(so-called) reality. He refused to be satisfied with mere objective knowledge, and made more practical the unknown reality of Kant, although he mixed up Mind, God, and the human mind. He said: 25 12, 28
"Of the greatness and power of Mind we cannot think too highly." 153 39
He looked upon life as a progressive unfoldment of Being, the un- 57 12
folding in rational consciousness of all nature and all history towards the fulness of the ultimate Idea. This word he used as standing for the Reality, which is God, and looked at it as the final Cause or 34 7
the end. He said that through this unfolding "the implicit unity
of the subjective and objective is now realised, and this is the Idea." 57 15

Balzac, 1799-1850, in his "Louis Lambert" says that: "Specialism (seeing all) consists in seeing the things of the material world as 55 22
those of the spiritual world in their rational and consequential 137 28
ramification," and says that it "opens to man his true career and the infinite dawns upon him and he gets a glimpse of his destiny."

Lotze, 1817-1881, Professor at Leipzig, Göttingen, and Berlin, one 71 35
of whose favourite themes was the mechanical view of nature, started as a scientific man, and became a great Christian philosopher. 35 28
He believed as firmly as Kant in the goodness of God, and felt 55 7
deeply the failure of science to explain reality.

Schopenhauer, 1788-1860, the pupil of Fichte, following upon Hegel, constructed a philosophy of life based upon the collective will as cause. He looked upon the "will to live"* as the cause 494 1
of everything, and the material universe as its "objectifica-
tion." This, as far as it went, was perfectly logical. He consistently carried this to its inevitable conclusion, namely, the disappearance of the material universe with the cessation of the "will 98 15
to live" in a material universe. This is an instance of how really logical thinkers are much nearer to truth than is generally recognised.

* "The Science of Paul's declaration resolves the element misnamed matter into its original sin, or human will; that will which would oppose bringing the qualities of Spirit into subjection to Spirit. Sin brought death; and death is an element of matter, or material falsity, never of Spirit" (Misc. Writ., p. 201, line 10. Mary Baker Eddy).

This so-called "will to live" individualised is—

71 41 The individual human consciousness that apparently constitutes a material being, and—

The succession of thoughts coming to this human consciousness,

72 1 these thoughts being counterfeits of the true thoughts of God.

Human knowledge may also be expressed as thoughts coming into consciousness. As a matter of fact, there is only one thing in the

71 35 material world; that is, the apparent succession of thoughts or the

21 40 seeming action of thought in the material consciousness, and there is no difference between the human will to live and human knowledge.

Schopenhauer, as Drummond says, regarded consciousness as the hideous mistake and malady of nature. This is true of the material,

79 46 illusionary consciousness, the consciousness that allows the sinful

452 37 thoughts to enter, but not true of the real, Christ consciousness, the true self.

Schopenhauer recognised that there was something beyond mere human knowledge, and discerned the value of the Christian religion to those who were able to grasp it. He envied the attitude of the Quietists, and said: "Knowledge can deliver itself from the bond-

71 41 age of the will and exist purely for itself [this he considered the source of art]. Further, if it reacts on the individual manifestation of the will, it can bring about self-surrender," i.e., resignation, which is, he said, "the final goal, and indeed the inmost nature of all

297 36 virtue and holiness—and is deliverance from the world." Schopenhauer therefore exposed material existence as the manifestation of material evil which binds its victims, alias mortals, on the Ixion wheel of desire and ennui until the "will to live" is metaphysically denied and disowned. He recognised that the material person was nothing, the mere passing phenomena of the "will to live"; and although an agnostic, he recognised that the Christian religion had something of essential value, which it was perfectly impossible for him to fit in with what he knew of material existence. His philosophy made him a misanthrope of the bitterest kind, and joy

323 57 was almost unknown to him. He was so logical that the tiniest grain of truth would have turned the scale and opened his eyes to the vast outlook on reality.

MODERN PHILOSOPHY.

There are various schools of modern philosophy, of which I only refer to a few.

484 25 **Hedonism,** which says that the agreeable is the good.

Utilitarianism, or Universal Hedonism, which is a considerable advance on the above. The Utilitarian argues that it is good to be

153 1 happy, that happiness is the good.

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Perfectionism, another variety, argues that it is happy to be good, that perfect goodness is happiness. 246 35

Evolutionary Ethics, as propounded by Herbert Spencer, Darwin, Leslie Stephen and others, has already made that of Mill and Bain out of date. It may be called the evolution of Hedonism, tracing, as it does, the rise and progress of morals to man's sense of pleasure and pain. 497 37

152 14

Pragmatism.—This name, coined by Professor W. James, denotes an attitude of mind towards our ultimate beliefs in the light of their consequences. The following, by its founder, gives one main view of the doctrine propounded as an antidote to scepticism:— 49 39

"It is now seen that life and action are deeper than logical processes, that immediate premises are behind all inferences, that thought cannot begin until life furnishes the data, and that there is nothing deeper in conjunction or life than the fundamental needs, interest, and instincts of the mind." This is true of the Mind that is God. 18 17

All the great men of modern days have been very close to the truth. There are so many great thinkers that I can only mention about half a dozen.

John Stuart Mill, 1806-1873, an admittedly earnest truth-seeker, whom Gladstone describes as the saint of Rationalism, writes: "All appearance attests the strength of the tendency to mistake mental abstractions, even negative ones, for substantive realities." At the same time believing in the reality of matter, he was faced with the belief that God was not omnipotent, and wrote: "The only admissible moral theory of creation is that the Principle of good cannot at once and altogether subdue the powers of evil. We must save God's goodness at the expense of his omnipotence." This is the position into which the belief in the reality of matter has driven one of the best of modern philanthropists, a Christian Socialist and reformer, who teaches that God is improving mankind by means of matter, and that evil is not really evil, as it is necessary for the improvement, and therefore benefit, of mankind. 17 27 156 11 28 15 156 35 156 10

Huxley, 1825-1895, Professor at the Royal College of Surgeons, the Royal Institution, and the Government School of Mines, gave his life to the vigorous promulgation of what he regarded as truth, and had a passion for "absolute veracity." His teachings have been completely misunderstood by many. He called himself an idealist and followed Plato in his constant endeavour to discard the shifting appearances of our senses, and find truth. He considered metaphysics and physics as complementary, saying that: "They will never be completely fruitful until one united with the other.* At last they have been welded into one, by the elimination of physical misconceptions and the spiritualisation of semi-metaphysics. This spiritualisation is bringing forth much fruit. 7 35 477 7 487 27

* "Methods and Results," p. 181.

It is necessary to keep always clearly in mind the difference between false and true metaphysics, the metaphysics of the pure Mind
491 15 that is God. You will find that human semi-metaphysics harmonise with so-called natural science, and that they are identical. This
498 6 is possible, because neither is true, they are both a false sense of
71 22. 35 the real, dealing only with disappearing phenomena.

Huxley coined the word "agnosticism," meaning what turns out to be true, namely, that the mortal man can never know the reality. He said that the path which leads to the truth was, "that idealism which declares the ultimate fact of all knowledge to be consciousness, or, in other words, mental phenomena, and therefore affirms the highest of all certainties, indeed the only certainty, to be the existence of Mind." * He said that sooner or later we shall arrive at
76 29 "a mechanical equivalent of consciousness just as we have arrived at a mechanical equivalent of heat," † and he endeavoured to reduce what he regarded as the ultimate certainty, Mind, to terms of the uncertainty, matter, which he looked upon as "psychic stuff" or "mind atoms," something which we have no possibility of knowing. What a revelation it would have been to him had he recognised
182 33 the difference between the human so-called "mind," with all its faults and dissolving views of false phenomena, and the one Mind that is God, governing all manifestation. He failed, through
91 30 endeavouring to find truth in materialism, instead of following along the path of idealism, where he asserted "that only absolute certainty was to be found."

He admitted that sense and logic alone are utterly helpless, and did not make Kant's mistake, but recognised the influence of what has been shown in the female's complement of wisdom, namely,
244 18 intuition, which he called mother-wit, or inborn capacity of genius.

His philosophic position he has summed up as follows: "The key to all philosophy lies in the clear comprehension of Berkeley's problem—which is neither more nor less than one of the shapes of the
114 37
115 32 greatest of all questions, 'What are the limits of our faculties?' And it is worth any amount of trouble to comprehend the exact nature of the argument by which Berkeley arrived at his results, and to know by one's own knowledge the great truth which he discovered—that the honest and rigorous following up of the argument which leads us to materialism inevitably carries us beyond it.

"The more completely the materialistic position is admitted, the easier it is to show that the idealistic position is unassailable, if the idealist confines himself within the limits of positive knowledge.

And he adds, in conclusion: "And therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

* "Methods and Results," p. 191.

† Ibid., p. 178.

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Fiske, 1842-1901, the well-known historian, Professor of Philosophy at Harvard and St. Louis, was in his earlier days an agnostic. As he became wiser his agnosticism disappeared, and his last work was written to prove that science led irresistibly to the doctrine of immortality, although he thought there was no proof of the spiritual world.* 319 2

He wrote as follows: "The untrained thinker who believes that the group of phenomena constituting the table on which he is writing has an objective existence, independent of consciousness, will probably find no difficulty in accepting this sort of materialism. If he is devoted to the study of nervous physiology, he will be very likely to adopt some such crude notion, and to proclaim it as zealously as if it were an important truth, calculated to promote, in many ways, the welfare of mankind. The science [material] of such a writer is very likely to be sound and valuable, and he will tell us about Woorara poison and frogs' legs, and acute mania, and it will probably be worthy of serious attention. But with his philosophy it is quite otherwise. When he has proceeded as far in subjective analysis as he has in the study of nerves, our materialist will find that it was demonstrated a century ago that the group of phenomena constituting the table has no real existence whatever in the philosophic sense. For by 'reality' in philosophy is meant 'persistence, irrespective of particular conditions,' and the group of phenomena constituting a table persists only in so far as it is held together in cognition. Take away the cognising mind, and the colour, form, position, and hardness of the table—all the attributes, in short, that characterise it as matter—at once disappear. . . . Apart from consciousness, there are no such things as colour, form, position, or hardness, and there is no such thing as matter. This great truth, established by Berkeley, is the very foundation of modern scientific philosophy; and, though it has been misapprehended by many, no one has ever refuted it, and it is not likely that anyone ever will."

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He said of Kant: "His work was thus critical rather than constructive. It was to break up the hard and crude notions that man had of a solid, material world, wholly independent of spiritual presence, and to substitute for this the thought of an ideal world, which is for and of the spirit alone."

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Herbert Spencer, 1820-1903.—Spencer propounded what is called his law of evolution. He looked upon the universe as "but the progressive unfolding and evolution of a fixed quantity of force," Infinite and Eternal Energy, acting in the antagonistic forms of attraction and repulsion, and truly stated that from the constitution of the human "mind" (so-called) knowledge of noumena is impossible.

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Spencer, throughout all his works, regards as the All-Being, the Power of which "our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live, are but the workings."

* "The Unseen World."

He believed that his synthetic philosophy was consistent with either an idealistic or materialistic view of the universe, because we could reduce it to terms of mind or matter. In this he was correct as far as he went, because, as has been pointed out, all
83 4 phenomena can now be given in terms of "mind" (material
496 5 mentality) or in terms of matter, both being equally incorrect because there is no matter and only one Mind, God, good.

Dr. Beattie Crozier writes: "With Spencer, the universe with all
76 10 it contains is but the progressive unfolding and evolution of a fixed quantity of force in the antagonistic forms of attraction and repulsion; with Hegel, it is the same progressive unfolding, only of Being or Existence in general, with positive and negative poles. The truth is the same with both, namely, 'a continuous process of differentiation and integration,' as Spencer himself defines it.

"Any such system basing all phenomena as being simply the multiplex and complex phases of one universal fact—the redistribution of matter and motion—must inevitably and admittedly fail to throw any light upon the great cosmical mysteries of beginnings and endings."

Haeckel, b. 1834.—Haeckel, in "The History of Natural Creation," gives a picture of the evolution of species from an amœba to
71 35 man. In this he is unable to explain the force, which has started
71 42 this evolution, except by admitting spontaneous generation, which
480 33 is mathematically an impossiblity, as you cannot make something out of nothing. If spontaneous generation is admitted, then the material world must be a non-reality. He is thoroughly accurate as far as he goes, as he only recognises the material world and puts forward the evolution of life from the albumenoid compounds of carbon.

According to Professor McCabe, Haeckel admits that true Intelli-
21 18 gence is not to be found in this world of matter, and therefore we have only the untrustworthy senses to testify to their own existence. Only recognising the material, he writes perfectly correctly: "Just as the infinite universe is one great Whole . . . so the spiritual and moral life of man is part of the cosmos, and our naturalistic
35 17 ordering of it must also be monistic." By "spiritual" he can only mean man's "sense of the spiritual."

Montaigne's analysis of the beliefs of philosophers with reference to God* are interesting. Briefly it is this:—

478 21 Thales believed God to be a spirit that made all things of water;
479 1 Anaximander, that the gods were always dying; Anaximenes, that
479 8 the air was God, procreated and immense, always moving; Anaxagoras the First, that all things were conducted by the power
218 36 and reason of an infinite spirit; Alcmæon, that the sun, moon, and
479 12 stars, and the human soul were God; Pythagoras, that God was

* "The Essays of Michael Seigneur de Montaigne," translated by C. Cotton.

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sprinkled over the nature of all things from which our souls are extracted; Parmenides, that He was a Circle surrounding the heaven and supporting the world by the ardour of light; Empedocles, that the four elements were Gods; Protagoras had nothing to say on the subject; Democritus, that the images were Gods; Plato divides his belief into several opinions, he makes the world, the heavens, the stars, the earth, and our souls, Gods; Xenophon reports that Socrates was in perplexity, saying at first that there is one God, and afterwards that there are many; Speusippus, the nephew of Plato, makes God a certain power governing all things, and stated that he had a soul; Aristotle at one time says that God is a spirit, and at another, the world; Zenocrates makes eight Gods, five amongst the planets, the sixth composed of all the fixed stars, the seventh and eighth the sun and moon; Heraclides Ponticus shifts in opinion, and finally deprives God of all sense, saying that God is heaven and earth; Theophrastus wanders in the same irresolute manner; Strato said that God is nature; Zeno says 'tis the law of nature commanding good and prohibiting evil, which law is an animal; Diogenes Apollonates, that 'tis age; Zenophanes makes God round, seeing and hearing and breathing, and having nothing in common with human nature; Aristo thinks the form of God to be incomprehensible; Cleanthes supposes God to be reason and various things, one the soul of nature; Perseus, Zeno's disciple, was of opinion that men have given the title of Gods to those who have been useful, and have added any advantage to human life; Chrysippus reckons amongst a thousand forms of Gods the men that have been deified; Diagoras and Theodorus flatly denied that there were any Gods at all; Epicurus makes the Gods shining and transparent, fixed between two worlds, and clothed in a human figure. 481 27 482 16 484 30 487 4 480 28 481 21 489 1

"God by God flits past in thunder, till His glories turn to shades:
God to God bears wondering witness how His gospel flames and fades.
More was each of these, while yet they were, than man their servant seemed:
Dead are all of these, and man survives who made them while he dreamed"*
(Swinburne).

The ideas of God to-day are almost as diverse as the ideas of the old philosophers. A large number of people, however, are now rejoicing in a practical, demonstrable understanding of God. These people find that this knowledge of God is an ever-present help in trouble, and capable of relieving themselves and others of all worries and troubles. 319 11 106 42

The following extract from the writings of Dr. Franz Hartmann gives an idea of present philosophical views: "Man is a materialised thought; he is what he thinks. To change his nature from the 71 41

* "The Altar of Righteousness."

137 26 mortal to the immortal state he must change his mode of thinking; he must cease to hold fast in his thoughts to that which is illusory
76 33 and perishing, and hold on to that which is eternal. But who but the
135 31 enlightened can hold on to a thought? Men do not think what they
173 15 choose, but that which comes into their mind. If they could control
174 11 the action of their minds, they would be able to control their own nature and the nature by which their forms are surrounded.

301 4 "There is no god, no saint, and no man in whom we can put any confidence, faith, or trust for the purpose of our salvation, except the
308 34 power of the divine principle acting within ourselves. Only when man begins to realise this truth will he begin his infinite life, and step from the realm of evanescent illusions into that of the permanent truth."*

Through divine Principle, ever-active, omnipresent Mind, God's man will always be in direct touch with that individuality through which he will receive the idea he needs at any time. Hence the brotherhood of man and his perfect environment when governed by divine Principle.

* "The Life of Paracelsus," p. 197.

Spinoza, 1632-1677 (see page 490), the so-called pantheist, whom Novalis calls a God-intoxicated man, claimed complete freedom of thought and belief in the interests of true piety. Hume speaks of "this famous atheist" and his "hideous hypothesis." This is a very good instance of how the mass often jump at conclusions with regard to the ideas of those who are too much in advance of them. It may even hound them down with much yelping, regardless of the possible truth of the ideas, and the world may build upon their backs a Tower of Babel ultimately to be overthrown and act as a pedestal on which the truth decried rises to post-mortem fame.

Spinoza tried to look at life from a mathematical point of view and to free his views from bias. "The inclusion of the finite—the illusion of sense . . . in the eyes of Spinoza, is the source of all error and evil to man. On the other hand, his highest good is to live the universal life of reason, or what is the same thing, to view all things from their centre in God, and to be moved only by the passion for good in general, 'the intellectual love of God'" (Edward Caird, D.C.L., D.Litt.). To the heat of passion he had only one advice: "Acquaint thyself with God and be at peace." "Love to an object that is infinite and eternal fills the soul with a changeless and unmingled joy" was one of his statements. He also said: "I assert expressly that the mind [the human mind] has no adequate conception either of itself or of external things, but only a confused knowledge of things."

He pointed out that unless we knew God we could know nothing else. God, according to him, is Pure Being, the underlying Principle of all particular forms, containing them within Himself in their entirety. He truly said that "all limitation is negative," and that "by denying the negative we reach the affirmative," the "unconditioned [unfettered] being which alone truly is." "Evil is not something positive, but a state of privation . . . . only in relation to the intelligence of man" (Epist. 32). When Blyenbury accused him of making God the author of evil, he answered that evil had no existence for God. Brought into contact with the idea of God, all ideas, he points out, become true and adequate by the removal of the negative and false element. "Nothing that is positive in a false idea is removed by the presence of truth as such" (Eth. iv., 1). This view of his is expressed by Edward Caird as follows: "Spinoza . . . . says that whatever reality is in the finite, is of the infinite. But he is unsuccessful in showing that, on the principles on which he starts, there can be any reality in the finite at all" (Article on Cartesianism, Ency. Britt.). Naturally, he could not do this, as the finite is a false sense of reality.

These statements had comparatively little effect in the world, because he had no knowledge of how practically to apply them and so demonstrate their truth. This deep thinker presents a glaring instance of a world's misjudgment of one far in advance of his age. He failed, as he had not a purely metaphysical basis.

APPENDIX VIII.

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SOCIALISM.

"Citizens, would ye be free? First of all, love God, love your neighbour, love one another, love the general welfare; and if ye have this love and union among ye, true liberty will be yours" (Savonarola). 242 35

There is another great class of thinkers called Socialists. This is a bad term, because its true meaning has been clouded by the action of those, wrongly called Socialists, who have departed from the spirit of true Socialism. It has been said: "I believe in the Socialism that gives; I do not believe in the Socialism that takes." This may almost be taken as a definition of true and false Socialism.

We can all give help through our thoughts, especially those who are not hampered with the accumulation of wealth stored up in decaying structures by ignorant selfishness. 315 21 314 29

"A recognition of the fact that the real *ego* in every man is Divine would be the golden key which would unlock the most puzzling of the social problems of the age"* (Archdeacon Wilberforce).

The only true Socialist is the spiritual being in heaven, where we have true communism, the communism of divine Love, essential for our common good. 58 2

Amongst the Socialists are thousands of splendid men and doubtless women, earnest thinkers, who are devoting, and in some cases sacrificing their lives in the attempted amelioration of the lot of their fellow-men. Many of these are called agnostics and even atheists, because they are too logical to accept the orthodox view of a God who allows, and therefore legalises evil, if even He does not actually create it. Nor can they accept a religion which offers no infallible remedy for, or even adequate relief from, the appalling misery and terrible injustice that confront us in every class of society throughout the world. 29 19 23 18 27 33

A good instance is Mr. Robert Blatchford, whose writings have had a very large circulation.† Mr. Blatchford does not deny

* "Mystic Immanence," p. 27.

† Since this was written Mr. Blatchford has come more to the front, owing to articles with regard to Germany. These articles, however accurate, can neither avert nor bring on war. Any result following upon such statements, is only apparently due to them. What is liable to happen, already exists as so-called thoughts, which, as the Bible shows, are predestined to come into action at their appointed time, unless they are destroyed by right thinking. Our work is to destroy these thoughts and so protect mankind. Even the attempt to do this must result in partial, if not total, reversal of the lot of those poor unfortunates 525 38 * 321 25 314 22

the existence of God. He states that man is essentially good in himself, and is gradually evolving into a more perfect state of being. This, he believes, will be brought about by organising society on a co-operative material basis, thus putting an end, on the one hand to large accumulations of wealth amongst a few individuals, and on the other to the frightful suffering and poverty existing amongst nearly one-fourth of the total population.

Mr. Blatchford's objections to the Christian religion are summed 29 31 up in this statement: "If God is responsible for man's existence, then God is responsible for man's acts." This is perfectly logical and absolutely true. We have now attained to the certain know- 27 1 154 35 ledge that God could not have made the material, sinful man as we see him. God, the Principle and therefore source of all good, cannot make a mistake or create anything unfinished or imperfect, or be capable even of thinking of anything imperfect. The only logical 25 20 deduction from this is, that the material, sinful man is unreal, or of man's invention, because not only, not of God's world, but not made by God.

"God's in His Heaven—
All's right with the world" *

(R. Browning).

The sole responsibility for the acts of the sinful, mortal man, rests 25 15, 27 therefore upon the false concept called man's thoughts. The more closely we face this most uncomfortable question, the more certain do we become of the fact that each man of us, besides being his 25 10 own evil genius, is also jointly responsible with all mankind for all the evil apparent in the world!

Ignorance is now no longer a possible excuse for this terrible nightmare, and prejudice and apathy can maintain for a very little while longer their unworthy, selfish, and most unfortunate stand- 45 9 point, for "Knowledge is now no more a fountain sealed," and darkness is being rapidly and finally wiped out in the universal noon of infinite light.

Many Socialists are Determinists. These believe that man

whose destiny it otherwise would be to fall under the mailed fist of Assyria. 282 20 The events of 721 B.C. will not again be repeated in full in its final repetition in the dream, as far as its disastrous results to Israel are concerned, for when "The Lord hath performed his whole work upon mount Zion and on Jerusalem [or a body of deep enough thinkers know how to think rightly], I will punish the fruit of the stout heart of the king of Assyria, and the glory of his high looks. For he saith, By the strength of my hand I have done it, and by my wisdom; . . . Therefore shall the Lord . . . under his glory . . . kindle a burning like the burning of a fire. And the light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day." For "Israel . . . shall stay upon the Lord, the Holy One of Israel, in truth" (Is. 10, ver. 12, 13, 16, 17, 20). In other words, the knowledge of the truth that is here presented may result in the destruction of all the evil thoughts that would otherwise appear in the form of trouble both to England and 525 38 Germany, "the rod of mine anger" (Is. 10, ver. 5). The Rev. R. Douglas thinks that the Germans are men of Judah, and that the Jews are chiefly Idumeans. This shows how difficult it is to follow the early developments of nations. The only method of doing this properly is to be inspirationally led, and then to check the resultant information in the ordinary way.

* "Pippa Passes."

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is a creature of material heredity and environment, that he has no free will, and is not responsible for his acts, good, bad, or indifferent. This also is perfectly true, and will remain true until man learns how to think rightly. Every evil act brings its own punishment upon the perpetrator, every bit of good equally ensures its own reward, and the evil thinker, and therefore evil doer, must be continually punished until he learns how to think rightly and ceases sinning. This right method of thinking can destroy any evil hereditary tendency, and lift one out of any evil environment. It is absolutely scientific and certain in its results. 173 20 | 176 12 | 144 37 | 217 17 | 251 15

It is evident that all our troubles can only come from what is called wrong thinking; regarding as real fact what is wholly material theorising. Now Socialists, individual or collective, equally with all would-be reformers, have at hand a complete and perfect remedy. A union of religion and science has now dawned upon the world which will not only lift them, but all their fellow-creatures, out of the quagmire in which they find themselves, into a present happiness hitherto undreamt of. 129 35 | 154 13 | 507 39

We now have a religion that is practical, which helps on every forward movement of the day, and not only does this, but gives each one the power, and immense happiness, of helping one's fellow-men out of any trouble, however seemingly bad. 233 7 | 233 28

WOMEN'S RIGHTS.

Another branch of this Socialistic movement is now before the public,* namely, the endeavour being made by women to obtain their rights—an equal vote with men. Let me at once say that I am entirely with them in my desire for the real result for which they are sacrificing themselves. My first public speech, about thirty years ago, was made in favour of women's rights. Thinkers must be entirely at variance with them as regards the means they adopt.

If you attend a meeting in favour of women's votes you are apt to find that the major portion of the time is taken up with complaints of the action of the Government, and the cruelty being meted out to women. Instead of dwelling on women's rights, they dwell on men's imagined wrongdoings. This simply intensifies the thoughts appearing, and makes things seemingly worse. Remember this apparent action of human thoughts is merely seemingly caused by the temporary but universal consent to the present-day theories—which consent constitutes the only law—of evil action. Wrong views are the cause of the wrong doings, and intensify themselves on the so-called mind of the people picturing them, and so hypnotise the victims, who consequently harm others, and therefore are harmed themselves. If suffragettes would only spend an hour a day for six weeks in learning how to think rightly, and would dwell on men's rights, the divine rights, of the real men— 77 28 | 253 10 | 105 41 | 39 43

* This was written in 1910.

as already mentioned, I admit no essential difference between men and women — the present agitation would soon be at an end. I believe that the result would be that women would then find themselves with votes at once, because true justice would be brought about, and the influence of true womanhood is always for good. The result of the suffragettes' working in the right way would certainly be to bring about what is best. This is all that the most insistent could possibly desire.

If these social reformers had seen, as I have, over 2,000 people howling, and then have seen the whole of the savage wrong thoughts
295 11 disappear, and happiness come into the faces within a few seconds, through one individual alone turning in thought to God, and realising
308 33 the actual presence of God, divine Love, filling all space, they would never again try to meet brute beast with brute beast. Instead of only fighting for a detail in a local centre, they would find
313 19 that they were a power, a divine power throughout the world.* This
534 3 power would not be limited to one direction, but would be exerted in favour of every movement that comes into the panorama of human existence, for the amelioration of the conditions of the
295 42 human race. This is a present possibility. Do not lose a moment. Begin now and prove the omnipotence and availability of God.

The Most Powerful Force.—Because it is a demonstrable fact that woman, "the highest species of man," is the clearest channel for the most powerful force acting on earth to-day, it is obvious that unless rightly directed, it is the most dangerous.

In this dawn of the so-called "mental" era, accompanied as it is by greater knowledge of ethereal phenomena, that removes all restraints of material limitations as easily as a butterfly leaves its chrysalis casket, giving to each one the power and authority to "be a law unto himself," it will be quickly found that it is the female lawgiver who has to be reckoned with in the near future.

This discovery by the mass, of what is well known already to the few, will not come in consequence of any possible parliamentary position of authority, but should that position accompany this inevitable discovery, where is to be found the school in which the woman of to-day can qualify for her high office?

I unhesitatingly affirm that the school of the great Principle of
306 21 right thinking can alone fit her to use aright this tremendous and newly found responsibility, and it alone can teach man how to protect himself from a new danger, greater than he has ever faced before. This Principle alone can teach man how to duly appreciate and benefit by a greater help than he has yet found, the
245A 23 help of true womanhood in the attaining of a perfect understanding of the one Mind. The greatest, because most scientific, stateswoman in the world in our own times has said: "One on God's side is a majority." And it may be added in elaboration of that great scientific Declaration of Independence that this ONE is the spiritual offspring

* "The Lord giveth the word; great is the company of the women that publish it" (Ps. 68, ver. 11. Translation by T. J. Hussey, D.D., and other commentators).

of a perfect union of male and female qualities. This can only be seen abroad upon earth where Love and Unity demonstrate the intelligent recognition of the science of the equality of sexes, bringing mutual co-operation in higher planes of action.* Under such happy circumstances, where highest spiritual intuition and love, expressed by woman, and uplifted wisdom and strength, expressed by man, are found joined in mutual obedient worship 245c 6 of one God, then the harmonious manifestations and demonstrations of Truth and Love will prove that the earth is indeed and in truth filled with the knowledge of God, as the waters cover the sea. With male and female qualities united and co-operating in wise rule, there will be no longer any need for material laws of limitation, for "the government shall rest upon" man's shoulder, and he shall be called "the Prince of Peace."

THE FALSE AND THE TRUE.

The following lines, written by an esteemed friend of mine before we had met and before he had gained some scientific knowledge of life, express well the struggle of a logical thinker, emerging gradually through the seeming clouds of false, material sense. All human so-called minds are, like the curate's egg, however, only apparently "good in parts." Rising after each fall, braced to meet the next battle with evil, he ultimately reaches the final magnificent conclusion that all that is worth anything in man is of God:—

"A DUAL EXISTENCE."

I'm a man with a dual existence—I mean in a mental way,
A cloud of magnificent colour, hid behind indefinite grey;
A monster of strange contradiction, a mixture of discord and song,
With feelings that point to the right way, and actions that lead to the wrong.
As hater, none can be more bitter; as lover, none can be more true;
I cling to the old-fashioned methods, yet welcome with gladness the new;
Life's sorrows I swallow in doses, its sweets I consume at a gulp;
Get sometimes the juice of its orange, at others the pips and the pulp.

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I have pride; 'tis the pride of the poor man—a pitiful pride at best,
And with fears of the future before me, yet long for the coming rest;
I ache for the hour of midnight, but at midnight I ache for the morn;
Rejoice in the fulness of gladness—yet lament that I ever was born.

* The evolution of woman may be recognised on reading the following descriptions of them. St. Chrysostom says: "They are a necessary evil, . . . a diabolical calamity, a domestic peril." St. Jerome says: "She is the gate by which the devil enters . . . woman is a fire, man the tow, and the devil the bellows." St. Anastatius says: "She is . . . a laboratory of devils, . . . a guide leading to darkness, a teacher of all evil." St. Maximus calls her "a malicious evil beast." St. Bonaventura speaks of her as "a keen and sharp edged sword in the hands of the devil."

I would compass the stars above me, and fathom the depths of space;
Inhabit the planets with fancies, and the astral systems trace.
Pierce deep the arcanum of Being, and its mystical knots untie;
But wonders lying open around me, I pass them unheeded by.
I aim at the Glory of Greatness, but not for the breath of the crowd,
And value not fame and its flourish, because it is blatant and loud;
But the soul that can understand me is the goal I hope to find—
Not for glory or adulation, but the grasp of a mind to Mind.

* * * * *

As weak as a straw in my own straits, but a tower on which *you* may lean;
As brave as a lion in danger; but, oh! so afraid of a scene.
In some things as wise as a serpent—in others as dull as an ass,
In some ways by none to be fathom'd—in others transparent as glass.
I'm bad, but I try to be better, and pray hard to be better still,
That my instincts may lead to reason, and my impulse give way to will;
And I manfully plod on skyward, that the heavenly heights may be crowned,
But scarce have I trodden the stairway I tumble pell-mell to the ground.
The warp in the main is a good one, but oh! I'm afraid of the weft;
With head ever turned to the right path, and feet veering round to the left;
I *must* seem to others a strange man, and even to me it is odd—
Of my whole, part is claimed by the devil—the best of me's owned by God.*

H. J. SNELL.

THEOSOPHY.

"Who seeks for Heaven alone to save his soul
May keep the path, but will not reach the goal,
While he who walks in love may wander far,
Yet God will bring him where the blessed are"

(H. Van Dyke).

There is a large band of theosophists, deep-thinking men and
45 9 women, reaching out towards the truth and believing that there is
477 7 no religion higher than Truth. The best of them recognise that there is a body of truth which forms the basis of all religions, and which cannot be claimed as the exclusive possession of any. This they would call the truths of theosophy. Members of the Theosophical Society study them; when they live them they are theosophists. They recognise and endeavour to bring about the brotherhood of man without regarding race, creed, sex, caste,

* "Plays and Poems," p. 201.

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or colour, and believe in mutual and universal toleration. The objects of the section in England, under Mrs. Besant's leadership, are also "to encourage the study of comparative religion, philosophy, and science, and to investigate unexplained laws of nature and the powers latent in man." The objects of the American branch, under Mrs. Tingley, are: "To study ancient and modern philosophy, and science, and to investigate unexplained laws of Nature, and the Divine powers in man." Both base their objects upon the underlying truth in the teachings of that extraordinary mixture, the human counterfeit called Madame Blavatsky.* This truth, namely, that the regeneration of mankind must be based upon the development of altruism, has kept the Theosophical Society alive. I do not know that I am maligning them when I say that the principal mistake of their system is that, instead of working solely to obtain a knowledge of God and of the spiritual man, it mistakenly encourages a study of the seeming powers of false mentality. This is because, although it may not be admitted, the system is, unfortunately, practically pantheistic, the only logical deduction from its teachings being that matter is intelligent. As all earnest thinkers must discover sooner or later, the more they investigate human powers the more dangerous they become, both to themselves and others. The ideals of Theosophy are high, but it has not recognised that what it terms spiritual, is really only an ethereal manifestation of human consciousness. A study and practice of the system does not develop the capacity to destroy sin, disease, and death, but rather induces and deepens the illusion of the necessity for a series of deaths, or so-called passings on into new phases of the dream of life in matter and a material universe. Theosophists known to me appear to have just as much trouble as their fellow religionists of the older schools, and console themselves by thinking that it is necessary and for their good. How different this is from the case of those who learn how to think rightly. Their troubles diminish in proportion to their knowledge, and ultimately cease altogether.

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It must be remembered that when using the term theosophist, I am speaking of the ordinary rank and file. The sect have no dogmas, and consequently hold very different ideas. Some of them are rapidly advancing towards a scientific knowledge of Truth, and the evolution of the Western theosophists during the last ten years has been very interesting to watch. They now recognise that knowledge of God is what is required, and are endeavouring to harmonise religion and science. They should become a large and powerful band of workers when, consistently following most of their own premises to a logical conclusion, they find and acknowledge such conclusions to be opposed to their present teachings, and turning to the Truth, realise the allness of the one

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* A reader of "Incidents in the life of Madame Blavatsky," by A. P. Sinnett, will be quite satisfied that the results which she obtained had nothing to do with departed spirits or superior beings, but were due to the action of her own mind. It is marvellous, that with a mind of this character, Madame Blavatsky was not morally far worse than she was believed to be. It speaks in the highest terms of her, that at times she led the self-sacrificing life that undoubtedly she did. It is no wonder that Mrs. Besant has written: "The rest itself is a thing, be it remembered, that we cannot do without, 'The tired and worn-out Manu (thinking Ego)' needs it" ("Reincarnation," p. 42).

155 1 Mind, God, infinite good, and its infinite manifestation, and
155 7, 14 therefore the non-reality of matter. Theoretically they admit this, but practically they do not.

115 41 **Reincarnation.**—Most of the theosophical results are explained by what I have already said. There are two that may be specially dealt with. The first is the doctrine of reincarnation. A lady once told me that she was certainly a reincarnation of Cleopatra. This was because of a most vivid dream, in which she was apparently sitting by the side of Anthony passing through the streets of a city during one of his triumphs. All the details were as real as if the scene was actually happening. Some years afterwards, passing through one of the buried cites that had been opened up, the thought kept recurring that there was something familiar about the city, but it was not until noticing an extraordinary gargoyle at the head of a column lying on the ground, which she recognised having seen before, that she knew she was in the city of her dream. She then tried to find details of the triumph, and several years afterwards obtained written accounts describing exactly what had been seen. The lady considered this a proof that she was a reincarnation of Cleopatra. But I am told that there are seven other ladies who claim the same doubtful honour. The reason for this is that it is
115 36 extremely easy to get in touch with the thoughts that constitute the earthly life experience of Cleopatra, as she was a strong thinker.*

I do not deny the fact that a dozen people in different parts of
122 9 the world, and without comparing notes, will all agree as to the identity of a given person in what they call their previous incarnation, or life on the material world. But it is clear from what has
101 5 been said that if a few strong thinkers—they should really be called
77 30 leading picturers—agree in any such belief the mass follows, and holds the same views. Elsewhere the material facts upon which the doctrine of reincarnation has been built are given, and it will be seen that their so-called "ego" does not return to this material world, and yet it will be found that theosophy has been nearer to what is happening in the material world than ordinary theology. Some followers of old theology, resting on a wrong concept of Spirit, are beginning to believe in theosophy for want of a better theory. The world is hungry for the truth at all costs.

See Note K on page 508. Mrs. Besant has written: "The proofs of reincarnation do not amount to a complete and general demonstration, but they establish as strong a presumption as can, in the nature of the case, exist."†

Theosophy teaches that what is called death is a passing into an astral world, from which man advances into a second world, and so on until he reaches the highest possible state. He then begins to come back again through these different worlds, being ultimately again born upon this planet as a child, the "soul" finding itself in a new physical body! This mistaken belief has grown up from facts that have been referred to, namely, that the human "mind" fits
78 19 into the body and can be seen when it is separated from that body. This human "mind" is what they call the astral body, and when the

* Since this was written the editor of the *Occult Review*, has said: "The number of Mary, Queen of Scots, and Cleopatras, who are reincarnated simultaneously at the present time is simply legion."

† "Reincarnation," p. 48.

theosophist speaks of working on the astral plane, this only means that he has the power of causing his human "mind" to leave his human body and move about in a state of consciousness separated from it. This, so far from being an advance upward into eternal and spiritual realities, is a dangerous and incomplete human method of working, leaving the body unprotected and liable to all sorts of accidents. The theosophists recognise this and say that the necessary preparation must always include high moral development. Even this will not prevent the evil results of broken law. Working in the way Jesus the Master worked, no such danger can arise. 130 1 / 131 43 / 131 45

Mrs. Besant has said: "Oh! by and by you will all be saying that it is obvious that there must be an ethereal replica of man's physical body, interpenetrating it, and it is only because we theosophists explained it so badly, that you did not accept it at once. And I daresay there's some truth in that." * This "ethereal replica" is the human so-called "mind." 132 7 / 17 46 / 78 17 / 128 33 / 129 6

The rest of the theosophical system has gradually been built up through the fruitless attempt of strong thinkers to find a theory into which all seeming facts will fit. They then unconsciously impress their strong beliefs upon their followers. 255 18

Theosophists, being open-minded, and basing their belief in reincarnation largely upon it being, as Mrs. Besant says, "the only explanation that is not absurd upon the face of it," it will be interesting to see their rapid development now that they are recognising the truth.

Mahatmas.—Mahatmas are thought by some to be beings who, having left this world, are consecrated to the helping of suffering humanity. The belief in them is largely due to the fact that the material mind can obtain knowledge of material facts, materialise objects, etc., and if the person doing this has a strong enough belief that the objects are brought by some attendant spirit who helps them, everything in connection with the appearance of the things will agree with this theory. The person in some cases will even see parts or the whole of the Elder Brothers or Masters as they are called, who are believed to bring the things. Similar phenomena are obtained by spiritualists, theosophists, witch doctors, and by many other sects in many different parts of the world, all of whom have different theories to account for the results. 260 39 / 262 1 / 261 13, 35 / 260 35 / 259 4 / 260 33

Although it is interesting to note the advancing trend of modern thought, we cannot but endorse what Browning so ably expresses in the following words:—

"Oh! The little More,
And how much it is!
And the little less,
And what worlds away."

* "Theosophy in Questions and Answers."

APPENDIX IX.

"CHRIST AND CHRISTMAS,"*

DIVINE PRINCIPLE AT WORK.

A little time after "Christ and Christmas" was published, Mrs. Eddy withdrew it as being in advance of the time.

The author's own estimate of the importance of this allegorical work may be gathered from her following words: "Advanced scientific students are ready for 'Christ and Christmas,' but those are a minority of its readers" (Misc. Writ., p. 308). In another passage she refers to it as being "hopelessly original," thus implying that it is hopeless to expect to gain its real meaning by approaching it merely from the ordinary view-point. Speaking of the illustrations she says: "These refer not to personality, but present the type and shadow of Truth's appearing in the womanhood as well as in the manhood of God, our divine Father and Mother" ("Questions and Answers," Misc. Writ., p. 33, line 8).

Later on it was again issued, and nine editions have now been published, the last being final and complete.

Each edition is an advance upon the previous one; not that the letter-press has been altered, but the eleven pictures that are interspersed with the poems have presented a story which in each edition was easier to read. This story is the evolution of spirituality, and can be read closely by examining the pictures, when small, minute figures of all kinds will be found. A magnifying-glass is sometimes necessary.

The last picture, which points out what has been taking place during the last year or two, and is about to take place now, is full of small figures of every kind.

Mrs. Bill, to whom this discovery was due, has asked me to eliminate, in this second edition, what she had written on the subject, and this has been done.

The deep inner truths contained in "Christ and Christmas," and other works written by Mary Baker Eddy, do not of necessity depend upon any direct intention on the part of the artists, so far-reaching is the action of Mind in its self-manifestation. All truth rests upon an unalterable, ever-operative divine Principle. Grant, in his "Numerical Bible," quotes the following statement from Murphy: "All the marks of order lying on the face of a narrative [or any graphic expression of thought] point to a deeper order of nature and reason out of which they spring."

When certain objects are brought together, in order directly to convey an allegorical significance, we can be certain that all the inner meanings will bear their impress of the same intent. The gathering of the ice particles together as they form geometrical representations of leaves, flowers, etc., on a window in frosty weather is another illustration of the impression of this impersonal and universal so-called law of nature at work. There is always more than appears on the surface, and Mrs. Eddy pointed this out when she stated that all she had written was at first little understood by her. As the understanding increased, so she was able to gather the wider meaning of the inspired words that had come to her waiting consciousness, to be proclaimed to an inquiring world. "When I wrote 'Science and Health, with Key to the Scriptures,' I little understood all that I had indited; but when I practised its precepts . . . then I learned the truth of what I had written" ("Harvest," in the "Independent," November, 1906).

* "Christ and Christmas: A Poem" (Mary Baker Eddy).
Pages 510 to 521 of the First Edition have been left out.

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It is obvious that however simple a statement, if based upon truth, it must be capable of infinite unfoldment. Whether the details of seeming present discordant circumstances and forthcoming upheavals of material organisation, as set out in "Christ and Christmas," and the elaborate unfoldment of the history of the highest spiritual church and humanity, were all consciously known to her or not, makes not the slightest difference to the facts as shown. There is the lesson to be read by anyone sufficiently spiritual and sufficiently in the habit of relying upon their realisation of God to enable them, like Daniel, to read the meanings of the writings on the wall that continually 159 15
appear throughout the whole material world to those sufficiently 108 28
enlightened to see them. Mrs. Eddy writes: "Scarcely a moiety, compared with the whole of the Scriptures and the Christian 158 44
Science text-book, is yet assimilated spiritually by the most faithful seekers; yet this assimilation is indispensable to the progress of 329 35
every Christian Scientist" ("Class, Pulpit, Students' Student," Misc. Writ., p. 317, line 14. Mary Baker Eddy). All premises based on truth must reach right conclusions, and all the intermediate steps must be equally accurate and capable of discernment from different points of view by varyingly developed degrees of spiritual perception. This shows the inestimable value of all writings and artistic expressions of thought where the talent has been consecrated in 239 6
an earnest endeavour to attain truth, as this brings into a more clearly focussed view the action of the omnipresent Principle always available for the benefit of man.

Organisation.—The concept of this must not be limited to one crystallised form. Mrs. Eddy carefully differentiates between a material organisation which accompanies the infant stage of a corporate body and the higher and steadily improving organisation formed in 526 13
different stages of an advancing understanding. The individual members bringing forth the fruits of Spirit, need no harsh despotic 349 36
control to force them into channels of which a higher intelligence prompts them to avail themselves gladly.

"Despite the prosperity of my church, it was learned that material organisation has its value and peril, and that organisation is requisite only in the earliest periods in Christian history. After this material form of cohesion and fellowship has accomplished its end, continued organisation retards spiritual growth, and should be laid off" ("Retrospection and Introspection," p. 45, Mary Baker Eddy).

"Material organisation is requisite in the beginning, but when it has done its work, the purely Christly method of teaching and preaching must be adopted. On the same principle, you continue the intellectual argument in the practice of Christian healing until you can cure without it instantaneously, and through Spirit alone."

"Whenever they are equal to the march triumphant, God will give to all His soldiers of the cross the proper command, and under the banner of His love, and with the 'still small voice' for the music of our march, we all shall take step and march on in spiritual organisation" (Misc. Writ., pp. 358 and 138, Mary Baker Eddy).

Let those reading the above, realise that man knows Truth and man loves Truth, and so gain the necessary knowledge, for the throes of the needful uplifting of church organisation are upon
241 10 us. "At the noise of the taking of Babylon the earth is moved,
102 2, 38 and the cry is heard among the nations" (Jer. 50, ver. 46).

The prophecies regarding the churches, especially the most spiritually advanced religious organisation, will be seen in the
359 7 messages to the house of Israel, delivered by Ezekiel. Especially in these will be seen the doom of all material rule and idolatry (chap. 6).

325 35 **Judge Not.**—When a man finds that to obey the recognised demands of divine Principle, and to do his best work for humanity, he is forced to subscribe to a higher law than that wielded by the
352 1 visible bodily organisation to which he belongs, it is not our business to judge his action, to voice evil, and hold up our concept of the individual for "green eyes to gaze upon." Thank God that there are some pure enough in thought, loving enough in action, thus to
356 3 sacrifice, if occasion require, even human prestige and reputation. The right thing to do is mentally to retain one's place in the organisation, until it is completely purified, otherwise death of the organisation would release the natural development of the spiritual activity it has endeavoured to bind in its fetters. Every man has to "work out his own salvation," and we have to look to the purification of our own evil thoughts instead of to the fancied beam in our brother's eye.

A writer in a recent issue of the "Christian Science Journal" says: "The history of mankind reveals that the preparation of an idea requires organisation in its earlier stages; and as Christian Scientists we must be ready for the time when we shall have outgrown the need of Church organisation. How long it may be in coming none of us can tell." We shall then demonstrate in our lives that spontaneous fulfilment of the requirements of divine law which must naturally accompany an understanding heart, true spiritual understanding. No temporary by-laws can be needed for those who reflect God's eternal government, man is self-governed" (see "Science and Health," p. 125, line 16. Mary Baker Eddy).

Material Church Organisation.—Mrs. Eddy, in "Fidelity," * gives us the history of this. "The cares of this world" are not "adequate to plead for the neglect of spiritual light, that must be tended, to keep aglow the flame of devotion, whereby to enter into the joy of Divine Science demonstrated. The foolish virgins had no oil† in their lamps; their way was material; thus they were in doubt and darkness. . . . It was midnight: darkness profound brooded over earth's lazy sleepers. With no oil in their lamps, no spiritual illumination to look upon Him whom they had pierced, they heard the shout, 'The Bridegroom cometh!'"

* Misc. Writ., p. 341, line 21.

466 4 †"Oil: Consecration; charity; gentleness; prayer; heavenly inspiration" ("Glossary, Science and Health," p. 592, line 25).

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At the first call from the watchers on the mount they exclaim: "Impossible! perhaps in a thousand years." When the second call peals forth, "coming out of the tombs, exceeding fierce, so that no man might pass that way," they cry out, "Art thou come hither to torment us before the time?" and "besought" truth's messengers to "depart out of their coasts" (Matt. 8, ver. 28, 29, 34). Again, this episode is repeated, and they say: Why worship in this church? Why not go elsewhere? Why destroy us? They "forget that others before them have "laid upon the altar all that" they "have to sacrifice, and have passed to their reward."* "The children of this world are in their generation wiser than the children of light; they watch the market, acquaint themselves with the etiquette of exchange, and are ready for the next move." † "The 'children of this world' listen to the voice of truth, and try to understand what is imparted to them. When, on hearsay evidence of individuals, they are told, 'Beware of their science, they are dishonest,' etc., discerning personality, they say, 'This is not Christian Science,' and are ready for the next move; onwards and upwards, into higher spirituality.

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337 44
353 17, 41

"Are we clearing the gardens of thought by uprooting the various weeds of passion, malice, envy, and strife? . . . The weeds of mortal mind are not always destroyed by the first uprooting; they reappear, like devastating witch-grass, to choke the coming clover. O, stupid gardener! watch their reappearing, to tear them away from their native soil, until no seedling be left to propagate—and rot" ‡ (Mary Baker Eddy).

147 21

"Self"-Denying Directors.—The material organisation of the church is purely typical of the bodily organisation of the human being. Christian Science teaches us first to obtain complete control over the body, maintaining its healthy conditions so as to demonstrate man's absolute independence of all material conditions. Later, the body, being merely a clog, has to be dematerialised, but this does not mean that the spiritual body, of which it is the false counterfeit, has to be done away with. So with church organisation, the human expression of which has to become of a more spiritual type, until it reaches perfection. Then the "self"-denying directors reach their full and rich reward.

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55 24

The Assyrians.—By tracing the word "Assyria" in the Bible, you can find, not only the troubles that are liable shortly to embroil Europe, but you can also trace the difficulties that surround the

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* "Fidelity" (Misc. Writ., p. 343, line 3). We must not, at this late date, be satisfied with the readings of truth that we have hitherto been able to gather. Mrs. Eddy commences the paragraph by saying, "Let us watch and pray that we enter not into the temptation of ease in sin," and ends it as follows: "Thought must be made better, and human life more fruitful, for the divine energy to move it onward and upward." "I shall be satisfied, when I awake, with thy likeness" (Ps. 17, ver. 15).

† Ibid., p. 342, line 28. ‡ Ibid., p. 343, line 22.

352 40 directors of material church organisation and the final history of the same. "The Assyrian monarchs bore sway over a number of petty kings . . . and this system . . . naturally involved the frequent recurrence of troubles."*

The first mention of Assyria in the Bible is as follows: "And the . . . third river is Hiddekel [this is, as Philo Judæus points out, the Tigris], that is it which goeth toward the east of Assyria" (Gen. 2, ver. 14). Philo Judæus writes: "For the translation of
452 17 the name Assyrians in the Greek tongue is 'euthunonte' [directors], and he has likened desire to a tiger, which is the most untameable of beasts."† The last mention is in Zechariah 10, ver. 11: "The pride of Assyria shall be brought down, and the sceptre of Egypt [evil] shall depart away." The only good directors are Life, Truth, and Love. Other directors have simply to endeavour to subordinate their temporary power entirely to the action of God. We must "support the directors," but this we can only do by living Christian Science.

221 7 **The Spiritualisation of the Church.**—What has now to be done away with as soon as possible, namely, when the thought of Church is sufficiently spiritualised, is the grosser part of the material organisa-
150 17 tion;‡ the exalting of the letter and the ignoring of the spiritual
349 10 demand thereof; the limiting laws of time and space emanating from
349 36 the few; the claim of a will other than that of God; the belief in the prestige of human personality; the tendency to number the people and separate the church from those who, while rapidly
353 16 advancing, are not eye to eye in the understanding of Truth. All these would delay the rapid advance of the building up of the real church, the purification of self and love of God and man. Such a love draws all men naturally into the fold, and, spreading throughout the world, knits all hearts together into one glorious whole, permanently pointing to the divine Principle governing it, and obeying one Master, one law, in the spontaneous fulfilment of the Golden Rule, the law of everlasting Life.

Speaking prophetically, Mrs. Eddy says: "Built on the rock, our
454 7 church will stand the storms of ages; though the material super-
454 16 structure should crumble into dust, the fittest would survive, the spiritual idea would live, a perpetual type of the divine Principle it reflects" ("Letter to the First Church of Christ Scientist, Boston," Misc. Writ., p. 141, line 4).

In the Apocalyptic messages to the seven churches can be found the same conditions of the human consciousness as are traceable in the seven days or stages of creation. Here also can be found the complete church history of human experience, as well as the material

* Smith's "Dictionary of the Bible," 1861, Vol. I., p. 131.

† "The Works of Philo Judæus," Vol. I., p. 69.

‡ "Jesus paid no homage to forms of church worship" ("Science and Health," 1st edition, chap. 2. Mary Baker Eddy).

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history of seven material churches of to-day, presenting, as they do, the final developments of good and evil in the last stages of the destruction of evil, begotten of ignorance, by truth, the offspring of good. In this way does the Revelator illustrate the entire history of uprising human consciousness, advancing towards dematerialisation. Each message has an individual as well as collective import, and that message can be heard by those who have open ears and eyes to hear and see truth without prejudice or opposition.

One of the best commentators of the Bible, writing a good many years ago, said that one of the interesting things was that at the end of the world the power of the Roman Catholics at Rome would be completely broken, but that Roman Catholicism (the thoughts of pride, tyranny, Phariseeism, cruelty and criticism, by which we are all more or less attacked) would spring up far worse than it had ever been before, and, extraordinary to say, it would spring up in the most spiritual Church of the day.*

We must recognise that the real final battle, when Spirit destroys evil, is to be fought in the highest religious centre, where the greatest good and the darkest evil are to be found amongst the mental workers and in closest proximity. Mrs. Eddy, with her marvellous foresight, has compressed the whole sad story in the following few lines, that appear as Greek to the beginner, but as accurately recorded throughout the whole of Bible prophetical history, unfolds with startling clearness to the advanced Christian Scientist: "Christian Science and Christian Scientists will, must, have a history, and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:— 355 16 150 12

"Traitors to right of them, 328 17
M.D.'s to left of them, 237 39
106 16
Priestcraft in front of them, 353 15
Volleyed and thundered! 354 31, 45

"Into the jaws of hate, 354 15
Out through the door of Love,
On to the blest above,
March the one hundred.† 275 21

* Unfortunately I read this many years ago and cannot lay my hands on the reference. I would be glad to have it.

† "Science and the Senses." Substance of address at the National Convention in Chicago, June 13th, 1888.

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APPENDIX X.

THE BOOK OF REVELATION.

"*Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand*" (Rev. 1, ver. 3).

The following will probably be sufficient to satisfy anyone as to
105 24 the writer of the Book of Revelation having been able to read thought. It would take too much space to give the reasons and proofs for the conclusions here set out. His prophecies with regard
285 22 to the present time are constantly being fulfilled. It must not be forgotten that the historical reading of Revelation is only one of
285 26 the series of literal fulfilments of these wonderful visions, now nearing their final completion.

The Seals.—The prophet shows in chapter 6 the period of peace about to take place immediately after the time in which he wrote. This is the white horse (the national emblem of the Roman State) period, lasting about eighty years.

Gibbon says: "The Empire was governed by wisdom and virtue, unstained by civil blood, undisturbed by revolution. This period, when the human race was most happy, extended from the death of Domitian to the accession of Commodus."

This peace could not last long, because the struggle, by means of
354 14 which Christianity overthrew Paganism, was a mere struggle of the material man's individual development against the demands of the
241 1 universal law of love, as taught by Jesus, and could not possibly
136 32 change men's minds, which still remained essentially pagan.

He then refers, in verse 4, to the assassinations that were going to take place; afterwards, in verse 6, to the grinding taxation during the pro-Consular period, when children were exposed to destruction, to save the cost of keeping them. Afterwards, in verse 8, to the famine and plagues, and the terrible times that took place from the reign of the savage Maximin, who began by putting to death about 4,000 of the upper class. During the "pale horse" period, lasting about seventy years, out of thirty-nine Emperors, or men claiming to be Emperors, one died of pestilence,

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two or three died in battle, and the rest were all assassinated. The fourth part of the world refers to the four parts called Prefectures into which the Roman Empire was then divided. Gibbon says of this period: "The Empire approached dissolution, every province was invaded by dissolute military tyrants. There was general famine and a dreadful plague, so that 5,000 persons died each day in Rome." It has been estimated that pestilence and famine, in a few years, consumed nearly half the human species in the Roman Empire. Even wild beasts invaded the cities, as foretold in verse 8. No wonder the seer writes in that verse: "Behold a pale horse: and his name that sat on him was Death, and Hell followed with him." Later, in verse 9, he refers to the Christian martyrdoms, and then, in verse 12, to the retribution that fell upon the Pagans, the "great earthquake." Then he deals with the time of 87 18
Constantine and the conversion of Rome to Christianity. In chapter 8, verse 1, he refers to the peace that took place thereafter, then to the fall of so-called Christianity, until it was little better than Paganism, when the Church had become as much an idolatrous sect, and as great a persecutor of true Christians as ever the Pagans 285 11
had been. Eusebius wrote: "Again the worshippers of God began to flee: again the open fields, the deserts, forests and mountains received the servants of Christ." Gibbon writes of this period: "A profane spectacle succeeded to the pure and spiritual worship of the Christian congregation; the smoke of incense, the glare of
lamps and tapers, and prayers directed to the bones and ashes of 461 31
Saints." Verse 5 refers to the attempt, in the time of Julian, to restore Paganism.

The Trumpets.—Then we come to the trumpets. Verse 7, chap. 8, describes the first trumpet, the invasion of the warlike Alaric and
the Goths, the descendants of Israel, in 396 A.D., and the slaying of 425 29
the Emperor Jovian and sacking of Rome, the "third part" of the things on the earth—namely, the third part of the Roman Empire, which had been divided amongst the three sons of Constantine, and is constantly referred to in this way. Even mothers then ate their slaughtered children, through stress of famine. Then verses 8 and 9, the second trumpet, deal with the desolating of the fertile Roman provinces in North Africa by the Vandals,* and the burning of the "third part of the sea," the entire Roman fleet by Genseric, by means of fire ships, the "mountain burning with fire was cast into the sea." Before sailing on Rome, which, with the assistance of the Alani, was sacked in 472 A.D., Genseric, when asked by his pilot what course he should steer, is said to have replied: "Leave that to the winds; they will transport us to the guilty coasts whose inhabitants have provoked the divine justice." Next, in verses 10 and 11, the third trumpet, he refers to the burning meteor of Attila, the king of the Huns, who, coming from "Wormwood"—"And the name of the star is called Wormwood" (ch. 8, ver. 11)

* Gibbon says: "A striking resemblance of manners, complexion, religion, and language seems to indicate that the Vandals and Goths were originally one great people. Pliny and Procopius agree in this opinion" ("Decline and Fall of the Roman Empire," chap. X., p. 422).

was commonly called "the scourge of God," and was a terrible scourge to the Roman or Western third of the empire, and more
531 35 especially to the "rivers and . . . fountains of water," in verse 10, the term used in Revelation for Northern Italy and Switzerland (see chap. 16, ver. 4)*. In verse 12, the fourth trumpet, he gives the taking of Rome by the Ostrogoths, or Eastern Goths, the descendants
413 6 of the tribes of Ephraim, Manasseh, and Benjamin, previously known
407 43 as the Getæ, and, under this name, for long Rome's fiercest
415 1 enemies. Through their instrumentality the "sun," "moon," and
420 28 "stars," the leading lights, of the third part of the Roman Empire,
428 3 were "darkened" when Theodoric, King of the Ostrogoths, reigned
427 9 at Rome. Procopious says that 100 millions were exterminated in
427 5 the age of Justinian by plague, war, pestilence, and famine.
425 34

In the 9th chapter the writer foretells the Saracenic invasion, of which he gives a detailed account, even showing the number of years from the start to its zenith, and the period of its decadence. Five months is the symbolic period of 150 years, a month in those days being thirty days, and a day being referred to by John as meaning a year. In the Bible a day sometimes, however, means 1,000
408 32 years. The star in verse 1 referred to Muhammad, usually spelt Mohammed, who taught the worship of one God as opposed to the worship of the multitudinous gods—idols, relics, saints, pictures, etc.—of the so-called Christians. The locusts out of the bottomless pit, in verse 3, were the hordes of Saracens which came along the side of the Dead Sea, which lies 1,100 feet below the level of the sea. In verses 7, 8, and 9 is given a detailed description of the appearance of the Saracens. The Arabians, with their long, flowing hair, polished steel cuirasses, and yellow turbans, the multitude of horses "running to battle" on the wings of their armies, are all described. Verse 4 gives almost in detail the address issued to the Saracen troops by the Khalif Abu Bekr, with reference to the forthcoming war against the Romans, who, on account of their prostitution of Christianity, he described as idolaters.

There is not much doubt that the absolute trust in the action of one God was the keynote of the unparalleled progress of the Mohammedan Empire, which, as Sale points out in his translation of the Koran, "in less than a century spread itself over a greater portion of the world than the Romans were ever masters of." Had they only known how to pray aright the star would not have fallen
18 2 "from heaven unto the earth" (ver. 1). Unfortunately they mistook
25 12, 13 the action of the human mind for that of the divine Mind that is God.

Then comes, in the 15th verse, the loosing of the four angels
6 32 "bound in the river Euphrates," or the four great waves, the
531 40 Turkish hordes, Tartars, Moguls from the Steppes of Turkestan, and the Ottomans, under the command of four leaders famous in

* It was the Israelites, under the name of Goths, that defeated Attila at Chalons in 451 A.D., and later, under the name of Ostrogoths, defeated the Huns in Pannonia, and forced them to retire into Scythia.

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history, namely Togrul Beg, Tamerlane, Timur, and Bajazet. The Euphrates, in the historical or material reading, always refers to the Turkish Empire; in the intellectual, it refers to the scientific "thought" of the world, being a channel of deep, clearly defined, and therefore powerful so-called thought. The 391 years referred to in verse 15 started when Togrul Beg, their first military leader, became the head of the Mohammedan faith, and ended when Constantinople, the capital of the third part of the Roman Empire, fell into the hands of the Turks, 1453 A.D. The total period of the sixth trumpet was nearly 800 years, bringing us up to 1844, the time when the Powers forced Turkey to abandon the beheading of Christians, and the Turkish Empire finally entered on its downward course. 162 8 240 40

There is an interesting description in verses 17, 18, and 19 of the cannon used by the Turks and the unlimbering and turning them round in order to fire, which the prophet seemed to see as serpents, probably writhing, with the "fire and smoke and brimstone" which "issued" out of their mouths and destroyed "the third part of" the Empire. Remember that the seer was reading thoughts, seeing beforehand what was about to happen, and, when he wrote it, had to describe what he saw, evidently more or less indistinctly, as nearly as he could with the knowledge of the day that he possessed. 123 28

The seventh angel is now about to sound, when "the mystery of God should be finished, as he hath declared to his servants the prophets (chap. 10, ver. 7). Then the little open book being digested, these things, which the seven thunders uttered, and which when heard by the earlier seer were not to be written (ver. 4), would be thoroughly understood and then ultimately published abroad to all the nations of the earth. "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (ver. 11). 16 31 544 6 546 32 239 17 101 15, 17 102 24 550 18

The Vials.—Later on, all the important events of history are referred to. For instance, in chapter 16, verse 2, he refers to the first vial, or the wave of infidelity that swept over Europe; then, in verse 3, to England's naval victories, giving her the mastery of the sea. Verse 4 refers to Napoleon's campaigns in Northern Italy and Switzerland, described again as the rivers and fountains of water (see chap. 8, ver. 10). Next the fourth vial, the attack upon Austria; then the fifth vial, the attack on Rome, "the seat of the beast,"* and the taking of the Pope prisoner by Napoleon. The sixth vial gives details in connection with the River Euphrates, which materially typifies the portion of the original Roman Empire known as Turkey. The seventh vial tells of the troubles that are now liable to befall a material world. 389 17, 34 530 3 530 44 102 32 103 24

* The seven "heads" (Kings, Rev. Ver.) of the beast (18, ver. 10) are the seven forms of government that Rome had: 1, Regal; 2, Consular; 3, Dictatorial; 4, Decemviral; 5, Tribunitial; 6, Imperial; 7, Gothic. The beast, that is himself also an eighth, is the Papal dominion which followed.

Particulars are also given of the wars of Charlemagne, the prodigies which the beast performed, and the power given to the Pope by Justinian and Phocas, the creation of the Germanic Empire and the dual control of the Roman Empire by the Emperor and the Pope, the two-horned beast with lamb-like horns. Also of important events such as the French Revolution (11, ver. 13), and the massacre of the Huguenots (chap. 11, ver. 7).

Remember that besides the above reading of the prophecies, there
158 8, 27 is the present-day more advanced metaphysical interpretation, where, for instance, as already mentioned, the River Euphrates
531 4 typifies the scientific thought of the day.

The Second Coming of Christ.—*Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope: the whole sky is full of abounding hope* (Richard Jefferies).

Many other important events, some happening at the present
43 4, 28 moment, are also given, notably the Second Coming of Christ in 1866.
279 21 This is described in chapter 10. Every authority whose work I have
293 3 examined on this subject makes the Second Coming of Christ between 1865 and 1870. The Second Coming of Christ to human consciousness is the individual recognition by man that he
39 37 is spiritual now, that matter is not a reality, and that the only reality is God and the spiritual kingdom. This comes to each man directly he is ready.* Only the other day I was reading one of Dr. John Cumming's sermons, delivered in 1849 at Exeter Hall. That great Presbyterian expositor of prophecy said the Second Coming of Christ must be in 1865, or at least a year or two after. The mistake as to what the Second Coming of Christ meant was the reason why many thousands at that time believed that the end of the world was at hand, chiefly on account of the great success that Dr. Chambers had in reading forthcoming events from the Bible, and his prophecy of the Second Coming of Christ at that date.

206 2, 3 This true knowledge, the Second Coming of the Christ to each,
287 23 is coming all over the world with lightning rapidity, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24, ver. 27). All over the world this knowledge is surging into men's hearts without, in countless cases, a word being spoken to them. When it has come, man is born anew and enters upon a fresh sense of
295 11 9 life, a life of peace and joy, exercising his newly developed dominion over all evil, in the healing and saving of his fellow-man from the sin, sickness, and multifarious troubles that seemingly surround him. This we do by turning in thought to heaven as often as possible. "If ye then be risen with Christ, seek those things which are above . . . your life is hid with Christ in God" (Col. 3, ver. 1, 3). "Upon this rock I will build my church" (Matt. 16, ver. 18).

Sir Oliver Lodge has recently said: "Let us be not afraid of an idea because it has several times striven to make itself appreciated.
368 4 There must be many failures to effect an entrance before the final

*This knowledge came to Mrs. Eddy in 1866, and was given to the world in her book, "Science and Health, with Key to the Scriptures," in 1875, which is another date shown in Revelation.

success. So it is with the Messiah idea which is abroad in the land—and was for years before Christ's coming—but had not been recognised by more than a few." * 368 4

With regard to the prophecy of what is happening now and what is about to happen, those who can read the past are able to see the fulfilment of the prophecies taking place at the present time, and to know the point reached in the history of the material world. They can also know what is liable to happen, and so, forewarned and forearmed, they can help their fellow-men against the troubles that are so shortly about to attack, and by which they are liable to be overwhelmed unless they have a knowledge of the truth. 282 37 285 26 285 28

"Watch ye therefore . . . Lest coming suddenly he find you sleeping" (Mark 14, ver. 35, 36).

THE CHRIST. 42 10

"Continue in prayer. . . . . Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ" (Col. 4, ver. 2, 3).

The following definitions, to which W. R. Inge, M.A., D.D., Lady Margaret Professor of Divinity in the University of Cambridge,† calls our attention, will show how the advancing thinkers in the Church are approaching the scientific conception of the Christ as the manifestation of God, the conception that will heal sin and sickness when realised. Dr. Inge says: "The realisation of this conception heals sin and sickness. St. Paul gives us a very complete and explicit Logos-Theology, though he never uses the word. . . . I will collect the chief passages which, taken together, comprise St. Paul's teaching on this subject. In relation to God the Father, Christ is the Image (eikon) of God (II. Cor., Col.). . . . An eikon . . . represents its prototype, and is a visible manifestation of it. Christ is the 'eikon of the Invisible God' (Col.). In him dwells bodily the Pleroma, the totality of the Divine attributes (Col., Eph.). . . . He is 'Lord of all' and 'Lord of Glory'" (Rom., I. Cor.).

"In reference to the world, Christ is the Agent in creation, 'through Him are all things, and we through Him' (I. Cor. 8, ver. 6). . . . He is 'the first-born of all creation; in Him and through Him and unto Him are all things. He is before all things, and in Him all things hold together' (Col. 1, ver. 15, 16). 'All things are to be summed up in him' (Eph. 1, ver. 10). 'Christ is all, and in all' (Col. 3, ver. 11).‡ His reign is co-extensive with the world's history. 'He must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.' Only 'when all things have been subjected to him, shall the Son also himself be subjected to him that did subject all things unto Him, that God may be all in all' (I. Cor. 15, ver. 24-28)."§ "All is in reality the manifestation of Mind."

* "Christian Revelation from a Scientific Point of View."

† Now Dean of St. Paul's Cathedral.

‡ Mr. R. L. Nettleship writes: "Suppose that all human beings felt habitually to each other as they now do occasionally to those they love best . . . it would be the consciousness of another which was also oneself—a *common* consciousness. Such would be the *atonement* of the world."

§ "The Paddock Lectures" for 1906, p. 48.

These and many similar quotations confirm the scientific fact
452 38 that what has been called the mystic Christ, is God's consciousness,
16 18
467 23 through which God is seen to act, "the power of God, and the
42 39, 42 wisdom* of God" (I. Cor. 1, ver. 24); and that all the spiritual beings
467 19 in heaven individualise the Christ, the divine emanation; and that you
are an individualisation of the Christ and God's representative.

Every impartial reader will find in the above quotations nothing but evidence in support of the truths brought forward in this lecture.

252 11 **Jesus the Christ.**—The conception of Jesus as the only Son of God was of comparatively recent years. In the early creeds the word "only" (unicum) as applied to the Son of God is absent. It is not used in the creeds of Cyprian or Augustine; nor do Tertullian, Niceta, or even Novation of Rome, use it. Valentinus taught in Rome between 140 and 160 A.D., the time when the Apostles' Creed is supposed to have been framed, and his school seems to have
42 21 recognised the difference between Christ, the only begotten Son,
42 13 and Jesus the Christ,† drawing attention to the fact that St. John wrote: "Behold his glory, as of the only begotten," the word "as" differentiating the two. Von D. Adolf Harnack, Professor of Theology at Berlin University, in his pamphlet "Das Apostolische Glaübenbekanntniss," which pamphlet went through twenty-five editions in twelve months, drawing attention to the modern compilation of the Apostles' Creed, writes thus, referring to the words "only begotten Son": "After Nicasa these words came to be unanimously believed by the Church to refer to the prehistoric and eternal Sonship of Jesus, but to transfer this conception to the Christ is to transform it. It cannot be proved that about the middle of the century the idea 'only Son' was understood in this sense; on the contrary, the evidence of history conclusively shows that it was not so understood."

42 20 There is only one Christ, the spiritual self-hood of every son of God, the spiritual divine emanation. According to Harnack, primitive Christianity had two Christologies, one pneumatic, the other adoptianist. The former view was held by Barnabas, Clement, Ignatius, and the pious Polycarp. Hermas fused the two together. N. B. Swete, D.D., Regius Professor of Divinity, Cambridge, who contests Harnack's view, writes: "It is true that the pre-existence of Christ was ignored or denied in certain quarters, and His Sonship limited to the human life, or the part of it which followed the Baptism. It is also true that the earliest orthodox writers spoke of the pre-existent Christ as Spirit."‡

2 19 When we pray to God we individualise the Christ power, and it is the Christ that heals, mentally; Christ, the manifestation of God, of Truth, Life, and Love. In other words, we merely get the human so-called self out of the way, and then God acts by means of the Christ, beautifully named by Sir Oliver Lodge "the sunshine of God."

* Spinoza speaks of "the eternal Son of God, i.e., God's eternal wisdom which is manifested in all things, but chiefly in the mind of man and most of all in Christ Jesus" (Epist. 21).

† Jesus was the only one entitled to the honour of being called Jesus the Christ, as he was the only man who was the Messiah or Saviour.

‡ "The Apostles' Creed: Its Relation to Primitive Christianity," p. 29.

Refer to Page Line

App. X.

In the Apocryphal Gospel of Peter, the dying Jesus cries: "My Power, my Power, thou hast forsaken me," the "Power" being, as Dr. Inge says, "The heavenly Christ, who, for a time had been associated with the earthly person of the Redeemer." 534 3

Paul saw clearly the difference between the ever-living Christ and the corporeal Jesus with his title—the Christ. Paul hardly ever refers to the human life of Jesus, to his sayings, his parables, or his works. He confines himself practically to his Crucifixion and Resurrection. In one place he says that he wishes to know no man, not even Christ, any more after the flesh. He knew that all good things came from realising the spiritual and dwelling in thought upon God, heaven, and the infinite spiritual man. He states: "How that by revelation he [God] made known unto me the mystery . . . of Christ; . . . That the Gentiles should be fellowheirs, and of the same body" (Eph. 3, ver. 3, 4, 6). 42 13

St. Augustine held that the knowledge of God within can only be imparted by God dwelling within. Dr. Inge writes: "But the doctrine of Divine immanence in the human heart never became quite the central truth of theology till the time of the medieval mystics. To ascend to God is to enter into oneself and to transcend oneself."

He also writes: "I cannot now give any further account of the manner in which the medieval mystics worked out the thought that Christ himself, through the Holy Spirit, is the life of our life, the core of our being, who, if we could but rid ourselves entirely of our false self-regarding self, would be the constitutive force of our personality. . . . I need not remind you that it is the foundation of St. Paul's Christianity, and the source of his strongest and most moving appeals. 'I live, yet not I but Christ liveth in me'; 'for me, to live is Christ.' These are revelations of the deepest experience, the strongest conviction, which animated that Apostle in his life and labour and suffering." *

This was the view of the early fathers. St. Augustine says: "Let us rejoice and return thanks that we have been made, not only Christians, but Christ. Wonder and rejoice! We have been made Christ." "Union with the glorified Christ is the essence of Christianity" (Dr. Inge). "The great deed that seems to emerge as the Life of Christ is the bringing into one of God and man" † (Professor Wallace, of Oxford). "Ye are Christ's; and Christ is God's" (I. Cor. 3, ver. 23). The last words of Pope Pius X., who has just died, were, "Rest everything in Christ." 42 29

"Where the Truth always reigneth, so that true, perfect God and true, perfect man are at one, and man so giveth place to God, that God Himself is there, and yet the man, too, and this same unity worketh continually, and doeth and leaveth undone without any I, and Me, and Mine, and the like; behold, there is Christ, and nowhere else" ("Theologia Germanica," p. 79).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II. Cor. 5, ver. 17).

Let us obtain sufficient knowledge of the living Christ to raise the dead. "Men find Christ through their fellow-men, and every glimpse they get of Him is a direct message from Himself" (Henry Drummond).

* "The Paddock Lectures" for 1906.

† "Lectures and Essays," p. 49 (abridged).

APPENDIX XI.

197 1

THE SO-CALLED MENTAL FACTOR.

The medical testimony as to the power of mind over matter is overwhelming. It was only the fact that the general belief was founded on a fallacy that has fortunately protected the medical world against generally accepting hypnotism as scientific, and utilising its so-called power generally. It is fortunate that a large number of medical men are and have been clean thinkers and livers, unselfish and logical, at the same time many medical men have succumbed to the disease which they have made their special study, for instance, Professor Trousseau from cancer of the stomach.

In the "**British Medical Journal**" we find this remarkable sentence: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady." *

We read in the "**Lancet**": "Though the therapeutic effect of faith and hope is not detailed in our text-books, they are enough often to turn the scale in favour of recovery; and yet they are but two of the many mental medicines which a judicious physician may use in the management of disease." †

We find in the "**Lancet**" again the following: "We will even go so far as to affirm that a very large proportion of the ailing might be, and probably would be, sound, if only they were sufficiently strongly impressed to believe themselves so." Dr. Schofield, in quoting this passage, writes (here observe in the same journal the "nerve centres" of 1885 are boldly called the mind in 1888): "The influence of the mind upon the body has been the stronghold of quackery from the earliest times; and faith is as powerful an influence for good or evil now as it has ever been." ‡

Dr. Lloyd Tuckey, writes as follows: "Dr. Hodgson tells me that a prominent New York surgeon, himself a pioneer in the operation for appendicitis, was recently taken ill with the symptoms of that disease. It was diagnosed as such by himself and the surgeons he called in, and he was operated on; but no lesion was found when the abdomen was opened, and the wound was stitched up, and the patient told of the result. He benefited, however, by the operation, and was soon well again and at work."

Dr. J. W. White, Professor of Clinical Surgery in the University of Pennsylvania, has published hundreds of cases in which an operation has apparently done good, although the result of the operation was to show that the trouble for which the operation was thought necessary was non-existent. He writes: "There are a large number of cases of different grades of severity and varying character, which seem to be benefited by operation alone, some of them by almost any operation." § This proves that the effect is mental.

Sir J. C. Browne says: "Imagination is one of the most effectual of physical agencies by which we may modify the conditions of health and disease." ‖

Sir Andrew Clark says: "It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognising the agency of states and conditions of minds, often in producing and always in modifying them." ¶

* "British Medical Journal," January 18th, 1896.
† "Lancet," January, 1883.
‡ "Lancet," February 28th, 1888.
§ "Annals of Surgery," St. Louis, 1891.
‖ Leeds, 1889.
¶ "Lancet," 1855, II., 315.

App. XI.

Dr. Clouston, in his Inaugural Address to the Royal Medical Society in 1896, says: "The mental cortex has to be reckoned with, more or less, as a factor for good or evil in all diseases of every organ, in all operations, and in all injuries."

Dr. Clouston also says: "I could have related remarkable cases to you from my own experience, and out of books, of functional disease being brought on and being cured by mental impressions only, of functions being suspended and altered from the same cause —nay, of actual organic lesions being directly caused and cured by mental impressions." *

Sir John Forbes writes: "Means acting directly on the mind, and influencing other parts of the body through it, form an important class of remedies, and occupy a much larger space in actual therapeutics than is commonly believed, and deserve to occupy a still larger. Their operation is fully as powerful and effective in disease of a purely bodily character as in mental disease." †

John Hunter, the celebrated anatomist, says: "As the state of the mind is capable of producing a disease, another state of mind may effect a cure."

Professor Ladd says: "The assumption that the mind . . . can act on the body . . . is the only one compatible with all the facts of experience."

Dr. A. Morrison says: "The reaction from the ancient metaphysical view of medicine has been carried too far." ‡

Dr. Robertson says: "The influence of the mind over the body is universally recognised." §

Dr. J. H. Sealy writes: "I shall now consider the mind as a source of cure, and as an agent equally potent and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production." ‖

Dr. Gordon Sharp writes: "Above all, the personality of the physician is to be remembered; for some men can work wonders by means of almost any drugs, whilst another medical man with a chemist's shop fails to relieve his patients." ¶ This is a proof that the action is merely hypnotic, the action of thought intensifying itself by means of one human mind, and so becoming powerful enough to act upon another human mind. It is therefore dangerous and of no permanent value. 255 21

* "British Medical Journal," January 18th, 1898.
† "Nature and Art in Disease," p. 193.
‡ "Practitioner," 1892, p. 25.
§ "Lancet," 1894, II., 408.
‖ "Medical Essays," II., 76.
¶ "Lancet," 1894, I., 1,557.

Dr. A. T. Schofield: "Most people recognise that there are rare and striking effects of mind on body—few fully realise its every-day effects. I trust I have established that the mental factor is present in some way or other in all diseases." *

Dr. Paul Emile Levy says: "Every idea received tends to translate itself in act; the idea of sleep given by the operator has then for its corollary the production of sleep, which, for this reason, does not differ from ordinary sleep."

Dr. Stenson Hooker writes: "We shall resort to Mind and Spirit more and more, for mind is stronger than muscle, and Spirit than both, because it masters and controls both." †

THE CAUSE OF DISEASE.

Dr. E. V. Hartmann writes: "The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked."

210 8

CANCER.

Sir George Paget says: "In many cases I have reason for believing that cancer had its origin in prolonged anxiety." ‡

Dr. Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."

Dr. Snow even asserts his conviction that "the vast majority of the cases of cancer are due to mental anxiety." §

Sir W. B. Richardson says: "Eruptions on the skin will follow mental strain. In all these, and in cancer, epilepsy, and mania from mental causes, there is a predisposition." "It is remarkable how little the question of the original or physical diseases from mental influence has been studied."

HEART AND BLOOD VESSELS.

Dr. Samson, in the "Twentieth Century Practice of Medicine," says: "Mental overstrain is a more frequent cause of a morbid condition of arteries, heart, and kidneys than is generally admitted. The influence of protracted emotion in the production of arterial and cardiac disease is real. It has been proved by Mosso that emotions produce a spasmodic contraction of the arterioles." "Strong and repeated emotions," says Huchard, "can induce cardiac affections by their strong action on the peripheral circulation. Hence arteriosclerosis is so common amongst doctors, politicians, and financiers." The emotion of anger has been specially

* "The Force of Mind or the Mental Factor in Disease."
† "The Higher Medicine."
‡ Sir George Paget, Lectures.
§ "Lancet," 1880.

investigated with reference to arterial pressure. It is found capable of increasing the pressure of blood from 14 to 21 cub. m., and the blood corpuscles from 3 to 4½ millions per m.m.

John Hunter says: "An exciting cause of angina pectoris has long been known to be emotional excitement."

Sir W. B. Richardson says: "I have never met with a case of intermittent pulse that was not due to some mental cause—shock, fear, sorrow, etc."

Dr. A. T. Schofield: "Fear can close in a moment miles of capillary vessels, which shame can quickly open."*

Dr. Lys speaks of both apoplexy and anæmic bruits (murmurs) occurring during mental anxiety, being caused by arterial tension, also of many cases of atheroma where no cause is known but some mental disorder.

LIVER.

Dr. Murchison says: "There is good evidence that nervous influences may not only cause functional derangement, but can cure structural disease of the liver."

Dr. Wilks records a case of jaundice from mental emotion.†

Dr. Churton records a similar case.‡

DYSPEPSIA.

Dr. Schofield says: "A man defrauded his brother, and came to his doctor for anorexia, dyspepsia, and debility. The doctor discovered the mental factor, made him repay his brother, and the case was cured."§

And again: "One thing we know, that indigestible ideas, like food, cause mental pain and dyspepsia."‖

Dr. Fletcher tells us that "Barristers commonly suffer from dyspepsia during the assizes, which disappears at once when the anxiety is over."

Dr. F. A. Barton.—"Nothing upsets a person's liver and stomach so much as worry and anxiety. Anorexia, dyspepsia, headache, with attending constipation, are nearly always traceable to these causes."

ANÆMIA.

Dr. Stephen Mackenzie gives three striking cases of pernicious anæmia caused by mental shock.

CHOLERA.

Dr. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards." 271 9

* "The Force of Mind or the Mental Factor in Disease."
† "British Medical Journal," July 2nd, 1870, p. 4.
‡ "British Medical Journal," November 19th, 1870, p. 547.
§ "The Force of Mind or the Mental Factor in Medicine," p. 222.
‖ "The Springs of Character."

SCURVY, WARTS, AND GOUT.

Dr. Clouston, in his Inaugural Address to the Royal Medical Society in 1896, says: "Warts have been 'charmed' away; scurvy among sailors has been cured by the prospect of a naval fight; gouty swellings have disappeared when "Mad dog' or 'Fire' was cried out suddenly to the sufferers. All these things have happened, but they occur only really while some influence or other for good or evil is taking place. This, however, must be sufficiently powerful to usurp the supreme post of government." *

GOUT.

Sydenham says: "Gout rarely attacks the foot but melancholy predisposes to it."

KIDNEYS.

Van Noorden, in the "Twentieth Century Practice of Medicine," says: "There are many carefully observed cases of diabetes on record in which the disease followed a sudden fright or joy, or some other disturbance of the mental equilibrium."

Sir Clifford Allbutt says it is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety.

Sir W. B. Richardson says: "Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."

Brunton, Pavy, and others also give the mind as a cause.

DROPSY.

Dr. Bateman tells us of a poor woman who got general anasarca [dropsy] in the night after the loss of all her money, only a small sum.

LUNGS.

Sir Henry Holland says: "I have known asthmatic patients in whom attacks are brought on by seeing them in others." "Hæmorrhage from the lungs has been frequently traced to mental causes."

Dr. Sweetzer tells us of a lady who, feeling a live frog fall into her bosom from the clutches of a bird, was seized with such profuse hæmoptysis (hæmorrhage) that she lived only a few minutes.

Sir James Paget tells us of a young man who had hæmoptysis on his birthday, and for nine years afterwards on each birthday, being quite free between. He died of rapid consumption after the tenth anniversary.

* "British Medical Journal," January 18th, 1896.

PAIN.

Sir James Paget.—"Not only the signs of some disease, but their progress and issue, may in a measure be determined by the patient's will. I mean . . . by the direct action of the will on sensation and motion. It can affect the character and intensity of pain." * 78 1

Dr. Goodhart. — "The conscious direction of attention upon any pain, however slight, for a length of time will gradually make a trifle unbearable, and even agonising."

FEVER.

Sir Samuel Baker, the explorer of the Nile, says: "Any severe grief or anger is almost certain to be succeeded by fever in certain parts of Africa."

Professor Rolleston points out that after defeat, an army "readily succumbs to dysentery, scurvy, malarial fever, and other diseases that have comparatively little effect in opposite circumstances."

PARALYSIS.

Dr. Dale tells us of the wife of a medical man suffering from hysterical paralysis of her legs. She was told it was due to her mind, and to overcome it by force of will (Dr. Schofield, giving these particulars, truly calls this "a futile suggestion"); she could not, and went about in a bath chair. One summer a drunken Highlander tried to kiss her; she jumped up and ran off for her husband, cured.

GRAVES'S DISEASE.

Dr. Lys says: "In every case of Graves's disease (exophthalmic goitre) there is a morbid mental state of a constant character, which precedes its development, and consists of depression with extreme irritability." †

VARIOUS DISEASES.

The following long list shows the conclusions that Dr. Schofield has come to after many years of careful study of the action of the human mind in disease.

"Dividing the mind into emotion and intellect, I find that emotion has unconsciously caused numerous cases of epilepsy, diabetes, jaundice, urticaria [nettle rash], rachialgia [pain in joints], paralyses, boils, cancer, gastric diseases, retention, amenorrhœa, granular kidney, and anasarca [general dropsy].

* "The Use of the Will for Health."
† "The Lancet," 1892, I., 905.

"The intellect can influence and produce indirectly through the unconscious mind, hyperæsthesia, anæsthesia, paræsthesia, dysæsthesia, and all varieties of special sensation. Intellect can contract or relax muscles, and cause all movements, including irregular and excessive movement, spasms and convulsions. It can also produce loss of muscular power and paralysis. Intellect can, in the same way, influence the involuntary muscles of the heart, lungs, blood-vessels, bowels, also those in all organs. It also can affect the salivary and mammary glands, digestion, excretion, secretion, and general nutrition."

"The sympathetic system, which is largely governed by the mental emotions, causes functional diseases of all parts and many organic diseases—inflammations, œdema [local dropsy], goitre, exophthalmic goitre, headache, angina pectoris, diabetes, Addison's disease, and neuroses of the extremities."

Tuke says that mental therapeutics, without hypnotism, can cure toothache, sciatica, painful joints, rheumatism, gout, pleurodynia [pain from pleurisy], colic, epilepsy, whooping cough, contracted limbs, paralyses, headaches, neuralgias, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, typhoid fever, and avert impending death.

DEATH.

Dr. Schofield, besides mentioning many of the above in his book, "The Force of Mind or the Mental Factor in Medicine," gives many instances of the effect of fear and mental emotion. For instance, that given in the "Lancet," in 1867, of a woman forty-three years old, who died in a fit consequent upon her daughter suddenly returning home after believing her to have been killed in a railway accident.

Dr. G. E. Rennie says in the "British Medical Journal: "First I would remind you of the immense influence exerted by the mind on the body . . . producing in some cases merely palpitation, at other
463 29 times actual syncope or even sudden death."

Dr. Schofield writes: "Only recently I heard of a case in the South of Scotland when two medical men were talking together, and one was saying that he could make a man ill by merely talking to him. (I do not give the doctor's name for obvious reasons.) The other doctor doubted this. So, seeing a labourer in a field, the first speaker went up to him, and telling him he did not like his appearance, proceeded to diagnose some grave disease. The man was profoundly struck, left off work soon after, feeling very ill, took to his bed, and in a week died; no sufficient physical cause being found."

No wonder that the Editor of, I think, the "Daily News," referring to this incident, said that it was a case for the Public Prosecutor, as one might just as well fire a loaded pistol in a man's face to see whether it would kill him.

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How shocked the world will be to find that, not only have we for centuries been firing off these mental pistols into the faces of our fellow-men, the recoil harming ourselves at the same time, but we have been constantly attempting to commit suicide as well. At last we have found out that we need not even (apparently) die. What 275 39
fools we have been all along!

Dr. Carpenter says: "The confident expectation of a cure is the most potent means of bringing it about and doing that which no medical treatment can accomplish."

LOURDES.

Dr. Boissarie, the Chief of the "Bureau des Constatations," at Lourdes, says that tumours, wounds, and all sorts of organic diseases in other than neurotic patients, diseases which have resisted all forms and varieties of medical and surgical treatment, are cured, and cured instantaneously, at Lourdes. Some of the patients recover after drinking at the spring of the grotto, some after bathing in the baths there, some during the Eucharistic processions, others at or after attending Mass or partaking of the Holy Sacrament, and others again by praying quietly and in solitude at the shrine of the Immaculate Virgin.

Cancers disappear, tuberculous ulcers cicatrise, perforations of 212 37
the cheek and palate are instantly and perfectly filled up, gastric ulcers heal, the blind are given sight, and suppurating joints, tuberculous peritonitis, necrosis of bones, gangrenous feet, etc., are made well in the twinkling of an eye.

It may be here mentioned that the dogma of the Immaculate Conception of the Virgin Mary, which may be said to be the foundation of the healing done at Lourdes, was for years considered a heresy. The idea became general in the twelfth century, and was not defined by the Pope until December 8th, 1854. Its dogma was then made an Article of Faith, and its denial a heresy. The freedom from sin from birth of the Virgin Mary no wonder has been a disputed point; the Virgin Birth, however, is actually scientifically correct, and quite compatible with up-to-date medical so-called 138 39
science.

In the Chanoine Rousseil's "The Glories of Lourdes," published last year, he says that "on an average 1,500 cures are entered annually in the register of the bureau." H. T. Butlin, F.R.C.S., D.C.L., LL.D., President of the Royal College of Surgeons, in "Remarks on Spiritual Healing," says: "There must surely be many more than 15,000 persons who visit Lourdes each year in search of healing. A percentage of 10 per cent. of cures is an absolute proof that the action cannot be that of God."

"When such cures take place in the presence of vast masses of people, although it may be possible to explain all the steps through which the emotion has produced the 'cure,' how can we be surprised that the people fall on their knees before God and bless His holy name for the miracle which He has wrought?"

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APPENDIX XII.

It has already been pointed out that every statement of the
282 22 prophets has its repeated fulfilments, each one presenting a less
285 14 material rendering as matter advances to its final end. Each
357 31 prophecy has also its individual as well as its collective application. Again, every statement has its significance more or less for every individual. The porter that opens the door to incoming truth is the humble servant of mankind, merely filling an appointed task. The word or term angel, means, literally, a messenger or herald of advancing truth, a similar human being to those to whom the messages are declared.

"HE MAY RUN THAT READETH."

The Source of True Knowledge.*—"And I saw another mighty angel come down from heaven, clothed with a cloud: . . . And he
327 8 had in his hand a little book open" (Rev. 10, ver. 1, 2).

"And I took the little book out of the angel's hand, and ate it
329 35 up; and it was in my mouth sweet as honey: and as soon as I had
333 24 eaten it, my belly was bitter" (Rev. 10, ver. 10).

229 37 **The Double Use to be Made of the Knowledge.**—"And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth
282 40 as honey for sweetness. And he said unto me, Son of man, go, get
285 13 thee unto the house of Israel, and speak with my words unto them" (Ezek. 3, ver. 3, 4).

"Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes [the fullness of spiritual perception]: behold, I will engrave the graving thereof [the signet of Truth which is stamped upon the listeners], saith the Lord of hosts" (Zech. 3, ver. 9).

426 13 "From thence [Joseph] is the shepherd, the stone of Israel" (Gen. 49, ver. 24).

550 9 "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10, ver. 11).

"And I saw another angel fly in the midst of heaven, having
549 44 the everlasting gospel to preach unto them that dwell on the earth,
550 18 and to every nation, and kindred, and tongue, and people" (Rev. 14, ver. 6).

Material Church Experience.—"But beware of men: for they
353 17 will deliver you up to the councils, and they will scourge you in

* "When mortal mind is silenced by the 'still small voice of Truth' that regenerates philosophy and logic; and Jesus, as the true idea of Him, is heard as of yore saying to sensitive ears and dark disciples, 'I came forth from the Father,' 'Before Abraham was, I am,' coexistent and coeternal with God,—and this idea is understood,—then will the earth be filled with the true knowledge of Christ" ("Science and Philosophy," Misc. Writ., p. 360, line 25. Mary Baker Eddy).

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their synagogues; . . . It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10, ver. 17, 19, 20). 318 21, 25 327 31, 35

Speaking of the end of the world, Jesus prophesies "they shall lay their hands on you, and persecute you, delivering you up to the synagogues. . . . And it shall turn to you for a testimony. . . . For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21, ver. 12, 13, 15). 353 16 318 27

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them" (John 16, ver. 2-4). 353 22 353 27 353 2

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. . . . For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Is. 50, ver. 5, 7). 316 12 148 7

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3, ver. 17). 102 32 103 24 105 1

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Is. 50, ver. 4). 166 27 317 5

The Result.—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . And I will give him the morning star" (Rev. 2, ver. 26, 28). 295 11 148 15 319 7

The Sequence of Events.—"My people, go ye out of the midst of her [Babylon, type of erroneous material church organisation], and save yourselves every man from the fierce anger of the Lord. And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. . . . Remember the Lord from afar, and ascend to Jerusalem in your hearts"* (Rev. Ver., Jer. 51, ver. 45, 50). 355 14 524 11, 26 312 29 546 16 549 44 306 26 356 21

The First Sickle or Scientific Acceptance.†—"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

* The last six words are Ferrar Fenton's translation.

† "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts" ("Science and Health," p. 402, line 8. Mary Baker Eddy).

352 40 directors of material church organisation and the final history of the same. "The Assyrian monarchs bore sway over a number of petty kings . . . and this system . . . naturally involved the frequent recurrence of troubles."*

The first mention of Assyria in the Bible is as follows: "And the . . . third river is Hiddekel [this is, as Philo Judæus points out, the Tigris], that is it which goeth toward the east of Assyria" (Gen. 2, ver. 14). Philo Judæus writes: "For the translation of
452 17 the name Assyrians in the Greek tongue is 'euthunonte' [directors], and he has likened desire to a tiger, which is the most untameable of beasts."† The last mention is in Zechariah 10, ver. 11: "The pride of Assyria shall be brought down, and the sceptre of Egypt [evil] shall depart away." The only good directors are Life, Truth, and Love. Other directors have simply to endeavour to subordinate their temporary power entirely to the action of God. We must "support the directors," but this we can only do by living Christian Science.

221 7 **The Spiritualisation of the Church.**—What has now to be done away with as soon as possible, namely, when the thought of Church is sufficiently spiritualised, is the grosser part of the material organisa-
150 17
349 10 tion;‡ the exalting of the letter and the ignoring of the spiritual demand thereof; the limiting laws of time and space emanating from
349 36 the few; the claim of a will other than that of God; the belief in the prestige of human personality; the tendency to number the people and separate the church from those who, while rapidly
353 16 advancing, are not eye to eye in the understanding of Truth. All these would delay the rapid advance of the building up of the real church, the purification of self and love of God and man. Such a love draws all men naturally into the fold, and, spreading throughout the world, knits all hearts together into one glorious whole, permanently pointing to the divine Principle governing it, and obeying one Master, one law, in the spontaneous fulfilment of the Golden Rule, the law of everlasting Life.

Speaking prophetically, Mrs. Eddy says: "Built on the rock, our
454 7 church will stand the storms of ages; though the material super-
454 16 structure should crumble into dust, the fittest would survive, the spiritual idea would live, a perpetual type of the divine Principle it reflects" ("Letter to the First Church of Christ Scientist, Boston," Misc. Writ., p. 141, line 4).

In the Apocalyptic messages to the seven churches can be found the same conditions of the human consciousness as are traceable in the seven days or stages of creation. Here also can be found the complete church history of human experience, as well as the material

* Smith's "Dictionary of the Bible," 1861, Vol. I., p. 131.

† "The Works of Philo Judæus," Vol. I., p. 69.

‡ "Jesus paid no homage to forms of church worship" ("Science and Health," 1st edition, chap. 2. Mary Baker Eddy).

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history of seven material churches of to-day, presenting, as they do, the final developments of good and evil in the last stages of the destruction of evil, begotten of ignorance, by truth, the offspring of good. In this way does the Revelator illustrate the entire history of uprising human consciousness, advancing towards de-materialisation. Each message has an individual as well as collective import, and that message can be heard by those who have open ears and eyes to hear and see truth without prejudice or opposition.

One of the best commentators of the Bible, writing a good many years ago, said that one of the interesting things was that at the end of the world the power of the Roman Catholics at Rome would be completely broken, but that Roman Catholicism (the thoughts of pride, tyranny, Phariseeism, cruelty and criticism, by which we are all more or less attacked) would spring up far worse than it had ever been before, and, extraordinary to say, it would spring up in the most spiritual Church of the day.*

We must recognise that the real final battle, when Spirit destroys evil, is to be fought in the highest religious centre, where the greatest good and the darkest evil are to be found amongst the mental workers and in closest proximity. Mrs. Eddy, with her marvellous foresight, has compressed the whole sad story in the following few lines, that appear as Greek to the beginner, but as accurately recorded throughout the whole of Bible prophetical history, unfolds with startling clearness to the advanced Christian Scientist: "Christian Science and Christian Scientists will, must, have a history, and if I could write the history in poor parody on Tennyson's grand verse, it would read thus:—

355 16
150 12

"Traitors to right of them, 328 17
M.D.'s to left of them, 237 39
106 16
Priestcraft in front of them, 353 15
Volleyed and thundered! 354 31, 45

"Into the jaws of hate, 354 15
Out through the door of Love,
On to the blest above,
March the one hundred.† 275 21

* Unfortunately I read this many years ago and cannot lay my hands on the reference. I would be glad to have it.

† "Science and the Senses." Substance of address at the National Convention in Chicago, June 13th, 1888.

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APPENDIX X.

THE BOOK OF REVELATION.

"Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein: for the time is at hand" (Rev. 1, ver. 3).

105 24 The following will probably be sufficient to satisfy anyone as to the writer of the Book of Revelation having been able to read thought. It would take too much space to give the reasons and proofs for the conclusions here set out. His prophecies with regard
285 22 to the present time are constantly being fulfilled. It must not be forgotten that the historical reading of Revelation is only one of
285 26 the series of literal fulfilments of these wonderful visions, now nearing their final completion.

The Seals.—The prophet shows in chapter 6 the period of peace about to take place immediately after the time in which he wrote. This is the white horse (the national emblem of the Roman State) period, lasting about eighty years.

Gibbon says: "The Empire was governed by wisdom and virtue, unstained by civil blood, undisturbed by revolution. This period, when the human race was most happy, extended from the death of Domitian to the accession of Commodus."

This peace could not last long, because the struggle, by means of
354 14 which Christianity overthrew Paganism, was a mere struggle of the material man's individual development against the demands of the
241 1 universal law of love, as taught by Jesus, and could not possibly
136 32 change men's minds, which still remained essentially pagan.

He then refers, in verse 4, to the assassinations that were going to take place; afterwards, in verse 6, to the grinding taxation during the pro-Consular period, when children were exposed to destruction, to save the cost of keeping them. Afterwards, in verse 8, to the famine and plagues, and the terrible times that took place from the reign of the savage Maximin, who began by putting to death about 4,000 of the upper class. During the "pale horse" period, lasting about seventy years, out of thirty-nine Emperors, or men claiming to be Emperors, one died of pestilence,

two or three died in battle, and the rest were all assassinated. The fourth part of the world refers to the four parts called Prefectures into which the Roman Empire was then divided. Gibbon says of this period: "The Empire approached dissolution, every province was invaded by dissolute military tyrants. There was general famine and a dreadful plague, so that 5,000 persons died each day in Rome." It has been estimated that pestilence and famine, in a few years, consumed nearly half the human species in the Roman Empire. Even wild beasts invaded the cities, as foretold in verse 8. No wonder the seer writes in that verse: "Behold a pale horse: and his name that sat on him was Death, and Hell followed with him." Later, in verse 9, he refers to the Christian martyrdoms, and then, in verse 12, to the retribution that fell upon the Pagans, the "great earthquake." Then he deals with the time of 87 18
Constantine and the conversion of Rome to Christianity. In chapter 8, verse 1, he refers to the peace that took place thereafter, then to the fall of so-called Christianity, until it was little better than Paganism, when the Church had become as much an idolatrous sect, and as great a persecutor of true Christians as ever the Pagans 285 11
had been. Eusebius wrote: "Again the worshippers of God began to flee: again the open fields, the deserts, forests and mountains received the servants of Christ." Gibbon writes of this period: "A profane spectacle succeeded to the pure and spiritual worship of the Christian congregation; the smoke of incense, the glare of lamps and tapers, and prayers directed to the bones and ashes of 461 31
Saints." Verse 5 refers to the attempt, in the time of Julian, to restore Paganism.

The Trumpets.—Then we come to the trumpets. Verse 7, chap. 8, describes the first trumpet, the invasion of the warlike Alaric and the Goths, the descendants of Israel, in 396 A.D., and the slaying of 425 29
the Emperor Jovian and sacking of Rome, the "third part" of the things on the earth—namely, the third part of the Roman Empire, which had been divided amongst the three sons of Constantine, and is constantly referred to in this way. Even mothers then ate their slaughtered children, through stress of famine. Then verses 8 and 9, the second trumpet, deal with the desolating of the fertile Roman provinces in North Africa by the Vandals,* and the burning of the "third part of the sea," the entire Roman fleet by Genseric, by means of fire ships, the "mountain burning with fire was cast into the sea." Before sailing on Rome, which, with the assistance of the Alani, was sacked in 472 A.D., Genseric, when asked by his pilot what course he should steer, is said to have replied: "Leave that to the winds; they will transport us to the guilty coasts whose inhabitants have provoked the divine justice." Next, in verses 10 and 11, the third trumpet, he refers to the burning meteor of Attila, the king of the Huns, who, coming from "Wormwood"—"And the name of the star is called Wormwood" (ch. 8, ver. 11)

* Gibbon says: "A striking resemblance of manners, complexion, religion, and language seems to indicate that the Vandals and Goths were originally one great people. Pliny and Procopius agree in this opinion" ("Decline and Fall of the Roman Empire," chap. X., p. 422).

was commonly called "the scourge of God," and was a terrible scourge to the Roman or Western third of the empire, and more
531 35 especially to the "rivers and . . . fountains of water," in verse 10, the term used in Revelation for Northern Italy and Switzerland (see chap. 16, ver. 4)*. In verse 12, the fourth trumpet, he gives the taking of Rome by the Ostrogoths, or Eastern Goths, the descendants
413 6 of the tribes of Ephraim, Manasseh, and Benjamin, previously known
407 43 as the Getæ, and, under this name, for long Rome's fiercest
415 1 enemies. Through their instrumentality the "sun," "moon," and
420 28 "stars," the leading lights, of the third part of the Roman Empire,
428 3 were "darkened" when Theodoric, King of the Ostrogoths, reigned
427 9 at Rome. Procopious says that 100 millions were exterminated in
427 5 the age of Justinian by plague, war, pestilence, and famine.
425 34

In the 9th chapter the writer foretells the Saracenic invasion, of which he gives a detailed account, even showing the number of years from the start to its zenith, and the period of its decadence. Five months is the symbolic period of 150 years, a month in those days being thirty days, and a day being referred to by John as meaning a year. In the Bible a day sometimes, however, means 1,000
408 32 years. The star in verse 1 referred to Muhammad, usually spelt Mohammed, who taught the worship of one God as opposed to the worship of the multitudinous gods—idols, relics, saints, pictures, etc.—of the so-called Christians. The locusts out of the bottomless pit, in verse 3, were the hordes of Saracens which came along the side of the Dead Sea, which lies 1,100 feet below the level of the sea. In verses 7, 8, and 9 is given a detailed description of the appearance of the Saracens. The Arabians, with their long, flowing hair, polished steel cuirasses, and yellow turbans, the multitude of horses "running to battle" on the wings of their armies, are all described. Verse 4 gives almost in detail the address issued to the Saracen troops by the Khalif Abu Bekr, with reference to the forthcoming war against the Romans, who, on account of their prostitution of Christianity, he described as idolaters.

There is not much doubt that the absolute trust in the action of one God was the keynote of the unparalleled progress of the Mohammedan Empire, which, as Sale points out in his translation of the Koran, "in less than a century spread itself over a greater portion of the world than the Romans were ever masters of." Had they only known how to pray aright the star would not have fallen
18 2 "from heaven unto the earth" (ver. 1). Unfortunately they mistook
25 12, 13 the action of the human mind for that of the divine Mind that is God.

Then comes, in the 15th verse, the loosing of the four angels
6 32 "bound in the river Euphrates," or the four great waves, the
531 40 Turkish hordes, Tartars, Moguls from the Steppes of Turkestan, and the Ottomans, under the command of four leaders famous in

* It was the Israelites, under the name of Goths, that defeated Attila at Chalons in 451 A.D., and later, under the name of Ostrogoths, defeated the Huns in Pannonia, and forced them to retire into Scythia.

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history, namely Togrul Beg, Tamerlane, Timur, and Bajazet. The Euphrates, in the historical or material reading, always refers to the Turkish Empire; in the intellectual, it refers to the scientific "thought" of the world, being a channel of deep, clearly defined, and therefore powerful so-called thought. The 391 years referred to in verse 15 started when Togrul Beg, their first military leader, became the head of the Mohammedan faith, and ended when Constantinople, the capital of the third part of the Roman Empire, fell into the hands of the Turks, 1453 A.D. The total period of the sixth trumpet was nearly 800 years, bringing us up to 1844, the time when the Powers forced Turkey to abandon the beheading of Christians, and the Turkish Empire finally entered on its downward course. 162 8 240 40

There is an interesting description in verses 17, 18, and 19 of the cannon used by the Turks and the unlimbering and turning them round in order to fire, which the prophet seemed to see as serpents, probably writhing, with the "fire and smoke and brimstone" which "issued" out of their mouths and destroyed "the third part of" the Empire. Remember that the seer was reading thoughts, seeing beforehand what was about to happen, and, when he wrote it, had to describe what he saw, evidently more or less indistinctly, as nearly as he could with the knowledge of the day that he possessed. 123 28

The seventh angel is now about to sound, when "the mystery of God should be finished, as he hath declared to his servants the prophets (chap. 10, ver. 7). Then the little open book being digested, these things, which the seven thunders uttered, and which when heard by the earlier seer were not to be written (ver. 4), would be thoroughly understood and then ultimately published abroad to all the nations of the earth. "Thou must prophesy again before many peoples, and nations, and tongues, and kings" (ver. 11). 16 31 544 6 546 32 239 17 101 15, 17 102 24 550 18

The Vials.—Later on, all the important events of history are referred to. For instance, in chapter 16, verse 2, he refers to the first vial, or the wave of infidelity that swept over Europe; then, in verse 3, to England's naval victories, giving her the mastery of the sea. Verse 4 refers to Napoleon's campaigns in Northern Italy and Switzerland, described again as the rivers and fountains of water (see chap. 8, ver. 10). Next the fourth vial, the attack upon Austria; then the fifth vial, the attack on Rome, "the seat of the beast,"* and the taking of the Pope prisoner by Napoleon. The sixth vial gives details in connection with the River Euphrates, which materially typifies the portion of the original Roman Empire known as Turkey. The seventh vial tells of the troubles that are now liable to befall a material world. 389 17, 34 530 3 530 44 102 32 103 24

* The seven "heads" (Kings, Rev. Ver.) of the beast (18, ver. 10) are the seven forms of government that Rome had: 1, Regal; 2, Consular; 3, Dictatorial; 4, Decemviral; 5, Tribunitial; 6, Imperial; 7, Gothic. The beast, that is himself also an eighth, is the Papal dominion which followed.

Particulars are also given of the wars of Charlemagne, the prodigies which the beast performed, and the power given to the Pope by Justinian and Phocas, the creation of the Germanic Empire and the dual control of the Roman Empire by the Emperor and the Pope, the two-horned beast with lamb-like horns. Also of important events such as the French Revolution (11, ver. 13), and the massacre of the Huguenots (chap. 11, ver. 7).

Remember that besides the above reading of the prophecies, there
158 8, 27 is the present-day more advanced metaphysical interpretation, where, for instance, as already mentioned, the River Euphrates
531 4 typifies the scientific thought of the day.

The Second Coming of Christ.—*Some day the great and beautiful thought which hovers on the confines of the mind will at last alight. In that is hope: the whole sky is full of abounding hope* (Richard Jefferies).

Many other important events, some happening at the present
43 4, 28 moment, are also given, notably the Second Coming of Christ in 1866.
279 21 This is described in chapter 10. Every authority whose work I have
293 3 examined on this subject makes the Second Coming of Christ between 1865 and 1870. The Second Coming of Christ to human consciousness is the individual recognition by man that he
39 37 is spiritual now, that matter is not a reality, and that the only reality is God and the spiritual kingdom. This comes to each man directly he is ready.* Only the other day I was reading one of Dr. John Cumming's sermons, delivered in 1849 at Exeter Hall. That great Presbyterian expositor of prophecy said the Second Coming of Christ must be in 1865, or at least a year or two after. The mistake as to what the Second Coming of Christ meant was the reason why many thousands at that time believed that the end of the world was at hand, chiefly on account of the great success that Dr. Chambers had in reading forthcoming events from the Bible, and his prophecy of the Second Coming of Christ at that date.

206 2, 3 This true knowledge, the Second Coming of the Christ to each,
287 23 is coming all over the world with lightning rapidity, "For as the lightning cometh out of the east, and shineth even unto the west; so shall also the coming of the Son of man be" (Matt. 24, ver. 27). All over the world this knowledge is surging into men's hearts without, in countless cases, a word being spoken to them. When it has come, man is born anew and enters upon a fresh sense of
295 1 9 life, a life of peace and joy, exercising his newly developed dominion over all evil, in the healing and saving of his fellow-man from the sin, sickness, and multifarious troubles that seemingly surround him. This we do by turning in thought to heaven as often as possible. "If ye then be risen with Christ, seek those things which are above . . . your life is hid with Christ in God" (Col. 3, ver. 1, 3). "Upon this rock I will build my church" (Matt. 16, ver. 18).

Sir Oliver Lodge has recently said: "Let us be not afraid of an idea because it has several times striven to make itself appreciated.
368 4 There must be many failures to effect an entrance before the final

*This knowledge came to Mrs. Eddy in 1866, and was given to the world in her book, "Science and Health, with Key to the Scriptures," in 1875, which is another date shown in Revelation.

success. So it is with the Messiah idea which is abroad in the land—and was for years before Christ's coming—but had not been recognised by more than a few." * 368 1

With regard to the prophecy of what is happening now and what is about to happen, those who can read the past are able to see the fulfilment of the prophecies taking place at the present time, and to know the point reached in the history of the material world. They can also know what is liable to happen, and so, forewarned and forearmed, they can help their fellow-men against the troubles that are so shortly about to attack, and by which they are liable to be overwhelmed unless they have a knowledge of the truth. 282 37 285 26 285 28

"Watch ye therefore . . . Lest coming suddenly he find you sleeping" (Mark 14, ver. 35, 36).

THE CHRIST. 12 10

"*Continue in prayer. . . . . Withal praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ*" (Col. 4, ver. 2, 3).

The following definitions, to which W. R. Inge, M.A., D.D., Lady Margaret Professor of Divinity in the University of Cambridge,† calls our attention, will show how the advancing thinkers in the Church are approaching the scientific conception of the Christ as the manifestation of God, the conception that will heal sin and sickness when realised. Dr. Inge says: "The realisation of this conception heals sin and sickness. St. Paul gives us a very complete and explicit Logos-Theology, though he never uses the word. . . . I will collect the chief passages which, taken together, comprise St. Paul's teaching on this subject. In relation to God the Father, Christ is the Image (eikon) of God (II. Cor., Col.). . . . An eikon . . . represents its prototype, and is a visible manifestation of it. Christ is the 'eikon of the Invisible God' (Col.). In him dwells bodily the Pleroma, the totality of the Divine attributes (Col., Eph.). . . . He is 'Lord of all' and 'Lord of Glory'" (Rom., I. Cor.).

"In reference to the world, Christ is the Agent in creation, 'through Him are all things, and we through Him' (I. Cor. 8, ver. 6). . . . He is 'the first-born of all creation; in Him and through Him and unto Him are all things. He is before all things, and in Him all things hold together' (Col. 1, ver. 15, 16). 'All things are to be summed up in him' (Eph. 1, ver. 10). 'Christ is all, and in all' (Col. 3, ver. 11).‡ His reign is co-extensive with the world's history. 'He must reign till he hath put all his enemies under his feet. The last enemy that shall be abolished is death.' Only 'when all things have been subjected to him, shall the Son also himself be subjected to him that did subject all things unto Him, that God may be all in all' (I. Cor. 15, ver. 24-28)."§ "All is in reality the manifestation of Mind."

* "Christian Revelation from a Scientific Point of View."

† Now Dean of St. Paul's Cathedral.

‡ Mr. R. L. Nettleship writes: "Suppose that all human beings felt habitually to each other as they now do occasionally to those they love best . . . it would be the consciousness of another which was also oneself—a *common* consciousness. Such would be the *atonement* of the world."

§ "The Paddock Lectures" for 1906, p. 48.

These and many similar quotations confirm the scientific fact
452 38 that what has been called the mystic Christ, is God's consciousness,
16 18
467 23 through which God is seen to act, "the power of God, and the
42 39, 42 wisdom * of God" (I. Cor. 1, ver. 24); and that all the spiritual beings
467 19 in heaven individualise the Christ, the divine emanation; and that you
are an individualisation of the Christ and God's representative.

Every impartial reader will find in the above quotations nothing but evidence in support of the truths brought forward in this lecture.

252 11 **Jesus the Christ.**—The conception of Jesus as the only Son of God was of comparatively recent years. In the early creeds the word "only" (unicum) as applied to the Son of God is absent. It is not used in the creeds of Cyprian or Augustine; nor do Tertullian, Niceta, or even Novation of Rome, use it. Valentinus taught in Rome between 140 and 160 A.D., the time when the Apostles' Creed is supposed to have been framed, and his school seems to have
42 21 recognised the difference between Christ, the only begotten Son,
42 13 and Jesus the Christ,† drawing attention to the fact that St. John wrote: "Behold his glory, as of the only begotten," the word "as" differentiating the two. Von D. Adolf Harnack, Professor of Theology at Berlin University, in his pamphlet "Das Apostolische Glaübenbekanntniss," which pamphlet went through twenty-five editions in twelve months, drawing attention to the modern compilation of the Apostles' Creed, writes thus, referring to the words "only begotten Son": "After Nicasa these words came to be unanimously believed by the Church to refer to the prehistoric and eternal Sonship of Jesus, but to transfer this conception to the Christ is to transform it. It cannot be proved that about the middle of the century the idea 'only Son' was understood in this sense; on the contrary, the evidence of history conclusively shows that it was not so understood."

42 20 There is only one Christ, the spiritual self-hood of every son of God, the spiritual divine emanation. According to Harnack, primitive Christianity had two Christologies, one pneumatic, the other adoptianist. The former view was held by Barnabas, Clement, Ignatius, and the pious Polycarp. Hermas fused the two together. N. B. Swete, D.D., Regius Professor of Divinity, Cambridge, who contests Harnack's view, writes: "It is true that the pre-existence of Christ was ignored or denied in certain quarters, and His Sonship limited to the human life, or the part of it which followed the Baptism. It is also true that the earliest orthodox writers spoke of the pre-existent Christ as Spirit." ‡

2 19 When we pray to God we individualise the Christ power, and it is the Christ that heals, mentally; Christ, the manifestation of God, of Truth, Life, and Love. In other words, we merely get the human so-called self out of the way, and then God acts by means of the Christ, beautifully named by Sir Oliver Lodge "the sunshine of God."

* Spinoza speaks of "the eternal Son of God, i.e., God's eternal wisdom which is manifested in all things, but chiefly in the mind of man and most of all in Christ Jesus" (Epist. 21).

† Jesus was the only one entitled to the honour of being called Jesus the Christ, as he was the only man who was the Messiah or Saviour.

‡ "The Apostles' Creed: Its Relation to Primitive Christianity," p. 29.

App. X.

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In the Apocryphal Gospel of Peter, the dying Jesus cries: "My Power, my Power, thou hast forsaken me," the "Power" being, as Dr. Inge says, "The heavenly Christ, who, for a time had been associated with the earthly person of the Redeemer." 531 3

Paul saw clearly the difference between the ever-living Christ and the corporeal Jesus with his title—the Christ. Paul hardly ever refers to the human life of Jesus, to his sayings, his parables, or his works. He confines himself practically to his Crucifixion and Resurrection. In one place he says that he wishes to know no man, not even Christ, any more after the flesh. He knew that all good things came from realising the spiritual and dwelling in thought upon God, heaven, and the infinite spiritual man. He states: "How that by revelation he [God] made known unto me the mystery . . . of Christ; . . . That the Gentiles should be fellowheirs, and of the same body" (Eph. 3, ver. 3, 4, 6). 42 13

St. Augustine held that the knowledge of God within can only be imparted by God dwelling within. Dr. Inge writes: "But the doctrine of Divine immanence in the human heart never became quite the central truth of theology till the time of the medieval mystics. To ascend to God is to enter into oneself and to transcend oneself."

He also writes: "I cannot now give any further account of the manner in which the medieval mystics worked out the thought that Christ himself, through the Holy Spirit, is the life of our life, the core of our being, who, if we could but rid ourselves entirely of our false self-regarding self, would be the constitutive force of our personality. . . . I need not remind you that it is the foundation of St. Paul's Christianity, and the source of his strongest and most moving appeals. 'I live, yet not I but Christ liveth in me'; 'for me, to live is Christ.' These are revelations of the deepest experience, the strongest conviction, which animated that Apostle in his life and labour and suffering." *

This was the view of the early fathers. St. Augustine says: "Let us rejoice and return thanks that we have been made, not only Christians, but Christ. Wonder and rejoice! We have been made Christ." "Union with the glorified Christ is the essence of Christianity" (Dr. Inge). "The great deed that seems to emerge as the Life of Christ is the bringing into one of God and man" † (Professor Wallace, of Oxford). "Ye are Christ's; and Christ is God's" (I. Cor. 3, ver. 23). The last words of Pope Pius X., who has just died, were, "Rest everything in Christ." 42 29

"Where the Truth always reigneth, so that true, perfect God and true, perfect man are at one, and man so giveth place to God, that God Himself is there, and yet the man, too, and this same unity worketh continually, and doeth and leaveth undone without any I, and Me, and Mine, and the like; behold, there is Christ, and nowhere else" ("Theologia Germanica," p. 79).

"Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new" (II. Cor. 5, ver. 17).

Let us obtain sufficient knowledge of the living Christ to raise the dead. "Men find Christ through their fellow-men, and every glimpse they get of Him is a direct message from Himself" (Henry Drummond).

* "The Paddock Lectures" for 1906.

† "Lectures and Essays," p. 49 (abridged).

APPENDIX XI.

197 1

THE SO-CALLED MENTAL FACTOR.

The medical testimony as to the power of mind over matter is overwhelming. It was only the fact that the general belief was founded on a fallacy that has fortunately protected the medical world against generally accepting hypnotism as scientific, and utilising its so-called power generally. It is fortunate that a large number of medical men are and have been clean thinkers and livers, unselfish and logical, at the same time many medical men have succumbed to the disease which they have made their special study, for instance, Professor Trousseau from cancer of the stomach.

In the "**British Medical Journal**" we find this remarkable sentence: "Disease of the body is so much influenced by the mind that in each case we have to understand the patient quite as much as the malady." *

We read in the "**Lancet**": "Though the therapeutic effect of faith and hope is not detailed in our text-books, they are enough often to turn the scale in favour of recovery; and yet they are but two of the many mental medicines which a judicious physician may use in the management of disease." †

We find in the "**Lancet**" again the following: "We will even go so far as to affirm that a very large proportion of the ailing might be, and probably would be, sound, if only they were sufficiently strongly impressed to believe themselves so." Dr. Schofield, in quoting this passage, writes (here observe in the same journal the "nerve centres" of 1885 are boldly called the mind in 1888): "The influence of the mind upon the body has been the stronghold of quackery from the earliest times; and faith is as powerful an influence for good or evil now as it has ever been." ‡

Dr. Lloyd Tuckey, writes as follows: "Dr. Hodgson tells me that a prominent New York surgeon, himself a pioneer in the operation for appendicitis, was recently taken ill with the symptoms of that disease. It was diagnosed as such by himself and the surgeons he called in, and he was operated on; but no lesion was found when the abdomen was opened, and the wound was stitched up, and the patient told of the result. He benefited, however, by the operation, and was soon well again and at work."

Dr. J. W. White, Professor of Clinical Surgery in the University of Pennsylvania, has published hundreds of cases in which an operation has apparently done good, although the result of the operation was to show that the trouble for which the operation was thought necessary was non-existent. He writes: "There are a large number of cases of different grades of severity and varying character, which seem to be benefited by operation alone, some of them by almost any operation." § This proves that the effect is mental.

Sir J. C. Browne says: "Imagination is one of the most effectual of physical agencies by which we may modify the conditions of health and disease." ‖

Sir Andrew Clark says: "It is impossible for us to deal knowingly and wisely with various disorders of the body without distinctly recognising the agency of states and conditions of minds, often in producing and always in modifying them." ¶

* "British Medical Journal," January 18th, 1896.
† "Lancet," January, 1883.
‡ "Lancet," February 28th, 1888.
§ "Annals of Surgery," St. Louis, 1891.
‖ Leeds, 1889.
¶ "Lancet," 1855, II., 315.

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Dr. Clouston, in his Inaugural Address to the Royal Medical Society in 1896, says: "The mental cortex has to be reckoned with, more or less, as a factor for good or evil in all diseases of every organ, in all operations, and in all injuries."

Dr. Clouston also says: "I could have related remarkable cases to you from my own experience, and out of books, of functional disease being brought on and being cured by mental impressions only, of functions being suspended and altered from the same cause —nay, of actual organic lesions being directly caused and cured by mental impressions." *

Sir John Forbes writes: "Means acting directly on the mind, and influencing other parts of the body through it, form an important class of remedies, and occupy a much larger space in actual therapeutics than is commonly believed, and deserve to occupy a still larger. Their operation is fully as powerful and effective in disease of a purely bodily character as in mental disease." †

John Hunter, the celebrated anatomist, says: "As the state of the mind is capable of producing a disease, another state of mind may effect a cure."

Professor Ladd says: "The assumption that the mind . . . can act on the body . . . is the only one compatible with all the facts of experience."

Dr. A. Morrison says: "The reaction from the ancient metaphysical view of medicine has been carried too far." ‡

Dr. Robertson says: "The influence of the mind over the body is universally recognised." §

Dr. J. H. Sealy writes: "I shall now consider the mind as a source of cure, and as an agent equally potent and as frequently used for the removal of corporeal malady, as I have shown it to be active in its production." ‖

Dr. Gordon Sharp writes: "Above all, the personality of the physician is to be remembered; for some men can work wonders by means of almost any drugs, whilst another medical man with a chemist's shop fails to relieve his patients." ¶ This is a proof that the action is merely hypnotic, the action of thought intensifying itself by means of one human mind, and so becoming powerful enough to act upon another human mind. It is therefore dangerous and of no permanent value. 255 21

* "British Medical Journal," January 18th, 1898.
† "Nature and Art in Disease," p. 193.
‡ "Practitioner," 1892, p. 25.
§ "Lancet," 1894, II., 408.
‖ "Medical Essays," II., 76.
¶ "Lancet," 1894, I., 1,557.

Dr. A. T. Schofield: "Most people recognise that there are rare and striking effects of mind on body—few fully realise its every-day effects. I trust I have established that the mental factor is present in some way or other in all diseases." *

Dr. Paul Emile Levy says: "Every idea received tends to translate itself in act; the idea of sleep given by the operator has then for its corollary the production of sleep, which, for this reason, does not differ from ordinary sleep."

Dr. Stenson Hooker writes: "We shall resort to Mind and Spirit more and more, for mind is stronger than muscle, and Spirit than both, because it masters and controls both." †

THE CAUSE OF DISEASE.

Dr. E. V. Hartmann writes: "The surest way to be attacked with an infectious disease is to be afraid of it, whilst the physician under like circumstances is very rarely attacked."

210 8

CANCER.

Sir George Paget says: "In many cases I have reason for believing that cancer had its origin in prolonged anxiety." ‡

Dr. Murchison says: "I have been surprised how often patients with primary cancer of the liver have traced the cause of this ill-health to protracted grief or anxiety. The cases have been far too numerous to be accounted for as mere coincidences."

Dr. Snow even asserts his conviction that "the vast majority of the cases of cancer are due to mental anxiety." §

Sir W. B. Richardson says: "Eruptions on the skin will follow mental strain. In all these, and in cancer, epilepsy, and mania from mental causes, there is a predisposition." "It is remarkable how little the question of the original or physical diseases from mental influence has been studied."

HEART AND BLOOD VESSELS.

Dr. Samson, in the "Twentieth Century Practice of Medicine," says: "Mental overstrain is a more frequent cause of a morbid condition of arteries, heart, and kidneys than is generally admitted. The influence of protracted emotion in the production of arterial and cardiac disease is real. It has been proved by Mosso that emotions produce a spasmodic contraction of the arterioles." "Strong and repeated emotions," says Huchard, "can induce cardiac affections by their strong action on the peripheral circulation. Hence arteriosclerosis is so common amongst doctors, politicians, and financiers." The emotion of anger has been specially

* "The Force of Mind or the Mental Factor in Disease."
† "The Higher Medicine."
‡ Sir George Paget, Lectures.
§ "Lancet," 1880.

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investigated with reference to arterial pressure. It is found capable of increasing the pressure of blood from 14 to 21 cub. m., and the blood corpuscles from 3 to 4½ millions per m.m.

John Hunter says: "An exciting cause of angina pectoris has long been known to be emotional excitement."

Sir W. B. Richardson says: "I have never met with a case of intermittent pulse that was not due to some mental cause—shock, fear, sorrow, etc."

Dr. A. T. Schofield: "Fear can close in a moment miles of capillary vessels, which shame can quickly open." *

Dr. Lys speaks of both apoplexy and anæmic bruits (murmurs) occurring during mental anxiety, being caused by arterial tension, also of many cases of atheroma where no cause is known but some mental disorder.

LIVER.

Dr. Murchison says: "There is good evidence that nervous influences may not only cause functional derangement, but can cure structural disease of the liver."

Dr. Wilks records a case of jaundice from mental emotion.†

Dr. Churton records a similar case.‡

DYSPEPSIA.

Dr. Schofield says: "A man defrauded his brother, and came to his doctor for anorexia, dyspepsia, and debility. The doctor discovered the mental factor, made him repay his brother, and the case was cured." §

And again: "One thing we know, that indigestible ideas, like food, cause mental pain and dyspepsia." ‖

Dr. Fletcher tells us that "Barristers commonly suffer from dyspepsia during the assizes, which disappears at once when the anxiety is over."

Dr. F. A. Barton.—"Nothing upsets a person's liver and stomach so much as worry and anxiety. Anorexia, dyspepsia, headache, with attending constipation, are nearly always traceable to these causes."

ANÆMIA.

Dr. Stephen Mackenzie gives three striking cases of pernicious anæmia caused by mental shock.

CHOLERA.

Dr. Stokes says: "The first sight of cholera patients gives rise to symptoms of cholera afterwards." 271 9

* "The Force of Mind or the Mental Factor in Disease."
† "British Medical Journal," July 2nd, 1870, p. 4.
‡ "British Medical Journal," November 19th, 1870, p. 547.
§ "The Force of Mind or the Mental Factor in Medicine," p. 222.
‖ "The Springs of Character."

SCURVY, WARTS, AND GOUT.

Dr. Clouston, in his Inaugural Address to the Royal Medical Society in 1896, says: "Warts have been 'charmed' away; scurvy among sailors has been cured by the prospect of a naval fight; gouty swellings have disappeared when "Mad dog' or 'Fire' was cried out suddenly to the sufferers. All these things have happened, but they occur only really while some influence or other for good or evil is taking place. This, however, must be sufficiently powerful to usurp the supreme post of government." *

GOUT.

Sydenham says: "Gout rarely attacks the foot but melancholy predisposes to it."

KIDNEYS.

Van Noorden, in the "Twentieth Century Practice of Medicine," says: "There are many carefully observed cases of diabetes on record in which the disease followed a sudden fright or joy, or some other disturbance of the mental equilibrium."

Sir Clifford Allbutt says it is an undoubted clinical fact that granular kidney is often produced by prolonged mental anxiety.

Sir W. B. Richardson says: "Diabetes from sudden mental shock is a true, pure type of a physical malady of mental origin."

Brunton, Pavy, and others also give the mind as a cause.

DROPSY.

Dr. Bateman tells us of a poor woman who got general anasarca [dropsy] in the night after the loss of all her money, only a small sum.

LUNGS.

Sir Henry Holland says: "I have known asthmatic patients in whom attacks are brought on by seeing them in others." "Hæmorrhage from the lungs has been frequently traced to mental causes."

Dr. Sweetzer tells us of a lady who, feeling a live frog fall into her bosom from the clutches of a bird, was seized with such profuse hæmoptysis (hæmorrhage) that she lived only a few minutes.

Sir James Paget tells us of a young man who had hæmoptysis on his birthday, and for nine years afterwards on each birthday, being quite free between. He died of rapid consumption after the tenth anniversary.

* "British Medical Journal," January 18th, 1896.

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PAIN.

Sir James Paget.—"Not only the signs of some disease, but their progress and issue, may in a measure be determined by the patient's will. I mean . . . by the direct action of the will on sensation and motion. It can affect the character and intensity of pain." * 78 1

Dr. Goodhart. — "The conscious direction of attention upon any pain, however slight, for a length of time will gradually make a trifle unbearable, and even agonising."

FEVER.

Sir Samuel Baker, the explorer of the Nile, says: "Any severe grief or anger is almost certain to be succeeded by fever in certain parts of Africa."

Professor Rolleston points out that after defeat, an army "readily succumbs to dysentery, scurvy, malarial fever, and other diseases that have comparatively little effect in opposite circumstances."

PARALYSIS.

Dr. Dale tells us of the wife of a medical man suffering from hysterical paralysis of her legs. She was told it was due to her mind, and to overcome it by force of will (Dr. Schofield, giving these particulars, truly calls this "a futile suggestion"); she could not, and went about in a bath chair. One summer a drunken Highlander tried to kiss her; she jumped up and ran off for her husband, cured.

GRAVES'S DISEASE.

Dr. Lys says: "In every case of Graves's disease (exophthalmic goitre) there is a morbid mental state of a constant character, which precedes its development, and consists of depression with extreme irritability." †

VARIOUS DISEASES.

The following long list shows the conclusions that Dr. Schofield has come to after many years of careful study of the action of the human mind in disease.

"Dividing the mind into emotion and intellect, I find that emotion has unconsciously caused numerous cases of epilepsy, diabetes, jaundice, urticaria [nettle rash], rachialgia [pain in joints], paralyses, boils, cancer, gastric diseases, retention, amenorrhœa, granular kidney, and anasarca [general dropsy].

* "The Use of the Will for Health."
† "The Lancet," 1892, I., 905.

"The intellect can influence and produce indirectly through the unconscious mind, hyperæsthesia, anæsthesia, paræsthesia, dysæsthesia, and all varieties of special sensation. Intellect can contract or relax muscles, and cause all movements, including irregular and excessive movement, spasms and convulsions. It can also produce loss of muscular power and paralysis. Intellect can, in the same way, influence the involuntary muscles of the heart, lungs, blood-vessels, bowels, also those in all organs. It also can affect the salivary and mammary glands, digestion, excretion, secretion, and general nutrition."

"The sympathetic system, which is largely governed by the mental emotions, causes functional diseases of all parts and many organic diseases—inflammations, œdema [local dropsy], goitre, exophthalmic goitre, headache, angina pectoris, diabetes, Addison's disease, and neuroses of the extremities."

Tuke says that mental therapeutics, without hypnotism, can cure toothache, sciatica, painful joints, rheumatism, gout, pleurodynia [pain from pleurisy], colic, epilepsy, whooping cough, contracted limbs, paralyses, headaches, neuralgias, constipation, asthma, warts, scurvy, dropsy, intermittent fever, alcoholism, typhoid fever, and avert impending death.

DEATH.

Dr. Schofield, besides mentioning many of the above in his book, "The Force of Mind or the Mental Factor in Medicine," gives many instances of the effect of fear and mental emotion. For instance, that given in the "Lancet," in 1867, of a woman forty-three years old, who died in a fit consequent upon her daughter suddenly returning home after believing her to have been killed in a railway accident.

Dr. G. E. Rennie says in the "British Medical Journal: "First I would remind you of the immense influence exerted by the mind on the body . . . producing in some cases merely palpitation, at other
463 29 times actual syncope or even sudden death."

Dr. Schofield writes: "Only recently I heard of a case in the South of Scotland when two medical men were talking together, and one was saying that he could make a man ill by merely talking to him. (I do not give the doctor's name for obvious reasons.) The other doctor doubted this. So, seeing a labourer in a field, the first speaker went up to him, and telling him he did not like his appearance, proceeded to diagnose some grave disease. The man was profoundly struck, left off work soon after, feeling very ill, took to his bed, and in a week died; no sufficient physical cause being found."

No wonder that the Editor of, I think, the "Daily News," referring to this incident, said that it was a case for the Public Prosecutor, as one might just as well fire a loaded pistol in a man's face to see whether it would kill him.

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How shocked the world will be to find that, not only have we for centuries been firing off these mental pistols into the faces of our fellow-men, the recoil harming ourselves at the same time, but we have been constantly attempting to commit suicide as well. At last we have found out that we need not even (apparently) die. What 275 39
fools we have been all along!

Dr. Carpenter says: "The confident expectation of a cure is the most potent means of bringing it about and doing that which no medical treatment can accomplish."

LOURDES.

Dr. Boissarie, the Chief of the "Bureau des Constatations," at Lourdes, says that tumours, wounds, and all sorts of organic diseases in other than neurotic patients, diseases which have resisted all forms and varieties of medical and surgical treatment, are cured, and cured instantaneously, at Lourdes. Some of the patients recover after drinking at the spring of the grotto, some after bathing in the baths there, some during the Eucharistic processions, others at or after attending Mass or partaking of the Holy Sacrament, and others again by praying quietly and in solitude at the shrine of the Immaculate Virgin.

Cancers disappear, tuberculous ulcers cicatrise, perforations of 212 37
the cheek and palate are instantly and perfectly filled up, gastric ulcers heal, the blind are given sight, and suppurating joints, tuberculous peritonitis, necrosis of bones, gangrenous feet, etc., are made well in the twinkling of an eye.

It may be here mentioned that the dogma of the Immaculate Conception of the Virgin Mary, which may be said to be the foundation of the healing done at Lourdes, was for years considered a heresy. The idea became general in the twelfth century, and was not defined by the Pope until December 8th, 1854. Its dogma was then made an Article of Faith, and its denial a heresy. The freedom from sin from birth of the Virgin Mary no wonder has been a disputed point; the Virgin Birth, however, is actually scientifically correct, and quite compatible with up-to-date medical so-called 138 39
science.

In the Chanoine Rousseil's "The Glories of Lourdes," published last year, he says that "on an average 1,500 cures are entered annually in the register of the bureau." H. T. Butlin, F.R.C.S., D.C.L., LL.D., President of the Royal College of Surgeons, in "Remarks on Spiritual Healing," says: "There must surely be many more than 15,000 persons who visit Lourdes each year in search of healing. A percentage of 10 per cent. of cures is an absolute proof that the action cannot be that of God."

"When such cures take place in the presence of vast masses of people, although it may be possible to explain all the steps through which the emotion has produced the 'cure,' how can we be surprised that the people fall on their knees before God and bless His holy name for the miracle which He has wrought?"

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APPENDIX XII.

It has already been pointed out that every statement of the
282 22 prophets has its repeated fulfilments, each one presenting a less
285 14 material rendering as matter advances to its final end. Each
357 31 prophecy has also its individual as well as its collective application. Again, every statement has its significance more or less for every individual. The porter that opens the door to incoming truth is the humble servant of mankind, merely filling an appointed task. The word or term angel, means, literally, a messenger or herald of advancing truth, a similar human being to those to whom the messages are declared.

"HE MAY RUN THAT READETH."

The Source of True Knowledge.*—"And I saw another mighty angel come down from heaven, clothed with a cloud: . . . And he
327 8 had in his hand a little book open" (Rev. 10, ver. 1, 2).

"And I took the little book out of the angel's hand, and ate it
329 35 up; and it was in my mouth sweet as honey: and as soon as I had
333 24 eaten it, my belly was bitter" (Rev. 10, ver. 10).

229 37 **The Double Use to be Made of the Knowledge.**—"And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll that I give thee. Then did I eat it; and it was in my mouth
282 40 as honey for sweetness. And he said unto me, Son of man, go, get
285 13 thee unto the house of Israel, and speak with my words unto them" (Ezek. 3, ver. 3, 4).

"Behold the stone that I have laid before Joshua; upon one stone shall be seven eyes [the fullness of spiritual perception]: behold, I will engrave the graving thereof [the signet of Truth which is stamped upon the listeners], saith the Lord of hosts" (Zech. 3, ver. 9).

426 13 "From thence [Joseph] is the shepherd, the stone of Israel" (Gen. 49, ver. 24).

550 9 "And he said unto me, Thou must prophesy again before many peoples, and nations, and tongues, and kings" (Rev. 10, ver. 11).

"And I saw another angel fly in the midst of heaven, having
549 44 the everlasting gospel to preach unto them that dwell on the earth,
550 18 and to every nation, and kindred, and tongue, and people" (Rev. 14, ver. 6).

Material Church Experience.—"But beware of men: for they
353 17 will deliver you up to the councils, and they will scourge you in

* "When mortal mind is silenced by the 'still small voice of Truth' that regenerates philosophy and logic; and Jesus, as the true idea of Him, is heard as of yore saying to sensitive ears and dark disciples, 'I came forth from the Father,' 'Before Abraham was, I am,' coexistent and coeternal with God,—and this idea is understood,—then will the earth be filled with the true knowledge of Christ" ("Science and Philosophy," Misc. Writ., p. 360, line 25. Mary Baker Eddy).

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their synagogues; . . . It shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you" (Matt. 10, ver. 17, 19, 20). 318 21, 25 327 31, 35

Speaking of the end of the world, Jesus prophesies "they shall lay their hands on you, and persecute you, delivering you up to the synagogues. . . . And it shall turn to you for a testimony. . . . For I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist" (Luke 21, ver. 12, 13, 15). 353 16 318 27

"They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them" (John 16, ver. 2-4). 353 22 353 27 353 2

"The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. . . . For the Lord God will help me; therefore shall I not be confounded: therefore have I set my face like a flint, and I know that I shall not be ashamed" (Is. 50, ver. 5, 7). 316 12 148 7

"Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me" (Ezek. 3, ver. 17). 102 32 103 24 105 1

"The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned" (Is. 50, ver. 4). 166 27 317 5

The Result.—"And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. . . . And I will give him the morning star" (Rev. 2, ver. 26, 28). 295 11 148 15 319 7

The Sequence of Events.—"My people, go ye out of the midst of her [Babylon, type of erroneous material church organisation], and save yourselves every man from the fierce anger of the Lord. And let not your heart faint, neither fear ye for the rumour that shall be heard in the land; for a rumour shall come one year, and after that in another year shall come a rumour, and violence in the land, ruler against ruler. . . . Remember the Lord from afar, and ascend to Jerusalem in your hearts"* (Rev. Ver., Jer. 51, ver. 45, 50). 355 14 524 11, 26 312 29 546 16 549 44 306 26 356 21

The First Sickle or Scientific Acceptance.†—"And I looked, and behold a white cloud, and upon the cloud one sat like unto the Son of man, having on his head a golden crown, and in his hand a sharp sickle.

* The last six words are Ferrar Fenton's translation.

† "The time approaches when mortal mind will forsake its corporeal, structural, and material basis, when immortal Mind and its formations will be apprehended in Science, and material beliefs will not interfere with spiritual facts" ("Science and Health," p. 402, line 8. Mary Baker Eddy).

"And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap:
71 19 for the time is come for thee to reap; for the harvest of the earth
551 12 [the scientific world] is ripe.
100 36 "And he that sat on the cloud thrust in his sickle on the earth; and the earth was reaped [the false knowledge cut away]"
105 16 (Rev. 14, ver. 14-16).
70 2 "When the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come" (Mark 4, ver. 29).

"Begin to remember the seven weeks from such time as thou beginnest to put the sickle to the corn" (Deut. 16, ver, 9).

"Six years thou shalt prune the vineyard, and gather in the fruit thereof; But in the seventh year shall be a sabbath of rest unto the land, a sabbath for the Lord" (Lev. 25, ver. 3, 4).

82 30 "And the earth [the leading scientific men of the day] helped
90 23 the woman, and the earth opened her mouth [by stating the truth],
552 12 and swallowed up the flood which the dragon cast out of his mouth
548 14 [the wrong use of this newly gained mental freedom]" (Rev. 12, ver. 16).

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THE LAST SEVEN YEARS OF EVIL.

The First Statement.—"And he said unto me, Son of man, I send thee to the children of Israel, to a rebellious nation: . . . they and their fathers have transgressed against me, even unto this very day. . . . And they, whether they will hear, or whether they will forbear, (for they are a rebellious house,) yet shall know that there hath been a
111 29 prophet among them. And thou, son of man, be not afraid of them,
363 16 neither be afraid of their words, though briers and thorns be with
354 28 thee, and thou dost dwell among scorpions: . . . And thou shalt speak
333 1 my words unto them, whether they will hear, or whether they will forbear: for they are most rebellious. But thou, son of man,
7 1 hear what I say unto thee: . . . open thy mouth, and eat that
282 39 I give thee. And when I looked, behold, an hand was sent
285 11 unto me; and, lo, a roll of a book was therein; And he
172 15 spread it before me; and it was written within and without:
177 38 and there was written therein lamentations, and mourning, and
134 3 woe. Moreover he said unto me, Son of man, eat that thou findest;
229 37 eat this roll, . . . and it was in my mouth as honey for sweetness.
360 39 . . . Get thee unto the house of Israel, and speak with my words
333 1 unto them. For thou art not sent to a people of a strange speech and of a hard language, but to the house of Israel. Then I came to them of the captivity at Tel-abib, that dwell by the river of
525 8 Chebar, and I sat where they sat, and remained there astonished
7 1 among them seven days" (Ezek. 2, ver. 3, 5-10, and 3, ver. 1, 3-5, 15).
282 39 "So Jeremiah wrote in a book all the evil that should come upon
285 11 Babylon. . . . When thou comest to Babylon,* and shalt see, and
172 15 shalt read all these words. . . . And it shall be, when thou hast made an end of reading this book, that thou shalt bind a stone
357 1 to it [attach to it the proofs that the stones† or lost ten tribes are
454 27 the English-speaking race], and cast it into the midst of Euphrates
3 31 [the thinkers of the world, who form the strongest channel of thought]: And thou shalt say, Thus shall Babylon sink, and shall

* Material confused thought; the whole structure of materialism.

† Israel will prove to be the foundation stone on which is built the true knowledge of God.

App. XII.

not rise from the evil that I will bring upon her: and they shall be weary" (Jer. 51, ver. 60, 61, 63, 64).

"And he wrote there upon the stones a copy of the law of Moses, . . . the blessings and cursings, according to all that is written in the book of the law" (Josh. 8, ver. 32, 34). 304 31, 44

The Curse and Its Helpers.—"I see a flying roll; the length 176 41
thereof is twenty cubits, and the breadth thereof ten cubits.* Then 7 1
said he unto me, This is the curse† that goeth forth over the face 177 15
of the whole earth:‡ . . . I will bring it forth, saith the Lord 103 6
of hosts. . . . And I said, What is it? And he said, This is an 104 40
ephah that goeth forth, . . . and, behold, there came out two 102 24
women, and the wind was in their wings; . . . and they lifted up the ephah between the earth and the heaven. . . . To build it an house in the land of Shinar [the watching of him that sleeps]: and it shall be established" (Zech. 5, ver. 2-4, 6, 9, 11).

"And the word of the Lord came unto me, saying, Son of man, 353 15
set thy face toward the mountains of Israel [those humanly invested 526 35
with highest spiritual authority], and prophesy against them, And 349 10
say, . . . Behold, I, even I, will bring a sword upon you, and I 526 13
will destroy your high places. And your altars shall be desolate, 354 32
and your images shall be broken: and I will cast down your slain 524 6
men before your idols. And I will lay the dead carcases [the 526 19
material organisation] of the children of Israel before their idols; 524 36
and I will scatter your bones round about your altars. . . . And the 523 35
slain shall fall in the midst of you, and ye shall know that I am the Lord. Yet will I leave a remnant, that ye may have some that shall 104 32
escape the sword among the nations, when ye shall be scattered 354 15
through the countries. . . . Also, thou son of man, thus saith the Lord 527 8
God unto the land of Israel; An end, the end is come. . . . An evil, an only evil, behold, is come. An end is come, the end is come: . . . Now will I shortly pour out my fury upon thee: . . . and 102 17, 32
I will judge thee, . . . horror shall cover them. . . . Destruction 103 18

* The length of the cubit as mentioned in Smith's "Dictionary of the Bible" is "one of the most knotty points of Hebrew archæology. . . . That there was more than one cubit is clear; but whether there were three, or only two, is not so clear." Ezekiel 41, ver. 8, gives the length of the measuring reed as "six great cubits," but the word "great" is a wrong translation, and Smith's Dictionary gives it as "literally 'a cubit to the joint.'" This would be about 11½ inches. Smith also says "Saalschütz infers that the cubit . . . is less than an English foot," and points out that the cubit, instead of being about 20 inches, probably fell far below the length usually assigned to it."

† Ferrar Fenton translates this word as "DIVINE POWER" instead of "curse," and puts it in capitals.

‡ Ferrar Fenton continues, "when everything will be reformed by it, like this, and every perjurer will be reformed by it, like that."

cometh; and they shall seek peace, and there shall be none . . . the
523 35 law shall perish from the priest. . . . The king shall mourn; . . . and they shall know that I am the Lord" (Ezek. 6, ver. 1-5, 7, 8, and 7, ver. 2, 5, 6, 8, 18, 25-27).

"I heard a voice . . . saying to the sixth angel which had the trumpet, Loose the four angels which are bound [through ignorance of the power of thought] in the great river Euphrates [amongst the thinkers of the world]. And the four angels were loosed, which were
104 45 prepared . . . for to slay the third part of men" (Rev. 9, ver.
90 23. 36 13-15). "And the sixth angel poured out his vial upon the great river
91 10, 37 Euphrates; and the water thereof was dried up [the circulation of the
83 34 old false ideas ceases], that the way of the kings of the east might
89 40 be prepared [the wise men following the new light]. And I saw
104 42 three unclean spirits, . . . the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world,
314 33 to gather them to the battle [Armageddon] of that great day of God Almighty" (Rev. 16, ver. 12-14).

"The swift . . . shall stumble, and fall toward the north by
104 26 the river Euphrates. . . . Egypt riseth up like a flood; . . . and
273 6 he saith, I will go up, and will cover the earth; I will destroy the city and the inhabitants thereof [the true workers]. . . . For this is the day of the Lord God of hosts, a day of vengeance . . . by the river Euphrates" (Jer. 46, ver. 6, 8, 10).

101 38 "Behold, the day of the Lord cometh, cruel both with wrath and
102 20. 32 fierce anger, to lay the land desolate: and he shall destroy the
103 24 sinners thereof out of it. . . . And I will punish the world for
105 1 their evil" (Is. 13, ver. 9, 11).

Where Safety Lies. —"For, behold, the day cometh, that shall
106 3 burn as an oven; . . . But unto you that fear my name shall the
218 13 Sun of righteousness arise with healing in his wings; . . . And he shall turn the heart of the fathers to the children, and the heart of
105 6 the children to their fathers, lest I come and smite the earth with a curse" (Mal. 4, ver. 1, 2, 6).

"I will begin to draw nigh, and to visit them that dwell upon the earth. At that time shall friends fight one against another like enemies, and the earth shall stand in fear. . . . Whosoever remaineth . . . shall escape, and see my salvation and the end of your world. For evil shall be put out . . . and the truth which has been so long without fruit, shall be declared" (II. Esdras 6, ver. 18, 24, 25, 27, 28).

"Behold, the days come when the most High will begin to deliver
319 19 them that are upon the earth . . . to the astonishment of them
355 25 . . . then shall my Son be declared. . . . And an innumerable
222 31 multitude shall be gathered together, as thou sawest them, willing
110 16 to come, and to overcome him by fighting. But he shall stand
190 37 upon the top of the mount Sion. And Sion shall come, and shall
255 18 be shewed to all men. . . . And this my Son shall rebuke the wicked
256 11 inventions of those nations. . . . And shall lay before them their
349 10 evil thoughts, and the torments wherewith they shall begin to be
350 32 tormented, which are like unto a flame: and he shall destroy them
354 11 without labour by the law which is like unto fire. And whereas
328 17 thou sawest that he gathered another peaceable multitude unto him;

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Those are the ten tribes [of Israel]" (II. Esdras 13, ver. 29, 30, 32, 34-40). 102 29

The Intervening Results during the Last Seven Years.—"They have . . . broken the everlasting covenant. Therefore hath the curse devoured the earth, and they that dwell therein are desolate: . . . all joy is darkened, the mirth of the land is gone. In the city is left desolation. . . . When thus it shall be in the midst of the land among the people, there shall be . . . as the gleaning grapes when the vintage is done. They shall lift up their voice, they shall sing for the majesty of the Lord, they shall cry aloud from the sea. Wherefore glorify ye the Lord in the fires [marginal readings 'valleys'], even the name of the Lord God of Israel in the isles of the sea" (Is. 24, ver. 5, 6, 11-15). 107 23, 408 42, 305 25, 304 33, 106 7, 132 39, 550 12, 398 25

"I will send a fire . . . among them that dwell carelessly in the isles: and they shall know that I am the Lord. . . . Behold, it is come, and it is done, saith the Lord God; this is the day whereof I have spoken. And they that dwell in the cities of Israel [those in English-speaking towns] shall go forth, and shall set on fire and burn the weapons, . . . and they shall burn them with fire [purification] seven years" (Ezek. 39, ver. 6, 8, 9). 312 46, 313 12, 110 4

"Satan shall be loosed out of his prison, and shall go out to deceive the nations" (Rev. 20, ver. 7, 8) 105 1, 104 26

"Woe to the inhabiters of the earth and of the sea! for the devil is come down unto you having great wrath, because he knoweth that he hath but a short time" (Rev. 12, ver. 12). 101 37, 105 1, 527 6

"Then shall the deep pit of judgments lie open before the region of consolation, and the furnace of hell appear before the paradise of joy. . . . And the day of judgment shall be equal to the space of seven years" (II. Esdras 7, additional verses between verses 35 and 36 in Revised Version by T. J. Hussey, D.D.). 302 36, 303 28, 104 44, 302 37

"And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and oblation to cease [do away with material church organisation], and for the overspreading of abominations he shall make it desolate, even until the consummation [the final end], and that determined shall be poured upon the desolate" (Dan. 9, ver. 27). 305 31, 408 42, 523 36

"Behold, the time shall come, that these tokens which I have told thee shall come to pass, and the bride shall appear, and the coming forth shall be seen, that now is withdrawn from the earth. . . . For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. After these years shall my son Christ die, and all men that have life. And the world shall be turned into the old silence seven days. . . . And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt. And the Most High shall appear upon the seat of judgement, and misery shall pass away, and the long-suffering shall have an end" (II. Esdras 7, ver. 26, 28-31, 33). 100 40, 102 24, 99 15

PERMANENT UNIVERSAL HAPPINESS.

The Second Statement.—"And it came to pass at the end of seven days, that the word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me [see ver. 18 to 21]. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover: for they are a rebellious house. But when I speak with 100 25, 333 1

101 33 thee, I will open thy mouth, and thou shalt say unto them, Thus
229 37 said the Lord God; He that heareth, let him hear; and he that
314 22 forbeareth, let him forbear: for they are a rebellious house" (Ezek. 3, ver. 17, 26, 27).

The Second Sickle or Universal Acceptance.—"And another angel came out of the temple which is in heaven, he also having a sharp
105 18, 22 sickle. And the angel thrust in his sickle into the earth, and
98 15 gathered the vine of the earth, and cast it into the great winepress of the wrath of God" (Rev. 14, ver. 17, 19).

"I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to him; for the hour of his
423 13, 24 judgment is come" (Rev. 14, ver. 6, 7).
426 13 "And a mighty angel took up a stone like a great millstone, and
100 28 cast it into the sea, saying, Thus with violence shall that great city
101 19 Babylon be thrown down, and shall be found no more at all"
322 35 (Rev. 18, ver. 21).

107 43
150 23 **The End.**—"And this gospel of the kingdom shall be preached
101 31 in all the world for a witness unto all nations; and then shall the
99 15 end come" (Matt. 24, ver. 14).
302 12 "Because he hath appointed a day, in the which he shall judge the world in righteousness by that man whom he hath ordained" (Acts 17, ver. 31).

"In a moment, in the twinkling of an eye, at the last trump: for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed" (I. Cor. 15, ver. 52).

"And there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve him" (Rev. 22, ver. 3).

102 30 "Christ [Truth] hath redeemed us from the curse of the law. Wherefore the law was our schoolmaster to bring us unto Christ" (Gal. 3, ver. 13, 24).

"I will save my people from the east country, and from the west country; . . . they shall be my people, and I will be their God, in truth and in righteousness. . . . For before these days there was no . . . peace to him that went out or came in because of the affliction. . . . And it shall come to pass, that as ye were a curse among the heathen, O house of Judah, and house of Israel; so will I save you. . . . These are the things that ye shall do; Speak ye
302 19 every man the truth to his neighbour; execute the judgment of truth and peace in your gates. And let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are things that I hate, saith the Lord. . . . In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will
301 27 go with you: for we have heard that God is with you" (Zech. 8, ver. 7,
6 41 8, 10, 13, 16, 17, 23).
45 5 "Awake thou that sleepest, and arise from the dead, and Christ
356 8 shall give thee light" (Eph. 5, ver. 14).

"And God shall wipe away all tears from their eyes; and there
98 18 shall be no more death, neither sorrow, nor crying, neither shall
99 18 there be any more pain: for the former things are passed away" (Rev. 21, ver. 4).

46 2 "For the earth shall be full of the knowledge of the Lord, as the waters cover the sea" (Is. 11, ver. 9).

110 16 "For they shall all know me from the least of them unto the greatest" (Jer. 31, ver. 34).

30 41 "THE BEST OF ALL IS, GOD IS WITH US"
(*Last words of John Wesley*).

NOTES.

Note A on page 5.

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The Revolution in Science.—"*I fear I have very imperfectly succeeded in expressing my strong conviction that, before a rigorous logical scrutiny, the Reign of Law will prove to be an unverified hypothesis, the Uniformity of Nature an ambiguous expression, the certainty of our scientific inferences to a great extent a delusion*" * (Stanley Jevons). 5 3

"Beware when you let loose a thinker on this planet. Then all things are at risk. It is as when a conflagration has broken out in a great city, and no man knows where it will end. There is not a piece of science but its flank may be turned to-morrow. The very hopes of man, the thoughts of his heart, the religion of nations, the manners and morals of mankind, are all at the mercy of the new generalisation" † (Emerson).

A book has been recently published called "The Evolution of Forces," 90 12
one of the International Scientific Series, by Dr. Gustave Le Bon.
The translation is edited by Mr. F. Legge, of the Royal Insti- 54 28
tution of Great Britain, and in it appear many paragraphs
which show the radical change that has recently taken place in the 5 5
scientific world. Dr. Le Bon is a member of the Royal Academy of Belgium, and a very advanced worker, one of the ablest of modern scientific men.

M. G. Bohn, in "Revue des Idées," January 16th, 1906, writes: "The beginning of Dr. Le Bon's work produces in the reader a deep impression; one feels in it the breath of a thought of genius. . . . Dr. Le Bon has been compared to Darwin. If one were bound to make a comparison, I would rather compare him to Lamarck. Lamarck was the first to have a clear idea of the evolution of living beings."

In Dr. Le Bon's previous book, "The Evolution of Matter," over 12,000 copies of which were sold in France in the first two years, and the English translation of which was published in 1907, were put forward various original theories. These at the time met with a 50 8
perfect storm of obloquy, which has long since died away in the 49 36
light of advancing knowledge. I had not seen either of Dr. Le 8 16
Bon's works until my work was practically finished, or otherwise I 90 15
would have quoted him more freely in the body of it. Many valuable 211 15
papers of his have been communicated by him to the Royal Academy of Belgium, of which he is a Member, and elsewhere, between the years 1901 and 1906, when he published his paper on "black light." It will be found that he confirms many of the statements now made, which a few years ago would have been thought absolute impossibilities. The most important points are his confirmation of the details of the dematerialisation of matter and energy, first put forward publicly in a lecture given by me in 1901.

* "Principles of Science."
† "Circles."

Dr. Le Bon says: "This happy confidence in the great dogmas
48 1 of modern science remained unaltered until the quite recent day,
69 21 when unforeseen discoveries condemned scientific thought to suffer
49 17 doubts from which it imagined itself for ever free. The edifice
91 8 of which the fissures were only visible to a few superior intelli-
5 1 gences, has been suddenly and violently shaken. Contradictions
67 37 and impossibilities, hardly perceptible at first, have become striking.
The disillusion was so rapid that, in a short space of time, the
question arose whether the principles which seemingly constituted
89 9 the most certain foundations of our knowledge in physics were not
559 18 simply fragile hypotheses which wrapped profound ignorance
232 44 in a delusive veil. Then that befell scientific dogmas which formerly
happened to religious dogmas, so soon as anyone dared discuss
160 9 them. The hour of criticism was quickly followed by the hour of
67 40 decadence, and then by that of disappearance and oblivion.
89 14 "Science herself has entered into a phase of anarchy from which
she might have been thought for ever safe. Principles which
401 6 appeared to have a sure mathematical foundation are now contested
by those whose profession it is to teach and defend them. Such
profound books as 'La Science et l'Hypothèse,' of M. Henri
Poincaré, give proofs of this on nearly every page. Even in the
domain of mathematics, this illustrious scholar has shown that we
217 29 only subsist on hypotheses and conventions.
5 12 "'There hardly now exist,' writes M. Lucien Poincaré, 'any of
160 11 those great theories once universally admitted, to which, by common
consent, all searchers subscribed. A certain anarchy reigns in the
5 16 domain of the natural sciences, all presumptions are allowed, and
474 11 no law appears rigidly necessary. . . . We are witnessing, at this
moment, rather a demolition than a definite work of construction.
. . . The ideas which to our predecessors seemed strongly estab-
327 25 lished are now controverted. . . . The very principles of mechanics
are contested, and recent facts unsettle our belief in the absolute
327 10 value of laws hitherto considered fundamental.'"

Dr. Le Bon also says: "To-day the old principles are dead and
dying, and those destined to replace them are only in course of
formation. Modern man destroys faster than he builds. The
51 34 legacies of the past are merely shadows. Gods, ideas, dogmas, and
creeds vanish one after the other. Before new edifices capable of
sheltering our thoughts can be built, many ruins will have crumbled
into dust.

"One of M. Poincaré's most eminent colleagues in the Institute,
the mathematician Emile Picard, has shown, in one of his publica-
tions, how 'incoherent' are the present principles of another almost
fundamental science—mechanics. He says: 'At the end of the
eighteenth century, the principles of mechanics seemed to defy all
84 30 criticism, and the work of the founders of the science of motion

formed a block which seemed for ever safe against the lapse of time. Since that epoch, searching analysis has examined the foundations of the edifice with a magnifying glass. As a matter of fact, where learned men like Lagrange and Laplace deemed everything quite simple, we to-day meet with the most serious difficulties. Every-one who has had to teach the first steps of mechanics, and who has troubled to think for himself, has experienced how incoherent are the more or less traditional explanations of its principles.'"

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"The principles of mechanics, which are apparently most simple," writes Professor Mach, in his "History of Mechanics," "are of a very complicated nature. They are based on unrealised, and even on unrealisable experiments. In no way can they be considered in themselves as demonstrated mathematical truths." Dr. Le Bon says: "At the present time we possess three systems of mechanics, each of which declares the other two to be absurd. Even if none of them, perhaps, deserves this qualification, they may at least be considered very incoherent, and as furnishing no acceptable explanation of phenomena."

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"There exists a radical incompatibility between the mechanics of Lagrange, that is to say, the classical mechanics, and the laws of physics" (M. Duhem).

The Reality Behind Matter.—"The fact that we only perceive in the universe matter and movement does not authorise us to maintain that it is not composed of anything else. We can only say that by reason of the insufficiency of our senses and of our instruments, we only perceive that which presents itself in the form of matter and movement. Twenty years ago we might strictly have said that there was nothing else. But the very unforeseen phenomena revealed by the study of the dissociation of matter have proved that the universe is full of formidable powers hitherto unexpected, and has shown the existence of immense territories completely unexplored. The edifice built by science, which has so long sheltered our uncertainty, now appears like a fragile shelter, of which the entire foundations have to be set up anew" (Dr. Le Bon).

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Professor Ostwald says: "I am persuaded that there exist a greater number of magnitudes [than two] of different kinds, and I believe I am justified in admitting that the different forms of energy are all characterised by magnitudes possessing such an individuality. Let this be confirmed, and the fact that up to the present mechanics has been unable to give a complete image of nature will appear as a necessity. Such a notion would be as precious for science as was, in its time, the notion of the individuality of chemical elements; and the modern adepts of mechanical theories, by claiming to reduce all forms of energy to mechanical energy, would no more have done useful work than did the alchemists who sought to turn lead into gold."

90 30

Dr. Le Bon quotes the above statement approvingly. He says: "In
81 20 the same manner, doubtless, the whirls of ether constituting the
83 10 elements of atoms can transform themselves into vibrations of the ether.
These last represent the final step of the dematerialisation of matter and
83 14 of its transformation into energy before its final disappearance."

The Conservation of Energy. — "The idea that forces might be indestructible is of fairly recent origin. The dogma of the conservation of energy only boasts, in fact, about half a century of existence. Up to the date of its discovery, science only possessed one permanent element—matter. For the last sixty years it has
214 9 possessed, or has thought it possessed, a second—energy.

"The doctrine of the conservation of energy, as far as it applies
90 23 to the material world, has now disappeared for ever. The dis-
170 10 integration of their [sun and stars] atoms is the origin of all the natural forces now utilised. These atoms form an immense reservoir,
309 21 but one which must inevitably exhaust itself. Then that which we call
99 17 energy will, like matter, have disappeared for ever" (Dr. Le Bon).

M. Henri Poincaré writes as follows: "If we wish to enunciate the principle of the conservation of energy in all its generality,
171 40 and to apply it to the universe, we see it, so to speak, vanish, and there remains but this — there is something which remains
58 40 constant." * This something is God and His manifestation, the
172 3 real universe.
17 27

Mr. Bernard Brunhes writes as follows to Dr. Le Bon, who speaks of him as "one of our most far-seeing physicists": "The 'nothing is lost' should be deleted from the exposition of the laws of physics, for the science of to-day teaches us that something is lost. It is
109 5 certainly in the direction of the leakage, of the wearing away of
214 12 the worlds, and not in the direction of their greater stability, that the science of to-morrow will modify the reigning ideas."

Dr. Le Bon writes: "The most elementary text-books now teach that all the forces of nature are interchangeably transformable, and are only transformations of a single entity, viz., energy.

"No longer fettered by the weight of early principles now sufficiently shaken, we can proceed to examine whether, in place of being indestructible, energy does not vanish without return, like
89 25 that matter of which it is only the transformation. The modern
313 11 theory of the equivalent and the transformation of energies seems
21 6 indeed to be only an illusion."

Dr. Le Bon ends the first part of "The Evolution of Forces" as
90 23 follows: "Energy is not indestructible. It is unceasingly consumed,
83 13 and tends to vanish, like the matter which represents one of its
88 36 forms." He also says: "Matter and energy have returned to the
117 40 nothingness of things, like the wave into the ocean. The defenders of the postulate of the conservation of energy will evidently answer

* "La Science et l'Hypothèse," p. 158.

to the above, that energy being, by the hypothesis, supposed to be indestructible, by vanishing into the ether is not lost, and remains in the potential state, drowned in its immensity. Thus regarded, the theory of the conservation of energy evidently represents 322 29
nothing but an unverifiable conception, especially created by our 267 15
desire to believe that there exists in the universe something 322 35
immortal. Not wishing to consent to be only a flash in the infinite, we dream of a movement that shall last for ever."

Dr. Le Bon classifies thirteen forms of energy. The following is the eleventh: "Neutral Electricity.—Form of electricity totally 74 11
unknown, of which no reagent can reveal the presence, and supposed to be constituted by the union of the positive and negative fluids. It is more and more generally admitted that it can have no existence."

This statement is an attempt to define the lines of force at right 74 15
angles to each other, which we now know are called the ether, and which, as he correctly states, are non-existent. It is entirely suppositional, a misrepresentation of spiritual fact, namely, the Christ, 534 2
the divine manifestation of God.

The doctrine of the conservation of so-called energy not being true, it was a long time before the prejudice against it was overcome. For years not a single scientist would even consent to discuss 50 8
it. Its author, Dr. Mayer, after attempting suicide, went out of his mind, and ultimately died of despair, and so little known, that Helmholtz, a few years later, coming to the same conclusion from mathematical considerations, had not even heard of him. The most important of the scientific journals of the day declined to insert Helmholtz's paper, "The Conservation of Energy," "regarding it as a fanciful speculation unworthy the attention of scientific readers." The conservation of energy [in the real world] being true, the doctrine eventually made its way. Dr. Le Bon says of Dr. Mayer: "'This obscure little doctor, so ignored by his contemporaries, so contested after his death, was,' writes Tyndall, 'a man of genius, animated solely by love for the subject adopted by him, who arrived at the most important results long in advance of those whose life is wholly devoted to the study of physical sciences.' The critical mind is so rare a gift that the most profound ideas and the most convincing experiments exercise no influence so long as they are not adopted by scholars enjoying the prestige of official authority. Nevertheless, it always happens in the long run that a new idea finds a champion in some scholar possessing this prestige, and it then rapidly makes its way. As soon as the grandeur of the idea of the conservation of energy was understood by one such, it had an immense success."

"The official professors, who saw the principle of Mayer daily growing in importance, could not accept the fact that so considerable a discovery had not issued from their own laboratories, and united 50 10

their efforts to try and efface from the annals of science the great name of Mayer."

The same fate has befallen many a proposition of what later has been looked upon by everyone as scientific truths. Ohm's law was ridiculed, and the result of the publication of his book, filled with conclusive experiments, was that he lost his berth, and had to take a place at £50 per annum.

349 3 Dr. Le Bon himself suffered from the conservatism of natural science. He writes: "In a long polemic, published in a great English journal, between a member of the Royal Institution who upheld my researches, and a Cambridge physicist who attacked them, the latter recognised that the universal dissociation of matter, which I had made known, was 'the most important theory of
347 36 modern physics,' but, he adds, I had only discovered it by a 'lucky guess.' All the merit was due to the specialists who had taken steps to check its accuracy."

50 28 When Dr. Le Bon published his experiments on invisible phosphorescence, in 1899 and 1900, physicists would not believe them, although they were quite easily verified. Some repeated them, but did not speak of them, since, as Dr. Le Bon says: "Official Science had not consecrated them." For a long time people have scoffed at the idea of what is called by physicists the "aura" round the human body. Dr. Le Bon says that "all bodies incessantly
75 40 radiate, as has been seen, waves of light invisible for our eyes, but probably perceptible by the animals called nocturnal, and capable of finding their way in the dark.

"To them, the body of a living being, whose body is about 37° C., ought to be surrounded by a luminous halo, which the want of
75 52 sensitiveness of our eye alone prevents our discerning." *

He also writes: "Until recent years the number of phosphorescent animals known was somewhat restricted. No one could have suspected that the depths, so long inaccessible, of the vast oceans, where reigned, it was thought, eternal night, were inhabited by innumerable luminous beings. Since suitable instruments have permitted the study of the inhabitants of seas at depths of several thousand metres, a complete new world has been revealed. It then became known that the bottom of the sea was covered with veritable forests of phosphorescent polyps; that the smallest, as well as the most bulky, of the beings inhabiting these dark depths often possessed organs enabling them to light themselves through the abysses in which they live."

Matter.—Dr. Le Bon says: "We have seen that matter is composed of infinitely small particles, gravitating round one another, as the planets round the sun, and probably formed by whirls in the
81 32 ether.

* Mr. G. P. Lewis, an engineer, has given me some interesting results of his experiments on radio-activity. He says that one action of radio-active substances is to produce "more or less abnormal vision." Emanations of luminous rays can be seen round the body, a "golden glow" which, however, is "a material substance separable from the human body but not measured by any unit known to scientists."

Dr. Patrick O'Donnell claims to have photographed what is spoken of as "the vital spark" or "aura" of a dying man at the Mercy Hospital, Chicago.

"It is probable that matter owes its rigidity only to the rapidity of the rotary motion of its elements, and that if this movement stopped it would instantaneously vanish into ether, without leaving a trace behind. Gaseous vortices, animated by a rapidity or rotation of the order of that of the cathode rays, would in all probability become as hard as steel. I have shown that one of the most constant products of the dissociation of matter was the so-called particle of electricity, deprived, according to the last researches, of all material support, and considered as constituted solely by a vortex ring of ether. The experiments previously described have shown that 81 20
these particles emit lines of forces, and are always accompanied in their various manifestations by those vibrations of the ether called Hertzian waves, radiant heat, visible light, invisible ultra-violet light, etc. These vibrations represent for us the vanishing phase of the elements of the atom and the energies of which they are the seat.

"The elements of matter formed by condensations of ether are, as shown in the book above quoted ('L'Evolution de la Matière' *), of a minuteness of which we can form no idea because we have no point of comparison. A drop of sea-water is supposed to contain 6,000,000 molecules of gold, and if this drop were touched with the point of a needle, the point would be in contact with more than 1,000 molecules of gold. In spite of their extreme minuteness, these molecules are, however, colossi, compared to the particles of which the atoms are composed. These last, however, execute whirling, vibratory, and rotary movements as regular as those of the stars in the firmament." Dr. Le Bon's calculation is probably made upon the amount of gold that is supposed to be in each ton of sea-water, namely, about one grain, whereas in 1905, the amount of gold in sea-water throughout the world was reduced suddenly to less than one-hundredth of a grain per ton of water. Very little is known of the basic constituents of the so-called elements. There are at least five or six kinds of silver, and it is the same with iron, and probably with all the other metals. This was practically predicted by Faraday, and has been shown by M. Berthelot and others. Dr. Le Bon says: "It is probable that the solid elements we observe—gold, silver, platinum, etc.—are bodies which have lost different quantities of their intra-atomic energy" ("Evolution of Matter," p. 309).

In putting before materialists a mental path whereby they can 71 27
gradually change from their present view of the reality, and therefore indestructibility, of matter, to the real fact that the material so-called world and all phenomena are a non-reality, at best a series of 282 20
illusionary cinematographic pictures, I find that I have only done 71 34
what Dr. Le Bon has himself had to do. He says: "Thermo-chemistry is now looked upon almost as a doctrine in course of disappearance," and then goes on to explain the theory of ionization, ending as follows: "When an explanation fits in fairly well with known facts, it is wise to be satisfied with it."

Dr. Le Bon writes: "Since electricity in motion represents energy, it may be said that the transformation of a body into electricity

* Published in Paris, 1905. An English translation, "The Evolution of Matter," was published in 1907.

realises a change of matter into energy. Such a phenomenon, being contrary to the fundamental principles of modern science, my theory will not be acceptable until after a radical conversion of current ideas." This radical change is now taking place all over the world. It is what is called "in the air." It is stirring everyone. We are tired of matter and so-called energy, with its deadly results, fatal to peace of mind as well as to so-called life.

Dr. Le Bon says: "Finally, it had to be acknowledged that the dissociation of matter is, as I long ago proved, a universal phenomenon. All these experiments, many of which showed us particles of electricity freed from their material support, have naturally given great force to the theory of atomic electricity, otherwise called the electronic theory. Having sufficiently set out this in my former work ['L'Evolution de la Matière'], it would be useless to go back to it here. No objection can be taken to it when it is confined to regarding electricity as composed of discontinuous particles; but there does not seem to be any necessity whatever for considering matter as composed of electrons. Electricity is, like heat and the other forces, one of the forms of intra-atomic energy. From all matter we can extract electricity and heat; but there is no more reason to say that matter is composed of particles of 71 32 electricity than to assert that it is composed of particles of heat. It would be as useless, however, to combat the electronic theory at the present day, as it was in Newton's time to contest the emission hypothesis in optics. Those who attempted it were not even listened to, although the future has shown how right they were.* I shall, therefore, not try to dispute its worth. This task is the less 71 18 necessary, that it is very easy to express the phenomena in current language. I shall therefore continue to use it for clearness of demonstration."

Dr. Le Bon then quotes M. Lucien Poincaré, who says: "To attempt to reduce matter to a single element is indeed an old idea. It translates into fact a mental aspiration, and a craving for simplicity, with which nature is doubtless not acquainted." Now we have reduced matter to a single idea, and that is "nothing," a false idea about the real and spiritual world. Dr. Le Bon sees that we are close to the truth, and ends his chapter headed "The Dematerialisation of Matter," as follows: "We unceasingly pursue the Sisyphus task of explanation, but always with the hope that it is for the last time."

In 1905 Dr. Le Bon wrote, "We shall see that nothing of the sort takes place, and that matter which dissociates dematerialises itself by passing through successive phases which gradually deprive it of its

* The position is well set out, in the scathing indictment by Mr. A. P. Sinnett, of the now rapidly changing position of the ordinary man of science. This is given in his preface of "Incidents in the life of Madame Blavatsky." He says: "To this day (1866) the infatuation of many people wedded to disbelief in psychic phenomena, retains them in the intellectually absurd position of requiring personal experience as the conditions on which alone they are willing to work with the observations of others. They seem to imagine themselves the last representatives of their peculiar folly, and to suppose that when they may be convinced, the problems at stake will have been solved, and no one else will be so unreasonable again as they were in their day . . . When the state of the case is recognised, and all the world shall have learned that the psychic place of Nature, with its wonderful laws and forces, is a grand and stupendous reality, then the 'Laughing Jackass' of that period will laugh still, always with the majority, but will direct his mockery, for a change, at the senseless incredulity of his predecessors."

material qualities until it finally returns to the imponderable ether whence it seems to have issued." *

At last the labours of the scientific Sisyphus are over, and Truth, glorious Truth, shines through the dissolving mist with infinite, eternal splendour.

For the classical adage, "nothing is created, nothing lost," which Mr. Legge states is attributed to Lavoisier, must, Dr. Le Bon says, be substituted the following: "Nothing is created, but everything is lost." Dr. Le Bon knows well that the former statement is logically correct. The only deduction, therefore, is that the material world is a non-reality, and that the real world is here all the time, only invisible to the senses.

Life.—When one turns to the investigation of what constitutes life, Dr. Le Bon admits his absolute ignorance. The chemical changes that take place, as Dr. Le Bon says, "are directed by forces of which we have no idea."

Dr. Le Bon truly says all our attempts at the interpretation of the production of the body of an animal or a man from egg-cells 72 2 "are so perfectly futile that it is better to give them up than to formulate them."

"To descant on the phenomena of life while we are incapable of explaining why the stone which leaves the hand falls to the ground, is a task which must be left to the leisure of metaphysicians."

Now we have the explanation of this so-called life and the knowledge of life eternal.

Our science is full of mistakes, as Edward Carpenter points out 5 3, 14 in "Civilisation: Its Cause and Cure." We say that the path of the moon is an ellipse, but it is not even an irregular curve somewhat resembling an ellipse, as, while the moon is going round the earth, the earth is moving round the sun, which itself is not stationary. We have not the faintest idea what the path of the moon is. As Mr. Carpenter says, it is a "convenient fiction" to say that it moves in an ellipse. It is said that mathematics prove that the path is an ellipse, but Tycho Brahé foretold eclipses almost as well by postulating that the heavenly bodies move in epicycles.

As J. S. Mill, in "System of Logic," has pointed out, the success of a prediction does not prove the truth of a theory on which it is founded; it only proves that the theory was good enough for that prediction.

Take Boyle's law † of the compressibility of gases. The temperature remaining constant, the volume of a given quantity of gases is not inversely proportional to this pressure, as this law states. Air follows the supposed law within narrow limits of pressure. Boyle's law is supposed to be true for perfect gases, but there is an ultra-gaseous state of matter, and obviously Boyle's law applies exactly, at only one point. Mr. Carpenter says: "In other words,

* "The Evolution of Matter," p. 7.

† People misunderstand what a "law" is. According to Skeat the word comes "From Teut. lag, 2nd. stem of ligjan, to lie. The sense is 'that which lies,' or is fixed (f. Gk. *Keitai nomos*, the law is fixed, from *keima*, I lie.)" There never was or ever can be any variation in a law. When Hume defined the word miracle as a violation of a law of nature by a special interposition of God, Huxley retorted by the axiom that a violated law never had been and never could be a law.

the law is metaphysical. It has no real existence. It is a convenient
551 34 view or fiction, arising in the first place out of ignorance, and only tenable as long as further observation is limited or wilfully ignored.

"This, then, is the method of Science. It consists in forming a law or statement by only looking at a small portion of the facts;
10 14 then, when the other facts come in, the law or statement gradually fades away again."

Speaking of Dr. Le Bon's discoveries, an article in "The Academy" of 2nd December, 1902, says: "As for chemistry, the whole fabric will be demolished at a blow." This blow has fallen, and as the "English Mechanic," in 1903, stated, "Classical books are silent on all these subjects, and the more eminent electricians know not how to explain these phenomena." This silence is ceasing.

84 33 We used to think that the law of gravity was correct, but this law is derived from the movement of the heavenly bodies. According to the article on gravitation in the "Encyclopædia Britannica," "two masses, each weighing 415,000 tons, and placed a mile apart, would exert on each other an attractive force of only one pound. If one, therefore, was as far from the other as the moon is from the earth, their attraction would only amount to $\frac{1}{57.600.000.000}$ of a pound. This is a small force to govern the movement of a body weighing 415,000 tons." In small particles the law does not hold good at all.

The word "mass," which is the measure of the inertia of matter, is confused with the word "weight." They were considered synonymous until it was found that a clock giving the exact time in one place no longer did so in another, owing to the different acceleration of gravity. This acceleration, like the weight of a body, varies from place to place. A body varies in weight on different floors of a building. As Dr. Le Bon has pointed out, mass varies, not only by the dissociation of atoms, but the products have a mass varying with their velocity. It is even believed to vary with the temperature. In any case, the inertia of matter, hitherto considered one of the great constants of the universe, turns out to be nothing of the sort.

Mr. Carpenter draws attention to many other difficulties: "The
289 36 dismal insufficiency of the Darwin theory of the survival of the
10 17 fittest; the collapse in late times of one of the fundamental theories of Astronomy, namely, that of the stability of the lunar and planetary orbits; the cataclysms and convulsions which Geology seems just now to be undergoing; the appalling and indeed in-
82 49 surmountable difficulties which attach to the Undulatory theory of Light; the final wreck and abandonment of the Value theory, the foundation theory of Political Economy."

Sir Oliver Lodge, in his Presidential address to the British Association, dealt fully with the collapse of our old so-called laws, stating that "Kepler's laws are not accurately true. . . . So it is also with Boyle's law, and the other simple laws in physical chemistry. Even Van der Waal's generalisation of Boyle's law is only a further approximation, . . . no ultimate explanation is ever attained by Science." *

Great changes are coming about in the next three or four years. Professor Pio has written: "The phenomenon of the dissociation of

* *Times* report, Sept. 11th, 1913.

matter discovered by the latter [Dr. Le Bon] is as marvellous as it is astounding. . . . These experiments open a perspective to inventors which surpasses all dreams."

Note B on page 8.

Père Hyacinthe, the well-known Catholic priest, writes as follows:—

"For myself, the more I consider it, the more I am persuaded that Catholic Christianity is approaching a transformation. It seems as if the Lord were saying a second time, as once to the prophet, 'Behold, I create new heavens and a new earth; and the former things shall not be remembered, nor come into mind.' Nor is the Biblical revelation the only revelation, though it be the highest. There is something of God in all the great religions which have presided over the providential development of humanity. It is not true that all religions are equally good; but neither is it true that all religions except one are no good at all.

"Science, again, must not be ignored. It also is a revelation, at once human and divine, and no less certain than the other. Some day will be realised the daring forecast of Joseph de Maistre, 'Religion and science, in virtue of their natural affinity, will meet in the brain of some one man of genius—perhaps of more than one—and the world will get what it needs and cries for; not a new religion, but the revelation of revelation.'"

Note C on page 10.

Medical Difficulties.—"The whole face of medicine changes unexpectedly from one generation to another in consequence of widening experience, and as we look back with a mixture of amusement and horror at the practice of our grandfathers, so we cannot be sure how large a portion of our present practice will awaken similar feelings in our posterity" (Professor William James).

"I now see, as I did not then see clearly, that Nature's victories are often won against desperate odds of treatment that are simply barbarous" (Dr. Edward Hooker Dewey).

"The relief of disease is no longer a matter of providing a few magic powders or soothing potions. We have got past that. We no longer believe that any drug of itself will cure any disease" (Dr. Woods Hutchinson).

"He is the best doctor who knows the worthlessness of most drugs" (Sir William Osler).

"To harmonise the contrarieties of medical doctrines is indeed a task as impracticable as to arrange the fleeting vapours around us, or to reconcile the fixed and repulsive antipathies of Nature. Dark and perplexed, our devious career resembles the groping of Homer's Cyclops around his cave" (Dr. Chapman, of the University of Pennsylvania).

"The mind as a dynamic force exerted over the functions of the body has been doubtlessly operatively manifest from the cradle of our existence. In the infancy of our race there were neither doctors nor drugs, the means of cure being wholly mental, aided by the so-called efforts of Nature.

"The cures which were made strikingly illustrate the effects of credulity and superstition—exercised through the emotions and imagination—upon the ills of the body. Later, the practice of medicine consisted almost wholly of the machinery of magic" (Dr. George D. Patton).

"The medical practice of our day has neither philosophy nor common-sense to commend it to confidence" (Professor Evans, Fellow of the Royal College, London).

"All curative agents are poisons, and as a consequence every dose diminishes the patient's vitality" (Professor Alonzo Clark, of New York College of Physicians and Surgeons).

"In the past physicians undoubtedly killed more than they cured. At present the number probably stands about equal. Putting any poisonous drug into the system depresses the vitality and prepares the groundwork for sickness and death" (J. M. Peebles, M.D., M.A., Ph.D., in "Ninety Years Young and Healthy: How and Why?").

The Bureau of Chemistry of the United States Government has issued a pamphlet on the harmfulness of headache mixtures (with acetanilid, antipyrin, or phenacetin).

Why has Dr. Hack Tuke been able to give a number of cases where drugs have acted, to the surprise of the dispenser, not in accordance with their accepted properties, but according to the expectation of the patient?* Why has Mr. Woodhouse Brain, the well-known anæsthetist, and others as well known, been able to produce unconsciousness, so that the operations can take place, although the inhaling-bag was free from ether?

Why has a well-known English surgeon caustically stated that doctors are commonly more successful in removing the patient from the appendix, than the appendix from the patient; and another say that "there is such a mania for the removal of the appendix on the part of all classes, and such desperate anxiety on the part of many surgeons to meet their patients half-way, that nothing except the intervention of criminal law will prove effective in reducing the wholesale slaughter"? No wonder that Sir Astley Cooper, M.D., said: "The science of medicine is founded on conjecture and improved by murder."

Note D on pages 13 and 127.

Calculating Boys.—The *Globe*, of March 2nd, 1914, gives the following account of Bidder's powers:—

"However the results were attained they appear almost miraculous. As a calculating boy, George Bidder was in his prime

* "The Influence of the Mind over the Body."

between the ages of 12 and 13. For instance, he was asked: 'If the National Debt is £791,901,372, and suppose London to contain 1,000,045 persons, how many glasses of gin will furnish each person at 2¼d. each in the above debt?' It will be noticed that, besides its arithmetical difficulty, the question is, probably intentionally, obscure in form. Yet this amazing child, in one minute, returned the correct answer, which is 69,115 glasses each.

"In three minutes he gave the correct reply to the question: 'Suppose the distance of Sirius, the Dog Star, be 32 billions of miles from the earth; how many years, days, hours, and minutes would a cannon-ball be travelling from Sirius to the earth, at the rate of twenty miles a minute, the length of the year being 365 days 6 hours?' We venture to say that very few of our readers, given pencil and paper, could work out that sum in less than a quarter of an hour; but this extraordinary creature did it in his head in the time we have mentioned.

"Let us take one further instance: Bidder was asked, 'If the National Debt of Great Britain is £1,000,000,000 of money, in £1 notes, each note measuring 8 in. by 4 in., how many acres of land will the notes cover; and if 1 oz. of rags will make sixteen notes, what weight of rags will it take to make the notes; and what will the rags cost at 8d. per lb.?' If the fact was not so well attested, it would seem almost impossible to believe that in three minutes Bidder replied: 'The notes will cover 5,101½ square acres, 3 square roods, 7 square yards, 2 square feet, and 60 inches remaining; and it will take 1,743 tons 7 cwt. 26 lb. of rags; and the rags will cost £130,208. 6s. 8d.'

"It would be easy to multiply examples, but those we have given will suffice. It is impossible to believe that such a faculty as his was merely the development of the ordinary arithmetical powers which we all possess. We are forced to hold that from them it differs, not only in degree but in kind, and psychologists might well give the subject more attention than they have yet paid to it. Perhaps it is worth while to add that George Bidder, who lived until 1878, when he was 72 years of age, became in after life a civil engineer of much eminence, and was President of the Institute of Civil Engineers during 1860 and 1861."

Note E on page 20.

The Teachings of Buddha.—For ages in the East it has been generally recognised that matter is what is called "Maya," or illusion. As in the case of the teachings of Jesus Christ, so it has been difficult to find out exactly what the teachings of Buddha were. Undoubtedly he taught the illusionary character of matter, and that man would ultimately find himself part of God. Whether he then retained his individuality or lost himself has been doubtful. The general opinion in the past has been that he became merged in God, as the following quotations show:—

In Hardwick's "Christ and Other Masters"* we read: "If the special character of this deliverance be investigated, we find it summed up in the word *nirvana*, 'extinction,' 'blowing-out.' Such was the supreme felicity of the Buddha; such the goal to which he ever pointed the aspirations of his followers. It was formerly disputed whether more is meant by the expression *nirvana* than 'eternal quietude,' 'unbroken sleep,' 'impenetrable apathy,' but the oldest literature of Buddhism will scarcely suffer us to doubt that Gautama intended by it nothing short of absolute 'annihilation,' the destruction of all elements which constitute existence."

The Rev. J. B. Mozley, in his Bampton lectures, delivered in 1865, calls *nirvana* "absorption," and writes: "It is such wild, eccentric, one-sided energy of the erratic will as is more allied to phrenzy than morals. . . . The fruits of the doctrine of Absorption are gigantic feats of self-torture and self-stupefaction, . . . so neither can moral practice issue out of the doctrine of Absorption; but a fiction produces the wild and poor fruit of extravagance." †

Professor Huxley, in his lecture on "Evolution and Ethics," sums up Buddhist teaching as follows:—

"The earlier forms of Indian philosophy agree with those prevalent in our own times in supposing the existence of a permanent reality, or 'substance' beneath the shifting series of phenomena, whether of matter or of mind. The substance of the Cosmos was 'Brahma,' that of the individual man 'Atman'; the latter was separated from the former only, if I may so speak, by its phenomenal envelope, by the casing of sensations, thoughts, and desires, pleasures and pains, which make up the illusive phantasmagoria of life. Thus the ignorant take for reality their 'Atman,' therefore remain eternally imprisoned in delusions, bound by the fetters of desire, and scourged by the whip of misery.

"If the Karma is modifiable by self-discipline, if its coarser desires, one after another, can be extinguished, the ultimate fundamental desire of self-assertion or the desire to be, may also be destroyed. Then the bubble of illusion will burst, and the freed individual 'Atman' will lose itself in the universal 'Brahma.'"

This teaching is gradually altering. Mrs. Besant writes: "*Nirvana* lies open before him, the fulness of spiritual knowledge, the Beatific Vision of which Christians have whispered, the peace which passeth understanding." ‡

The following quotations, I think, will clearly show that Buddha never taught that the material man, or "Atman," would ever reach "Brahma," or the real spiritual man ever lose his individuality. Buddha knew the truth, namely, that man is spiritual now, and that the material man is a non-reality.

Colonel H. S. Olcott, in his lecture on "The Life of Buddha"—or, to give him his full title, Gantama Buddha Sakya Muni—at the

* Part ii., p. 66.
† "Eight Lectures on Miracles," p. 149.
‡ "Reincarnation," p. 35.

Kandy Town Hall, Ceylon, June 11th, 1880, said: "A most careful comparison of authorities and analysis of evidence establishes, I think, the following data: . . . He taught . . . everything in the world of matter is unreal; the only reality is the world of spirit . . . strive to attain the latter. . . . The only dispute between Buddhist authorities is whether this Nirvanic existence is attended with individual consciousness, or whether the individual is merged into the whole, as the extinguished flame is lost in the ocean of air."

Buddha clearly proved his knowledge of the truth by his life. St. Hilaire said that he was "the perfect model of all the virtues he preaches; his life has not a stain upon it." Max Müller says that his moral code was "one of the most perfect which the world has ever known." Edwin Arnold speaks of him as "the highest, gentlest, holiest, and most beneficent in the history of thought." Surely such a one must have known what Jesus the Christ taught later, even if Jesus as a child did not, as is stated, study his sayings.

The Views of Dr. Carus.—In the preface to "The Gospel of Buddha," Dr. Carus says that the book follows none of the doctrines put forward by innumerable sects into which Buddhism is split, "but takes an ideal position upon which all true Buddhists may stand as upon common ground." Mr. George says that "the book is accepted by Buddhists as an accurate book."* *The Buddhist*, the organ of the Southern Church of Buddhism, writes of "The Gospel of Buddha": "The eminent feature of the work is its grasp of the difficult subject, and the clear enunciation of the doctrine of the most puzzling problem of "atman," as taught in Buddhism . . . the view taken by Dr. Paul Carus is accurate, and we venture to think that it is not opposed to the doctrine of Northern Buddhism."

Dr. Carus, in his preface, writes: "Buddha denies the existence of 'self,' as it was commonly understood in his time; he does not deny man's mentality, his spiritual constitution, the importance of his personality, in a word, his soul. [Dr. Carus uses this word as meaning the real spiritual man.] But he does deny the mysterious ego-entity, the "atman" [Dr. Carus calls this "the self." It is really the material man. "Manas" he calls "the mind" or "thoughts." This is equally the material man], in the sense of a kind of soul-monad, which by some schools was supposed to reside behind or within man's bodily and physical activity, as a distinct being, a kind of thing-in-itself, and a metaphysical agent assumed to be the soul." Colonel H. S. Olcott recognised the difference between the spiritual self and the material mind or "soul," but calls the Atma the spiritual self. He said: "Thus, while from the Hindu standpoint it is correct to say the 'soul' is not immortal, it must also be added that the 'spirit' is; for, unlike the soul, or

* "The Problem of Evil."

middle nature, Atma contains no mortal and perishable ingredients, but is of its essence both unchangeable and eternal." *

Dr. Carus thinks that a man's soul is made up of thoughts alone, and that there is no "atman" or "self" besides. Whether he recognises that the real man consists of thoughts of God, I do not know. He says that "the translation of 'atman' by 'soul,' which would imply that Buddha denied the existence of the soul, is extremely misleading." Dr. Carus has not recognised that the soul is the human mind, which, being material, has to be dematerialised.

The Non-existence of the "Atman," or Material "Self."—When we turn to "The Gospel of Buddha" itself, commencing on page 22, Ârâda says: "A purification of the soul leads to the way of escape. True deliverance is reached by removing from the crowd and leading a hermit's life, depending entirely upon alms for food. Putting away all desire and clearly recognising the non-existence of matter, we reach a state of perfect emptiness. This is true deliverance, but those only who will have deep faith will learn."

The reply of Buddha to this was as follows: "People are in bondage because they have not yet removed the idea of I." Buddha went on to explain that you could not remove the qualities and leave the thing. By this I understand that he meant to say that when you had removed all qualities of the material "self," the "self" itself would cease to exist.

Buddha also stated: "There is mind, there is sensation and thought, and there is truth; and truth is mind when it walks in the path of righteousness. But there is no separate ego-soul outside or behind the thought of man. He who believes that the ego is a distinct being has no correct conception of things." It is clear that by the ego he meant the material man who is part of the ether and has no identity or reality. The spiritual man has no being apart from the fact that he is the image or reflection of God.

The Material Always Bad.—"Moreover, if your ego remains, how can you attain true deliverance? If the ego is to be re-born in any of the three worlds, be it hell, upon earth, or be it even in heaven, we shall meet again and again the same inevitable doom of existence. We shall be implicated in egotism and sin." He also said: "The existence of self is an illusion, and there is no wrong in this world, no vice, no sin, except what flows from the assertion of self." This shows that he recognised that the material self could never be other than more or less bad.

Karma True, Reincarnation Untrue.—"The doctrine of Karma is undeniable, but your theory of the ego has no foundation. But I can discover no immutable ego-being, no self which remains the

* Lecture at the Patchiappah's Hall, Madras, April 26th, 1882.

same and migrates from body to body." This statement contradicts the ordinary theosophical belief in reincarnation and transmigration.

"Those who used the same sense organs, and thought the same ideas before I was composed into this individuality of mine are my previous existence; they are my ancestors as much as I of yesterday am the father of I of to-day." This shows that he recognised the universal character of the material, and would agree with the fact that the various successions of human beings are merely a repetition of the spiritual beings seen falsely.

"I . . . see no 'atman' [the human self] whom your doctrine makes the doer of your deeds. There is re-birth without the transmigration of self. For this 'atman,' this self, this ego in the 'I say' and in the 'I will' is an illusion. If this self were a reality, how could there be an escape from selfhood? The terror of hell would be infinite, and no release could be granted. The evils of existence would not be due to our ignorance and sin, but would constitute the very nature of our being."

"There is re-birth of character, but no transmigration of a self. Thy thought forms appear, but there is no ego-entity transferred . . . only through ignorance and delusion do men indulge in the dream that their souls [human minds] are separate and self-existent.

Buddha's Knowledge of True Prayer.—"He who knows the nature of his self, and understands how his senses act, finds no room for the I, and thus he will attain peace unending. The world holds the thought of I, and from this arises false apprehension." This shows Buddha knew that, by denial of the reality of the false self, it ultimately disappeared.

"Some say that the I endures after death, some say it perishes. Both are wrong, and their error is most grievous." Both are wrong, as the only real "I" is permanent and perfect. He shows that this is the case by the following passage:—

"When some, on the other hand, say the I will not perish, then in the midst of all life and death there is but one identity, unborn and undying. If such is their I, then it is perfect and cannot be perfected by deeds. The lasting, imperishable I could never be changed." If the self be imperishable, then it must, he shows, be perfect, and it would be no use trying to perfect it, as he continues, "The self would be lord and master, and there would be no use in perfecting the perfect; moral aims and salvation would be unnecessary."

The Denial.—"There is no actor behind the doing, there is no perceiver behind the knowing." This shows again that there is no material self who can do and perceive.

"Ye that are slaves of the I, that toil in the service of self from morn to night, that live in constant fear of birth, old age, sickness, and death, receive the good tidings that your cruel master exists not."

The Affirmation.—"Self is an error and illusion, a dream. Open your eyes and awake. See things as they are and you will be comforted." This shows that he recognised the value of the affirmation or realisation of the truth.

"Surrender the grasping disposition of your selfishness, and you will attain to that sinless calm state of mind which conveys perfect peace, goodness, and wisdom."

"Let a man remain steadfast in this state of mind while he is awake, whether he is standing, walking, sitting, or lying down."

"This state of heart is best in the world. It is Nirvana."

The Results of this Method of Deliverance.—Again he said: "I have obtained deliverance by the extinction of self. My body is chastened, my mind is free from desire, and the deepest truth has taken abode in my heart. I have obtained Nirvana, and this is the reason that my countenance is serene and my eyes are bright" [see page 247, line 36]. Buddha continues with the statement of what should be the goal of our endeavour, as follows: "I now desire to found the kingdom of truth upon earth, to give light to those who are enshrouded in darkness, and to open the gate of immortality to men."

Joy and Happiness "is the state of mind of one who has recognised that there is no self; that the cause of all his troubles, cares, and vanities is a mirage, a shadow, a dream. . . . Happy is he who has found the truth. . . . There is no saviour in the world except the truth. . . . Trust in the truth. . . . No one can alter it. . . . Have faith in the truth and live it. . . . Truth is sublime; truth is everlasting. There is no immortality except in truth. For truth alone abideth for ever." Again he said: "Come to me and I will teach you the truth, and the truth will dispel your sorrows."

From the above it is clear that Buddha realised the non-reality of the human and the reality of the spiritual ego, and the practical method of working.

Nirvana.—These extracts also clear up the divergent views with regard to Nirvana, which has been usually taught to be a state of bliss, in which man has lost his individuality, and to which he attains when he has got rid of his material self, the "atman."

Buddha showed that Nirvana was not the final end, for he said: "There are two occasions on which the appearance of a Tathagata [the Perfect One, the highest attribute of Buddha] becomes clear and exceeding bright. In the night, in which a Tathagata attains to the supreme and perfect insight [this is equivalent to what took place on the day of Pentecost], and in the night in which he passes finally away in that utter passing away which leaves nothing whatever of his earthly existence to remain." This is the final dematerialisation of the human mind, that took place when Jesus, as it is called, ascended into heaven.

To show how misunderstood the teachings of Buddha are, in one place, in "The Gospel of Buddha," he is spoken of as dying and

entering Nirvana at the moment of death. Personally, I think that he knew far too much to die.

If Buddha meant that Nirvana was the state which the material man attained when he was sufficiently purified and had lost all sense of material individuality, by gaining the knowledge that there was nothing but God, then his teachings on this point would agree with the view put forward in "Life Understood." The material so-called self is not real, and at best only, as shown, a series of cinematographic pictures.

Note F on page 34.

Man's Idea of God.—

I was once told that in treatment I would find the realisation of God as Principle most effective. Trying this, so as to see whether the statement was correct, the next day an instantaneous result was obtained by merely losing all thought of the material trouble and simply trying to realise God as Principle as clearly as possible. Proving in this way that God was Principle, the love for God that I had seemed instantly to vanish. As I went on, however, obtaining a better understanding of God, my love for God gradually returned, until, in about three months, I had a far greater love for God than I had ever had before.

Mr. Edward Kimball has said: "I remember that soon after reading 'Science and Health,' I found myself mourning because 'I had lost my God,' and since then I have had occasion to comfort other mourners who had come to the same strange conclusion. Alas, dear friend, what kind of a God was it that could be so easily lost? Please do not think me harsh if I say that if you have a god that can be lost, the quicker you lose it the better. The god I then had was indeed a travesty, a thing of human conception. It was simply an impossible god. Nevertheless, while I had it, it frightened me and filled me with dread and dismay. I greatly rejoice now, that it was lost, and that Christian Science dethrones all other gods that can be lost. Instead of depriving anyone of God, Christian Science reveals the true God, and abundantly satisfies him whose joy it is to know God aright."

The Higher the Thought the Better the Result.—When I first started my examination, I came to the conclusion that the highest thought I could think would give the highest result, and the highest thing that I could think of was the absolute love of God. Many instantaneous results were obtained during the first six months simply by trying to realise this, and nothing else, as clearly as possible.

Later on I met a lady who told me that I was right in my *à priori* reasoning, but that I had not got the highest thought, and this she explained to me as what she called the unity of God. I now know that realising this was forming as clear a concept as I could of God and God's manifestation, the unity and infinity of God. When

I asked how long I must treat in this way, she replied that it was not a question of time; that when I got my thought clear the person would be healed. On asking how I could tell when I got my thought clear, she replied that she could not explain it, but that I would know myself when I had got it clear.

That night I was trying to explain to Mrs. Rawson what had been told me about the unity of God, when a lady, who had had a medical training, knocked at the door, and said, "Oh, Mr. Rawson, do help me; I am in agony." I thereupon simply tried to realise as clearly as I could what had been explained to me. In a few moments, it seemed—it could not possibly have been longer than two or three minutes—I got such a wonderful illumination that I turned to Mrs. Rawson, and said, "Now I know what the unity of God means." It is almost impossible to explain what had come to me, but some idea may be formed when I say that it was like a marvellously beautiful, great, and wonderful light; secondly, I seemed to see the whole of the world laid out in front of me full of glory; and, thirdly, there was a feeling of intense happiness, a happiness that is absolutely inexpressible in words.

The next morning the patient told me that she had gone into her room not expecting to live more than a few minutes, and had lain down on her bed, with her arms crossed, so as not to shock whoever first saw her the next morning. Directly she had lain down she was instantly well, although, in the ordinary way, the trouble would have necessitated a difficult surgical operation. There has been no recurrence of the trouble since of any kind.

A few days afterwards I had an interesting result. A lady, in considerable pain, and with a temperature of over 104 degrees, which is a serious temperature for an adult, asked for help. At that time I was in the habit of starting my treatments by beginning on the average plane of thought and then gradually rising, thought by thought, until I had got my realisation of God as clear as I was in the habit of getting it at that time. I then would stop and begin treating for my next patient. My last-mentioned result had shown me to what I had to attain, and, although I did my best, never before or since have I had so wonderful a realisation of the Allness of God.

I went downstairs and started to pray in the way mentioned, gradually rising in thought, but, when I tried, at the end, to realise God, I could not get my realisation as clear as I was in the habit of getting it; so I started all over again, but again I failed. Again and again I tried, but with the same result, and it was not until the sixth time that I succeeded. I then ceased treating for her, and commenced to work for my next patient.

The next morning the lady said to me: "Oh! Mr. Rawson, last night I had such a wonderful experience. A few minutes after you left me the pain gradually began to lift, and in a few moments I was perfectly well. I was just thinking to myself, How glorious, why, I am well, when, suddenly, down it came again, like a thunder-

cloud, as bad as ever. In a few moments it began to lift again, and soon, for the second time, I felt perfectly well. This happened about half a dozen times, and at the end of the last time the pain did not return, and in about ten minutes I fell asleep. I woke up in about an hour, when I felt quite well, but very weak. This morning I am perfectly strong and bright; in fact, I never felt better in my life."

From this result it will be seen that, as I got my realisation of God clearer, so I proportionately opened my human mind wider and wider, that is, got self out of the way, enabling the action of God to be demonstrated and the healing to take place.

How to Gain a Working Knowledge of God.—When I started my investigation I came to the conclusion that I ought, whenever I had a moment or two to spare, to have something definite to realise, and I made up my mind on these occasions to think of God as Love. Then, when my love towards my fellow-man seemed to have advanced more than my knowledge of Truth, I changed this realisation to that of God as Truth. Later on, every day I used to think of God in all the main views as Life, Truth, Love, Mind, Soul, Spirit, cause, intelligence, substance, and Principle, the Principle of good, which includes its idea.

Later, I put each of these headings on a separate piece of paper, and then tried to find all the synonyms and attributes of God that I could, putting each of them down under what I thought was the proper heading. Each day I went through these, starting by thinking of heaven, and then trying to realise what each one of them meant. At one time I had on a blank bit of paper about forty synonyms and attributes that I could not place under the proper heading, and not more than twenty under any one heading; but, as my knowledge of God grew, so I was able gradually to place each of these synonyms and attributes under its proper heading.

I did this every day for over three years. By that time I had over 220 synonyms and attributes, and it took me about three-quarters of an hour each day to go through them. Not only had I then been able to place the whole of the forty synonyms and attributes under their proper headings, but whenever I found a new one I could at once place it in its proper place. Finding no new attribute or synonym for three months, I took this as the sign that I had worked in this way long enough, and ceased.

Note G on pages 61 and 466.

Every Material Relief has its Spiritual Reality.—As some have misunderstood the teachings of Mrs. Eddy upon the subject of every material thing we see having its spiritual reality, and the importance of getting as good a knowledge of the spiritual reality as possible, I quote the following from a pamphlet named "The Spiritual Body," written and published by a well-

known Christian Scientist, the Rev. G. A. Kratzer, of 5,521, Cornell Avenue, Chicago, the author of "Dominion Within," a book of which Mrs. Eddy wrote: "Your article, 'Dominion Within,' is superb." Mr. Kratzer, who is no longer a member of the Christian Science organisation, has kindly revised the extracts:—

"THE SPIRITUAL BODY.

"'*It is sown a natural body: it is raised a spiritual body.*'—*I. Cor.* 15, *ver.* 44.

"*That is, in human belief there 'is sown a natural' or material sense of body; but when correct understanding comes, the human sense 'is raised' to a recognition of a 'spiritual body.' This is the 'resurrection' of human sense from the death of false belief.*

"In one of the latest classes held by Edward A. Kimball, C.S.D., he spoke substantially as follows, as reported by a member of the class:—

"I used to declare in my teaching for a perfect spiritual liver. I did it because Mrs. Eddy told me to do it. But after finding that my students would go out and make this statement, omitting my amplification, and so leave an impression that I was teaching the spiritualisation of matter, I quit it, and changed my presentation. Matter cannot be spiritualised. It is the opposite of Spirit, and I could not be so foolish as to attempt it. What I do say is, that there is some idea, some perfect idea of Mind, that mortal mind has counterfeited in its presentation of liver; so one should declare daily for the perfect body, the body of right ideas, which is 'the spiritual body.'

The following is one of Mrs. Eddy's declarations upon this subject:—

"When examined in the light of divine Science, mortals present more than is detected upon the surface, since inverted thoughts and erroneous beliefs must be counterfeits of Truth. Thought is borrowed from a higher source than matter, and by reversal, errors serve as waymarks to the one Mind." ("Science and Health," p. 267, l. 19.)

"Are not the parts of the human body, therefore, though false, to be regarded as serving by reversal, 'as waymarks to the one Mind,' and to Mind's perfect likeness, the real or spiritual man?

On pages 60 and 61 of "Miscellaneous Writings," Mrs. Eddy answers the direct question: "*If mortal mind and body are myths, what is the connection between them and real identity?*" as follows:—

"Every creation or idea of Spirit has its counterfeit in some matter-belief. Every material belief hints the existence of spiritual reality; and if mortals are instructed in spiritual things, it will be seen that material belief, in all its manifestations, reversed, will be found the type and representative of verities, priceless, eternal, and just at hand. The education of the future will be instruction in spiritual Science, against the material symbolic counterfeit sciences."

"In this statement, Mrs. Eddy certainly teaches that the parts of the human body, among other 'matter-beliefs,' are types and representatives 'of verities priceless, eternal, and just at hand.' She also teaches that physiology, for instance, is a 'symbolic' science, thus recognising that the parts of the body are 'symbols'

of divine realities or ideas. Also compare . . . the following, from page 502 of 'Science and Health':—

"The book of Genesis is the history of the untrue image of God named a sinful mortal. This deflection of being [*i.e.* mortal man], rightly viewed, serves to suggest the proper reflection of God and the spiritual actuality of man, as given in the first chapter of Genesis. Even thus the crude forms of human thought take on *higher symbols and significations*, when scientifically Christian views of the universe appear."

"The meaning of the word 'symbol' is, as the reader will recall, something standing for something else; but a symbol, in standing for some other thing, is not supposed to have any likeness to that other thing, as is an 'image.' The flag of the United States is a symbol of the United States, though it has no likeness to the United States.

"Of course, in treating, all mortal types and symbols, and the so-called mind which believes in them, are to be denied absolutely, and replaced in thought by spiritual ideas of which they are reversals.

"The spiritual idea which has its 'counterfeit' in the false sense of material 'livers' is, of course, infinite, without shape, unpicturable, unimaginable, though knowable to those who are metaphysical enough to discern it.* It is also, of course, eternal, changeless, and perfect. On page 123 of 'Science and Health,' line 14, Mrs. Eddy declares: 'Divine Science . . . replaces the objects of material sense with spiritual ideas.' Now, the material liver is certainly an 'object of material sense.' What are we to do with it? Simply deny it? Mrs. Eddy says that we should replace it in our thought with a spiritual idea. Since the material object, called 'liver,' is a counterfeit of a true idea, and since we have no other name for that true idea, why not call the true idea 'spiritual liver,' or 'real liver'? If there is a lie about 'liver,' there must be a truth about it, and, since we must still use human words if we talk or write at all, why not call the true manifestation 'liver'? To do so may be misleading to some; but to pursue the opposite course is equally liable to be misleading in another way; it is likely to give the impression, and often does, that Christian Science teaches 'nihilism,' or the annihilation of the universe and man.

"To accuse those who would replace in thought any part of the material body with an unlimited, unchangeable, perfect, spiritual idea—to accuse them of attempting to 'spiritualise matter' is 'unjust judgment,'—even though they deem it wise to apply to this spiritual idea that name borne by its mortal counterfeit, using the qualifying word 'spiritual' to distinguish the genuine from the counterfeit, in their speech and writing.

"One who declares that the real hand or the real ankle is not a form of matter, but is a divine idea, infinite, without outlines, eternal, perfect, changeless—that, in fact, there is no material hand or ankle—the teaching of such an one is not erroneous.

* The spiritual liver is the reflection of God as Truth.

"Of course, any attempt to spiritualise matter, or to hold in thought, while treating, or at any other time, a 'ghost-body,' made up of imaginary parts that can be given shape in thought, is utterly unscientific, and should be condemned.

"In metaphysics, the word 'form' means 'identity,' and the word 'colour' means 'distinguishing mental characteristic,' the precise nature of which in any given case may be, as yet, unknown to human sense, but will be discovered as human sense becomes more spiritual. The ideas 'four,' 'seven,' etc., have mental identity (spiritual 'form'), but no shape. So with all metaphysical ideas or realities."

"Teaching of Mrs. Eddy about the Body, from page 218 from the volume of 'Miscellany.'

"The *spiritual* body, the incorporeal idea, came with the *ascension*.

"Jesus demonstrated the divine Principle of Christian Science when he presented his *material* body absolved from death and the grave. The introduction of pure abstractions into Christian Science, without their correlatives, leaves the divine Principle of Christian Science unexplained, tends to confuse the mind of the reader, and ultimates in what Jesus denounced, namely, straining at gnats and swallowing camels."

"Whoever will read the entire article, 'A Correction,' from which the above is quoted, will easily perceive that Mrs. Eddy regarded it as a great mistake to present the spiritual man, at the present stage of human thought and development, as a 'pure abstraction.' On the other hand, she clearly declares that the 'spiritual body,' and the 'right ideas' which compose it, should be considered, for the present, in connection with 'their correlatives' in the counterfeit material sense of body. To do otherwise 'tends to confuse the mind of the reader,' and makes Christian Science seem to the beginner like the teaching of 'nihilism,' or the annihilation of man."

"NOTE—The writer of this article has demonstrated, time and again, the truth of this teaching, through healing, by replacing in his thought some diseased portion of the human body with its corresponding spiritual idea, declared for by name and held as being the present, perfect, unpictureable reality, the material organ or member being denied as having any reality or existence. Accounts of such healing can be found in the last article of the writer's book, 'Dominion Within.'"

The Spiritual Realities of What We See.—In the first edition of "Life Understood" I gave sufficient indication of the spiritual realities of what we see around us to enable readers to work out the rest for themselves. The reason for this was that it does not do to give too much at a time to those you are helping. They understand best what they have worked out for themselves, and you have to let them do their own mental work as far as possible, so that intellectually they keep on improving.

The position is different now; there is not much time for people to improve before the final attack of evil is upon us; it is therefore worth while setting out more fully details of what appears to be the spiritual reality.

Let it be quite understood that to heal well it is not necessary to have this knowledge; but, the greater the knowledge of the world

of reality and the more accurate the knowledge of its details, the easier it is to heal. In any case, this tends to greater activity of thought and a better elimination of thoughts of materiality.

As the material world is the exact opposite of the spiritual, the highest things in heaven are the realities of the lowest in the material world. The highest thing that a man can do in heaven is to group the ideas of God together into new combinations, and pass them on to his fellow-man. This appears materially, as food passing through the system. As there are two kinds of blood, the bright, clean, arterial blood as it passes from the heart to the extremities, and the venal blood which comes back, bringing the impurities with it, so these are the counterfeits of two kinds of joy, the spiritual reality of the former being the joy that we receive when we are passed a beautiful idea, and the latter the more unselfish joy that we receive as we pass it on to our fellow-man.

First, with regard to the human being. All the parts of the human head are the counterfeit of the spiritual capacity that man has, the capacity to know things, the Christ capacity. The actual doing, or knowing, as distinguished from the capacity to know, is done with the spiritual reality of the parts of the body. This is evidenced in the material man; for instance, a man does not see with his material eyes, or hear with his material ears. Sight and hearing are the result of vibration along the lines of the ether direct to the human mind. A man can see and hear just as well when his so-called mind has temporarily left the body.

I was once asked to explain the eleventh chapter of I. Corinthians. Treating for knowledge, I explained that it had to be taken spiritually, and amongst other things stated, that when Paul said in the third verse, "the head of every man is Christ," he meant that Christ was man's capacity to know God. Every man has this capacity, which is counterfeited in the human being as his material head. Every part of the body has its counterpart in the head. I would be glad to have any other spiritual realities that any reader may have worked out.

The following spiritual realities of the material counterfeits now will be more easily understood.

SPIRITUAL REALITIES OF MAN.

Head or Capacity:—

Head.—Capacity to know God.
Face.—Capacity of recognition.
Eyes.—Capacity of spiritual discernment.
Ears.—Capacity to understand.
Nose.—Capacity of pursuing a train of thought.
Teeth.—Capacity to analyse and dissect ideas.
Gums.—God's support of the capacity of analysis and dissection.
Mouth.—Capacity to rejoice, praise and respond.
Tongue.—Capacity of enjoyment.
Palate and Taste.—Capacity to appreciate God's ideas.

Breathing.—Capacity to receive and pass on God's ideas; inspiration.
Neck.—Capacity to turn in thought to any idea.
Throat.—Channel through which God's ideas come and go.
Hair on Head.—Capacity to discern the ideas of God from whatever source or direction they come.

Body or Powers:—

Hand.—Power of grasping the ideas of God.
Fingers.—Power of holding the ideas of God.
Thumb.—Power of holding ideas for comparison.
Nails.—Power of grasping and holding the lesser ideas of God.
Wrist.—Power of grasping ideas from whatever direction they come.
Arm.—Power of reflecting or passing on God's ideas to one's fellow-man.
Forearm.—Power that enables man to hold God's ideas when passing them on.
Elbow.—Power of reflecting God's ideas in any direction.
Shoulder.—God's loving support, which enables man to reflect God's ideas.
Shoulder Blade.—Power of God's loving support.
Leg.—Power of moving from idea to idea.
Thigh.—God's loving support that enables man to move from idea to idea.
Knee.—Power of moving instantly from idea to idea.
Ankle.—Power of leaving an idea completely and easily when passing to another idea.
Foot.—Power of concentration.
Heel.—First grip of an idea.
Toes.—Mental grasp in concentration.
Internal Organs.—Power of assimilating and digesting the ideas of God.

Every aspect of God is reflected in the spiritual man, and therefore counterfeited in the material man. The following are the principal points:—

Lungs.—Reflection of God as Life, which enables man to receive the ideas.
Liver.—Reflection of God as Truth, which enables man to understand the ideas.
Heart.—Reflection of God as Love, which enables man to pass on the ideas, and causes the circulation of the joy (blood).
So-called mind.—Reflection of God as Mind, which gives mental activity.
Abdomen.—Reflection of God as Soul, which gives wisdom and knowledge.
Kidneys.—Reflection of God as Spirit, which gives the purity and holiness.

Generating organs.—Reflection of God as cause, which is the basis of existence.

Stomach.—Reflection of God as intelligence, which enables man to hold the ideas before assimilating them.

Bones.—Reflection of God as substance, which gives the permanency.

Womb.—All encircling and sustaining power of Love.

Ovaries.—Power of cognising hitherto unknown spiritual beings.

Birth.—Becoming conscious of a hitherto unknown compound idea, or spiritual being.

Male.—Active quality of man.

Female.—Permanent quality of man.

Bowels, etc.—Channels in consciousness through which God's ideas, when grouped together, pass.

Back.—Man's strength of moral courage.

Backbone.—Uprightness and rectitude of man.

Nerves.—Channels in consciousness, through which man receives the ideas of God.

Blood.—Joy, circulating throughout consciousness.

Veins.—Channels through which comes the higher joy when reflecting or expressing God's ideas to man.

Arteries.—Channels through which the lower joy when receiving God's ideas come.

Muscles.—God's thought-forces.

Skin.—Loving protection of God that surrounds man.

Touch.—Power of recognising an idea.

SPIRITUAL REALITIES OF ANIMALS.

Lamb.—Innocence, harmlessness.

Serpent.—Wisdom and adroitness ("Science and Health," page 515, line 5).

Worm.—Tireless patience ("Science and Health," page 515, line 4).

Lion.—Moral courage ("Science and Health," page 514, line 10).

Cattle Upon a Thousand Hills.—Diligence, promptness and perseverance ("Science and Health," page 514, line 15).

Cat.—Watchfulness.

Dog.—Fidelity.

Flea.—Power of surmounting.

Birds.—Uplifted ideas.

Tree, Plants, etc.—Ramification of an idea to its fruition.

Flowers.—Hieroglyphs of Deity ("Science and Health," page 240, line 6).

Grass.—Power of being conscious of the beauty of every individual idea in a combination of ideas.

Perfume.—Gratitude.

Oil.—Gladness.

Rocks and Mountains.—Solid and grand ideas ("Science and Health," page 511, line 25).

Food.—God's ideas.
Cup and Plate.—Power to hold the ideas ready for grouping together.
Chair.—Rest.
Umbrella.—Protection.
Bed.—Peace.
Table.—Display.
Fine White Linen.—Righteousness.

Gravity.—The law of Love.
Space.—The realm of Mind.
Walls.—Salvation, safety.
City.—Love towards a fellow being.
Gates.—Understanding.
Gate Posts.—Male and female qualities united by the gate of understanding.
Dust.—Sweet memorial of the past, power of remembrance.
Rain.—Vivifying action of God on man, enabling him to be conscious of multifarious ideas.
Snow.—Vivifying action of God on man, enabling him to be conscious of multifarious ideas, and hold the ideas.

The following may be useful:—

Music.—Rhythm of head and heart ("Science and Health," page 213, line 26).
Dancing.—Two continuing together in the same train of thought.
The Tasting, etc., of Food.—The receiving, assimilating, digesting, understanding, and reflecting of God's ideas.
Movement from Place to Place.—Movement from idea to idea.
Spiritual Sense.—The constant conscious capacity to know God ("Science and Health," page 209, line 31).
Word.—The action of God that causes the harmonious completion of every combination of ideas.
Æon.—A certain substantial power of divine nature, emulating from supreme Deity and performing various functions in the creation and governing of the universe (Webster).
Heavenly City.—Man's sense of divine Science, the new Jerusalem.
Wind.—The omnipotence of God (see "Science and Health," page 597, line 27).
Seed Bearing Fruit Within Itself.—Resuscitating law of Life.
Magnetism.—The real attraction, that of Spirit.
Lamb of God.—The spiritual idea of Love, innocence and purity ("Science and Health," page 590, line 9).
The Lamb's Wife.—Love wedded to its own spiritual idea ("Science and Health," page 575, line 2), i.e., the Holy Ghost. Presents the unity of male and female as two individual natures in one, a divinely united spiritual consciousness ("Science and Health," page 577, line 9).

TREATMENT OR TRUE PRAYER.

The above are useful in treatment. Roughly, the basis of treatment is to deny the evidence of the senses and realise the perfection of God and man. One method, the best, I think, is to turn in thought to heaven, a perfect state of consciousness, and deny the existence in that ideal world, one by one, of each trouble from which the patient is suffering, following each denial by realising the perfection of the spiritual reality of the part that is affected.

Before treating it is advisable to get one's thought as clear as possible, and it is well worth while to go carefully through the scientific statement of being, on page 468 of "Science and Health, with Key to the Scriptures," by Mary Baker Eddy, realising what each sentence means, not dwelling on the denials, but dwelling earnestly and conscientiously upon the affirmations. Many find it very helpful, as well, to go through the spiritual interpretation of the Lord's Prayer, on page 16 of "Science and Health."

This tends to uplift the thought, and to enable the person treating to get a better and clearer realisation of the spiritual realities.

Next it is an excellent thing to try to realise God, the great I AM, in His various aspects, as Life; Truth; Love; Mind; Soul, which gives all wisdom and knowledge in the reality; Spirit, which gives all goodness and holiness; cause, which is the creative aspect of God; all substance, which gives all permanency or entity; intelligence; and last but not least, as Principle, the Principle of good, which always acts directly we stop thinking wrongly and think rightly. Then, whilst still thinking of heaven, the kingdom of God that is within, within your mental grasp, take up one by one the various troubles that you have to work against.

Jesus said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me" (Luke 9, ver. 23), follow him in thought to God. "Deny thyself" means deny that the material so-called man is you, and realise that you are spiritual. Take up thy cross daily means, take up in thought every difficulty, denying one by one each difficulty. After each denial, before another denial is taken, add a series of affirmations, the opposite of what you have denied. Only one denial at a time. The affirmation is the important thing, as it is the purification of the human mind. Before you can put in the affirmation, the opposite of the evil, you have to think of the evil, then, as rapidly as possible, drive it out of your mind with the denial and dwell upon the perfection of the opposite.

On page 135, line 40 onwards, I deal with the denial and affirmation, also on page 143, line 14, and page 145, line 18. Pages 135 to 147 should be studied; pages 306 to 314 also help.

Being trained as a scientific man, my method of treatment is what may be called "cut and dried"; that is to say, I rely upon the flat denial of the existence of the evil, with all the power at

my command,* followed by as clear a realisation as possible of the exact opposite.

How to Reverse Wrong Thoughts.—The following copy of a letter written to a patient, to show him how to reverse throughout the day any wrong thoughts that came into his so-called mind, is not only the basis of right thinking, but forms a good basis of treatment, showing how to deal with the various forms of evil that have to be destroyed:—

Telephones: 2846 Regent; 388 Epsom.
Telegrams: "Noswarlf, Piccy, London."

90, Regent Street,
London, W.

Dear ——,

We have to watch our thoughts continually. "Watch and pray," and "pray without ceasing," and directly we think a wrong thought, that is, even any thought that is not harmonious, we have to drive it out of our mind, and cease thinking of things material, raising the level of our thoughts until we are thinking of God and things spiritual or truly mental. This is true prayer, conscious communion with God.

One method of doing this is to group our thoughts under three headings:—

First.—Turn in thought to God and heaven, which is a perfect condition of consciousness or "divine state of mind." This is essential.

Second.—Deny the existence in heaven of the wrong thing thought of, seen, or felt. When, for instance, you see an angry man, or feel angry, or think of anger in any way, realise with all the power, earnestness, and conviction at your command, that *there is no anger* in the spiritual kingdom, the kingdom of heaven, the reality. This is called the denial.

Third.—Realise the existence of the opposite; namely, in reversing the thought of anger, realise that in heaven, the world of reality, all is perfect peace and infinite love. Dwell on this realisation, and get it as clear as possible. This is called the affirmation. I think that, if there is then time, it is advisable to split up one's thoughts into two more heads, namely:—

Fourth.—Realise why this is so; namely, because God, the Principle of good, rules and governs, and heaven is the manifestation of His government. This heaven is everywhere, for there is nothing but God and His manifestation.

Fifth.—Try to form as clear an idea as you can of God and His manifestation, heaven.

Reversing our thoughts in this way all day long is prayer without ceasing, and is not only leading us continually to

* "Insist vehemently on the great fact which covers the whole ground that God, Principle, is all, and that there is nothing beside him. *There is no* disease" ("Science and Health," p. 421, l. 15, Mary Baker Eddy).

"abide in the secret place of the Most High," but is teaching us to recognise, clearly and persistently, that all sin, disease, worry, limitations, and all other effects of wrong so-called thoughts, are non-realities, *i.e.*, have no permanence about them. It is also teaching us to realise the truth continually, namely, that God and His manifestation are spiritual, perfect, and omnipresent. Your progress depends solely upon the number of seconds during the twenty-four hours that you are thinking of this reality.

Do not take this as a hard-and-fast rule for working; it is only the way that I have found the most helpful. Let God teach you the way to work, not man. "Try all things, and hold fast to that which is good." If you constantly realise that God is Truth, and that you know Truth, being the knowledge or consciousness of God, you will be led, step by step, absolutely correctly, as though by a loving father and mother. You will never have to retrace your steps, but will look back with rejoicing along the straight and narrow path by which you have come, recognising the pitfalls and morasses from which you have been tenderly guarded.

You may have troubles, and find the pathway sometimes rugged, but if you keep your gaze continually fixed on the goal of reality, you will find that these troubles merely spur you on to still higher attainments, and you thereby gain the uplifting joy of relieving suffering humanity, teaching them the continuous availability of God and the meaning of "the peace of God which passeth all understanding."

Yours sincerely,

F. L. Rawson.

I start every treatment by working against the three principal evils: mortal mind, thoughts of *materia medica*—*i.e.*, false medical beliefs—and fear. For instance, I realise that there is no mortal mind, only one Mind, God, infinite good; no thoughts of *materia medica*, nothing but God's thoughts, man knows truth; no fear, man has absolute trust in God, trust in good, there is nothing but good, and man knows there is nothing but good; man is divine, spiritual, perfect, and therefore absolutely fearless.

We ought always to work for love, spiritual perception and wisdom. In working *for* things always begin by the realisation of God; for instance, God is the Principle of all wisdom, therefore man reflects divine wisdom, intelligence, and knowledge.

Both at the beginning and at the end of treatment for a patient, I work against fear, which John, in Rev. 21, ver. 8, puts as the first of the deadly sins. This is because it is a belief in a power other than that of God, a belief in the power of evil. Moses told us to have only one God. This is absolutely scientific. If we believe in 101 gods we will have 101 evils.

I always work against every class of wrong thought, such as malice against the truth, aggressive mental suggestion, mental assassination, malicious mental malpractice, hypnotism, and animal magnetism. It does not do, however, to tell a man too much, it is better to let him gradually work out his own method of treatment, relying on the action of God to teach him. Each of us has a different mentality. We have very little to learn, but we have a very great deal to unlearn. Each of us have different things to unlearn, and different methods of treatment suit different people.

It may help to give one or two examples that will better enable the reader to utilise the above-mentioned spiritual realities.

Supposing the patient has indigestion, I realise that there is no indigestion, God's ideas continually unfold to man in perfect sequence, and with perfect regularity; he assimilates, digests, and understands these ideas, groups them together and passes them on; that understanding and grouping together of God's ideas can never give any pain, it gives absolute joy and absolute happiness. Then in the same way I follow by working against any symptoms present, such as flatulence, acidity, heartburn, or auto-intoxication.

If a patient has a weak heart with, for instance, bad circulation, I realise that man's heart is never weak, man's heart is the reflection of God as Love, and Love is omnipotent, for Love is God; man reflects Life and has all power and all strength; there is no want of circulation, man's blood is the joy that circulates right throughout the consciousness, Love is the Power that causes the joy to circulate, and Love is omnipotent for Love is God.

It is an advantage between the treatment for each patient to read a page or two of "Science and Health." I used, in addition, between each treatment, to give myself a treatment for love, purity, and wisdom.

Note H on pages 71 and 125.

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Foretelling the Future.—Particulars have appeared in the daily Press, of "the super-normal mental activity" of the late Vincent N. Turvey, called by him "phonevoyance." He seems to be able to leave his body, with which he remains connected by "a living cord," described by him as being "very like a spider's cord, but in colour it is silver, tinged with heliotrope." Many cases are given of Mr. Turvey being able to foretell the future, describe dead people and places that he had never seen, and he offers accredited proof of this. He claims to have said on May 18th, 1902, to "an influential member of the Press," that "in 1903 England will be the ally of Japan; and in 1904-5 Japan will be at war with Russia."

The Russo-Japanese War was foretold to me by a man with highly developed powers of many kinds, who came to England and spent a couple of days at my house. He told me of the sinking of the Russian ships, and described the method by which this would be done, the mystery surrounding which event has never yet been

fully cleared up. Mr. Turvey, in "The Beginnings of Seership," describes his own previsions almost in the same words as I have used to explain the mechanical action of the human mind. He says: "I see a sort of film continually moving, as does an endless belt in a cinematographic film, and it seems to vibrate with very great velocity. Upon it are numerous little pictures, some of which appear to be engraved on the film itself, whilst others are like pale-blue photographs stuck on to the film." 76 32 77 12 71 43 115 36

Dr. Le Bon has commenced to probe the bag of mystery. He says, for instance, that the problem of sending a pencil of parallel Hertzian waves to a distance would render war impossible, as not only all the shells and torpedoes stored in the holds of the enemies' ironclads could be exploded, but also the stores of powder in the fortresses, and even in the metal cartridges of the soldiers. He also says that the ship or fortress could not be protected from the action of the Hertzian waves. Now we find that "thought," being only a high-tension current, the powder could be exploded also "mentally." This shows to what a crisis the world is now coming. 76 24

Inventions.—It has been pointed out that a mortal can obtain knowledge of anything in the material world, past, present, or future, if he can get his so-called conscious "mind" to vibrate synchronously with his subconscious "mind." This is because the subconscious "mind" is the cinematographic pictures which constitute the past, present, and future of the material world. 122 14

Men are finding out that knowledge is not something to be gained only by study; they are learning that inspiration is scientific, and that they ought to know anything in the material world that they rightly desire. The greater the number that grasp this fact, the easier it becomes for individuals to bring about this result. The only thing that prevents us all knowing anything that we need is the almost universal belief that this is impossible. 123 13 101 5

When a man tries to invent, he is merely trying to read thoughts. We ought to be able to see an invention ethereally—miscalled mentally—before it is manifested materially. Soon many will be able to do this, especially those who know how to work scientifically by true prayer, in order to bring out improved results. Inventions then will increase with great rapidity right up to the end of all human limitations. The work now done by human mechanism will be largely superseded; accurate views of human theories will be generally held; and the time now wasted in going from place to place, and carrying out many mechanical duties, will be utilised in more advanced and interesting work. 122 8 121 36

Dr. Le Bon says: "I have more than once in my researches come across problems, the solutions of which would modify the march of civilisation more profoundly than all the changes of constitutions and reforms. It is only in the progress of science that great social transformation can be looked for."

Dr. Le Bon also says: "Science [material science] has not yet any glimpse of the time when it may discover the true First Cause

of things, nor even arrive at the real causes of a single phenomenon. It must therefore leave to religions and to philosophies the care of imagining systems capable of satisfying our longing to know. All these systems represent the synthesis of our ignorance and of our hopes, and are, consequently, only pure illusions."*

" Scientific statements change. What is true in one age, becoming antiquated in another, is replaced by further developments. . . . There are things even now being dreamed of in philosophy which were once outside its pale altogether. Philosophy is becoming a far more comprehensive thing than it used to be" (Sir Oliver Lodge, F.R.S.).

99 23 The above are perfectly accurate statements, and the great social
98 39 transformation, due to religion and philosophy, corrected by science, is now shortly about to take place, when man finds himself the image and likeness of God, the consciousness and expression of Mind, in a perfect world of reality, resplendent with glorious mental conceptions, the result of the perfect work of the one Mind, God.

Note I on pages 85, 87, and 130.

A Proof that there is no such Thing as Time.—

In the *Nineteenth Century*, of November, 1912, is a most interesting article from Mr. Wilfrid Ward, giving an experience of the Rev. Spencer Nairne, who, when in Edinburgh, saw a Miss Wallis, who never was there until two months later. Miss Wallis, on her part, saw Mr. Nairne when she arrived in Edinburgh, but he had then left, and was in Norway. Mr. Ward gives full details, after having obtained permission to reproduce Mr. Nairne's own account of the incident.

On May 31st, 1859, Mr. Nairne went to Aberdeen with various relations, one of whom was Mr. James Cowan, M.P. At about 8.30 p.m., walking up the street, arm-in-arm with Mr. Chalmers, cousin to Mr. Cowan's brother-in-law, he saw a friend, a Miss Wallis, who passed so close that they almost touched. Miss Wallis evidently saw and recognised Mr. Nairne, but on the latter turning round at once to speak to her, she had absolutely disappeared, and the closest search failed to reveal her. Meeting Miss Wallis three weeks afterwards, she complained to Mr. Nairne that he had cut her, saying that, being in Aberdeen, she had seen him walking with a gentleman, and stopped to speak to him, calling out to her brother, "Why, there's Mr. Nairne," but that he suddenly disappeared. On comparing notes it was found, and confirmed by Miss Wallis's journal, that whereas Mr. Nairne had seen Miss Wallis, as above mentioned, on May 31st. Miss Wallis was not in Aberdeen on May 31st, but only in the latter part of July, and had never been in Aberdeen before or since. Further, she had never been in Aberdeen in the evening, as her brother lived some distance out of Aberdeen. When Miss Wallis had apparently

* "The Evolution of Matter," p. 315.

seen Mr. Nairne, namely, in the latter part of July, he was in Norway. He also kept a journal, so he was able to verify the date.

Mr. Nairne writes: "Miss Wallis was one of the last persons who was likely to present herself to my mind had I not seen her, and I saw her so distinctly, and saw her recognition of me so unmistakeably, that there is no possibility, in my mind, of explaining the vision away as a case of mistaken identity."

Mr. Nairne is still alive, and is, or was lately, Vicar of Latton, in Essex.

Mr. Ward writes as follows: "The annihilation of time which such an idea implies seems to raise Kant's metaphysical question as to the objective nature of time, and to give fresh significance to his view that it is only a 'form of thought.'"

Note J on pages 102 and 106.

The Source of the Troubles at the "End of the World."—

The following statements by Dr. Lloyd Tuckey will give some idea of the troubles likely to arise at the so-called end of the world, and their source:—

"There are many people of both sexes who never hear of a disease without fancying they have it. The illness of a royal or distinguished sufferer, the progress of which is daily recorded in the newspapers, will sometimes become almost epidemic; thus, throat specialists can tell some curious stories of the increase of imaginary and real throat affections during the illness of the late Emperor Frederick. That fear will promote disease has been abundantly proved during outbreaks of cholera, small-pox, the plague, and other epidemics. Pseudo-hydrophobia is a recognised malady, and no doubt many supposed cures of hydrophobia have, in fact, been cures of this fear-induced imitation.

"Quoting Sir Benjamin Brodie, he [Dr. Laycock] adds that patients have been so acted upon by their fears, and by seeing their friends affected, that they have imagined they have had tumours of the breast, and it is not improbable that the disease has been so produced.

"John Hunter said he was confident of producing a sensation in any part of his body, simply by concentrating his attention upon it.

"Sir H. Holland observes: 'In hypochrondriasis, the patient, by fixing his attention on internal organs, creates not merely disordered sensations, but disordered action in them.' And again: 'When there is liability to irregular pulsation (of the heart), this is brought on and increased by a simple effort of attention.'

"A medical friend of mine, who is affected with insufficiency of the mitral valves, tells me that he is hardly ever inconvenienced by it, except when he has to examine a patient with heart disease. His attention is then drawn to his own weakened organ, and he suffers from palpitation." *

* "Treatment by Hypnotism and Suggestion," pp. 22-24.

"'The other fact that makes the propagation of belief an easy matter is its own infectious nature. Belief is a contagion, an infection, a leaven which spreads itself if placed in a suitable medium. It is an electric charge which duplicates itself by induction. The only difficulty is at the start. If a visionary succeeds in getting some persons to accept his tale as genuine, his battle is practically won. The greater the number and the more famous they be, the more rapidly it will spread.'* (J. C. Thomas (Keridon), B.Sc.).

Dr. Lloyd Tuckey writes:—

"Nothing can illustrate this truth better than Kinglake's description of the behaviour of the Levantines during an outbreak of the plague at Cairo, showing how these terror-stricken people invited the very danger they feared: 'For awhile it may be that the caution of the poor Levantine may enable him to avoid contact (with the garments of passers-by), but sooner or later, perhaps, the dreaded chance arrives. . . . From that dread moment his peace is gone; his mind, for ever hanging upon the fatal touch, invites the blow which he fears; he watches for the symptoms of plague so carefully that, sooner or later, they come in truth. The parched mouth is a sign—his mouth *is* parched; the throbbing brain—his brain *does* throb; the rapid pulse—he touches his own wrist (for he dares not ask counsel of any man lest he be deserted)—he touches his wrist, and feels how his frighted blood goes galloping out of his heart. There is nothing but the fatal swelling to make his sad conviction complete; immediately he has an odd feel under the arm—no pain, but a little straining of the skin; he would to God that his fancy were strong enough to give him that sensation. This is worst of all. It now seems to him that he could be happy and contented with his parched mouth and his throbbing brain and his rapid pulse, if he only knew that there were no swelling under the left arm; but dare he try? In a moment of calmness and deliberation he dares not; but when for a while he has writhed under the torture of suspense a sudden strength of will drives him to seek and know his fate; he touches the gland, and finds the skin sane and sound, but under the cuticle there lies a small lump like a pistol bullet, that moves as he pushes it. Oh! but is this for all certainty? Is this the sentence of death? Feel the gland on the other arm. There is not the same lump exactly, yet something a little like it. Have not some people glands naturally enlarged? Would to heaven he were one! So he does for himself the work of the plague, and when the Angel of Death, thus courted, does in truth and indeed come, he has only to finish that which has been so well begun.'"

The above show the class of thoughts that will make a hell upon earth if they are allowed their false sense of existence through man's want of knowledge of God.

Signs of the End.—Amongst many others, Dr. Thomas, nearly the whole of whose many prophecies have turned out to be accurate,

* "Language, Action, and Belief," in *Bedrock* of October, 1913.

has foretold that the whole of the seven mountains upon which Rome is built (Rev. 17, ver. 9) would be engulfed in one day (Rev. 18, ver. 8) in the fiery abyss that underlies the site on which it is built, "of which Vesuvius may be considered the chimney." Dr. M. A. Nobles, the seismic authority, has recently given warning of a great volcanic "cataclysm" shortly to take place in Europe. There is no reason why this calamity should not be prevented, and in any case reduced, by sufficient systematic right thinking. This is one of the many problems that a leader with sufficient power of foretelling the future, and a sufficient following, could gauge to a nicety, and cause to be destroyed, giving the mental workers of the world notice exactly when to work and when to cease.

As an instance of the control for good that was lost to the world by the death of Mrs. Eddy, it may be mentioned that shortly before the end of the Russo-Japanese War, a letter appeared from her, dated June 13th, 1905, as follows: "I request that every member of the Mother Church of Christ Scientist in Boston, pray each day for the amicable settlement of the war between Russia and Japan." I at once ceased to take any more patients, and thousands of others must also have given all their spare time to this work. A fortnight later, a letter from her, dated June 27th, was published, in which she said: "I now request that the members of my Church cease special prayer for the peace." A fortnight later, a letter dated July 22nd appeared, in which she explained that no further prayers were necessary, "because a spiritual foresight of the nation's drama presented itself." Peace followed almost immediately afterwards. An earlier request would have resulted in a somewhat speedier termination of the war, but a greater diminution of the healing work being done all over the world.

Note K on pages 115 and 508.

Reincarnation.—There is a good deal of difference of opinion with regard to details of reincarnation.

The following statement of Mrs. Besant sets out the general theosophical belief with regard to it: "The theory of reincarnation, then, in the Esoteric Philosophy, asserts the existence of a living and individualised principle, which dwells in and informs the body of a man, and which, on the death of the body, passes into another body, after a longer or shorter interval."* She also writes: "The Thinker is the Man, the Individual, the reincarnating Ego, and this Ego seeks to become united to the Divine monad."† In Note E on page 566, line 43, it will be seen that this does not appear to be the teaching of Buddha.

Mr. S. George has compiled a useful treatise entitled "The Origin

* "Theosophical Manual No. II," page 8.
† *Ibid.* page 14.

and History of Reincarnation," in which he gives the views of various people, some of which I quote.

According to Mr. Van der Naillen, who is a theosophist, the theory of reincarnation became a dogma through the teaching of the Indian priests. In his book he makes Balthazar say: "The mystery of reincarnation, which is made the foundation of the majority of the Oriental religions, has never been completely elucidated even by the Orientals themselves, for they do not thoroughly understand it. In moments of clairvoyance they have discovered some things they could not explain, and for this reason have given out the dogma, 'One must believe.'" (See page 508.)

Dr. Johnson, M.A.R.S., who is also a theosophist, states that the recollection of past births is not possible except to those who have entirely given up the world and become mendicants. As a matter of fact, anyone can get in touch with the historical past, seeing what appear to be past lives. According to Dr. Johnson, "the oldest of the occult teachings of India are the 'Upanishads: the Books of Hidden Wisdom,' which deal with 'establishing the present intuition of the soul,' and say little about re-birth. After these comes 'the great development of the 'Secret Teaching,' which culminated in the revelation of Khrishna, and which finds its greatest monument in that most mystical of scriptures, the 'Bhagavad Gita: The Songs of the Master.' Half-way between Khrishna and the present day comes the great Rajput prince, whom the religious world of the East knows as the Buddha, of the clan of the Gotamas, and of the Shakya race."

The writings of Buddhism are full of stories of former births, but although the teachings attributed to Buddha teach many previous states of existence, it appears from study of the sayings of Buddha that he knew the truth, namely, that the "atman" or "self" never existed in these previous states, which were merely material misrepresentations of the real man.

The best religion is the one that helps you to best help your fellow-man. Mr. George quite rightly says: "Reincarnation does not appeal to the altruistic mind because it is absorbed entirely in self. "What have I been through all the ages?" is the one idea of the devotee. But what does it matter what we have been? Is not the question of the day for those who are alive, and desire to become *truly* spiritual, "What am I *now*?" "What am I doing now?" "Am I becoming a pauper or a helper of others?"*

Buddha was always teaching the denial of self, and therefore was not likely to have taught reincarnation.

Dr. Peebles, who is best known from his writings in favour of spiritualism, is a member of the Theosophical Society, as he believes, he says, in real theosophy, which, in an article† on "Reincarnation," he gives as follows: "(1) To form the nucleus of a universal brotherhood of humanity, without distinction of race, creed, or colour;

* "The Problem of Evil."

† "International Psychic Digest."

(2) To promote the study of Aryan and other Eastern literature, religions and sciences, and vindicate its importance; (3) To investigate the hidden mysteries of nature, and the psychical powers latent in man."

He has had excellent opportunities of studying the subject of reincarnation from every point of view, and in this article he says: "Briefly stated, reincarnation is not a science, is not a demonstration, but a most deplorable misfortune." He gives various details, and says: "The dogma of reincarnation is fragmentary, and seems to lack basic unity." Writing to Mr. George, he says: "I have been in India so much, studying the effects of this doctrine upon the Hindu mind, that I literally loathe the superstition."

Lankal R. Bhose, whom Dr. Peebles speaks of as a law-pleader and learned Hindu author, writes: "Reincarnation, the legitimate child of transmigration (the latter is still the common belief in Southern India), held so tenaciously and almost universally by old India, is on the declining plane. Psychology, as taught by both the British and the French, is rapidly displacing the belief by showing its irrationality and depressing influence upon the superstitious in relation to animal, and serpent, and insect life."

Dr. Peebles writes: "That eminent Hindu scholar and author, Protab Chunder Mozoomdar, said in his great Lowell lecture: "Transmigration notoriously existed as an indispensable article of faith among the sects of old Hinduism. In modern times, however, it is called reincarnation, and held by the more superstitious. Educated, free-thinking Hindus reject it as a fading, unreasonable relic of the past."

Mrs. Besant writes: "The proofs of reincarnation do not amount to a complete and general demonstration, but they establish as strong presumption as can, in the nature of the case, exist. The theory they support affords the only sufficient explanation of the growth and decay of nations, of the facts of individual evolution, of the varying capacities of man, of recurrent cycles in history, of unique human characters. I am content—despite my own certain knowledge that reincarnation is a fact in nature—to present it here as a reasonable working hypothesis, rather than as a demonstrated theorem." *

Schopenhauer, Fichte the younger, Herder, Lessing, Hegel, Leibnitz, Paracelsus, Boehme, Swedenborg, and Hume, all were in favour of the theory of reincarnation. The reason for this is that reincarnation is a little nearer the truth than the belief that when man dies he goes to hell or to heaven. The amount of truth that there is in it will be seen on pages 274 to 282 of "Life Understood."

Counterfeasance.—I might put the position again shortly. Man is now and always has been, a perfect spiritual being in heaven. He is seen falsely in this world, this state of consciousness, as a

* "Reincarnation," p. 48.

material man. When this material misrepresentation, what is called dies, its human or carnal mind passes into another state of consciousness, another material world, and the material body decays in this state of consciousness. When the so-called man wakes up to find himself in another material world, he has another material body, because his mind is not changed; it still is material, and he has to work out his salvation, purifying his so-called mind by turning in thought to God, which he continues to do.

When the material thing called a man, has what is called died, and has passed on into another material state of consciousness, the real spiritual man does not leave heaven, for heaven is still here then, as much as it ever was. The real spiritual man is therefore seen again here, that is, in this state of consciousness or material world, as another material being, another cinematographic picture man; only in this case he is seen again as a little child, which grows and grows, becoming more and more like the real man, until this new misrepresentation in its turn again dies, its place to be taken by another child. This goes on until the so-called end of the world. Each so-called man passes from one state of consciousness to the next, from one material world to another, until ultimately he has sufficiently purified his so-called mind to dematerialise. That is to say, he ultimately ceases his material dream existence, and appears to wake up and find himself in heaven; that is to say, to find that in reality instead of being a material man liable to sin, disease and death, he is a perfect being in a perfect world, governed by a perfect God.

There may be a hundred or more different states of consciousness, with a hundred or more different misrepresentations of your real self, all apparently struggling through various material worlds, and gradually improving. These worlds are all here, probably interpenetrating each other. When the final end of matter comes all these fictitious worlds cease to exist at the same moment, and all these so-called human beings, these misrepresentations of your real selfhood, appear to wake up to find themselves in the one spiritual world, the world of reality, and all of them appear to merge into the same perfect spiritual being, your real selfhood, of which they have been the misrepresentation in the different material worlds. In other words, all false sense disappears.

It will be seen from the above that, unlike reincarnation, the so-called ego does not pass on from world to world, and then ultimately return and be re-born as a little child into this material world, with a future dependent upon its past; but the spiritual man always has existed perfect, in a perfect state of consciousness, and the material misrepresentation passes on from world to world, gradually improving his so-called mind through the action of God, until he ceases his dream life and appears to wake up and find his true self.

Archdeacon Wilberforce gives four reasons why he disbelieves in reincarnation and says: "I believe that we have all been in being

pre-natally, and have been made by human birth a little lower than divine for a glorious purpose,* and that if I obey my highest intuitions, if by thought concentration I blend my mind with the Absolute, if I cling by faith to the living Lord Jesus, when this dream-life is over 'I shall awake after his likeness, and be satisfied with it.'" †

Note L on page 118.

Rapid Transmission of News.—The fact of news being transmitted in a wonderful way is now beyond necessity for proof. The official reports made by the officers of the British Army during the rebellion in India stated that the natives were able to transmit news in a totally inexplicable way. Well-known writers on India, such as Sir Henry Shakespeare and Dr. William Carr, confirm this, and testify as to the fact of mental telepathy by Brahmin and Buddhist priests.

As a young man I had everything that anyone could desire, but if I had been told that I could have one wish, but only one wish, gratified, I should have at once answered that I would prefer to cease to exist, because I knew that I was no better than any other person; it was simply a question that I did not have sufficient temptation, and I thought that at any time temptations might come that were too much for me. At one time I had arranged to give up everything in England and go to India, hoping to find some religion more useful than those available in the West. Fortunately, I met Laurence Oliphant, who told me what a mistake his doing the same thing had been. I now know that a man has to remain in the busiest centres, where there are the greatest evils to destroy. The friend, with whom I had been going to India, went, and told me afterwards that he had been for about a year at one of the silent monasteries, the principal hall of which was cut out of stone underground. The day before he left he was sitting quietly with his mentor, who suddenly said to him, "I should not do that." Turning to him, my friend said, "How did you know what I was thinking of doing?" The reply was simply a smile, and looking round at the thirty or forty silent priests, who were sitting on the stone benches around, he saw that they were all smiling. Then did the fact flash across his mind, which he afterwards verified, that they were not really silent, as they communicated mentally with each other.

The relief of Mafeking was known the next day in Zululand, and also 700 miles away in the interior. Although Cairo is some 800 miles from Khartoum, the fall of Khartoum and Gordon's death were known in the bazaars of Cairo on the day it happened, and long before any information reached Europe.

* This I disagree with. If, as Jesus told us, we—the material we—are of our father the devil, we cannot be here for a glorious purpose. The sooner we follow Jesus the Way-shower and dematerialise, the better for us.

† "The Hope that is in Me."

During the war in Somaliland quite a sensation was created in the House of Commons when Mr. Harcourt stated that he had received a satisfactory account of the situation, but that he did not propose reading the telegram or sending it to the Press on account of "the exceeding rapidity with which statements made in the House were conveyed to the utmost corners of Somaliland."

Note M on page 163.

The Bible.— Professor Huxley has written as follows:—

"It appears to me that if there is anybody more objectionable than the orthodox Bibliolater, it is the heterodox Philistine, who can discover in a literature, which in some respects has no superior, nothing but a subject for scoffing, and an occasion for the display of his conceited ignorance of the debt he owes to former generations.

"Twenty-two years ago I pleaded for the use of the Bible as an instrument of popular education; and I venture to repeat what I then said: 'Consider the great historical fact that for three centuries this book has been woven into the life of all that is best and noblest in English history, and that it has become the national epic of Britain; that it is written in the noblest and purest English, and abounds in exquisite beauties of mere literary form; and, finally, that it forbids the veriest hind, who never left his village, to be ignorant of the existence of other countries, and other civilisations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. By the study of what other book could children be so much humanised, and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between the eternities?'

"The Bible has been the Magna Charta of the poor and of the oppressed. Down to modern times no State has had a Constitution in which the interests of the people are so largely taken into account; in which the duties, so much more than the privileges, of rulers are insisted upon, as that drawn up for Israel in Deuteronomy and Leviticus. Nowhere is the fundamental truth that the welfare of the State in the long run depends upon the righteousness of the citizen so strongly laid down."

Note N on pages 175 and 459.

Hell an Individual State of Wretched Consciousness.—

Archdeacon Farrar, in one of his sermons, has said: "I say, unhesitatingly; I say, claiming the fullest right to speak with the fullest authority of knowledge; I say, with the calmest and most unflinching sense of responsibility—I am standing here in the sight of God and my Saviour, and it may be of the angels and the spirits of the dead—that not one of these words: 'damnation,' 'hell,' and 'everlasting,' ought to stand any longer in our English

Bible, for, in our present acceptation of them, they are simply mistranslations."

A lady, criticising a lecture given by Mr. Kimball, said: "Well, I think that the lecturer spoke very disrespectfully concerning hell." Mr. Kimball later said: "The lady was right; I have no respect whatever for hell. I have been in it and through it, and know it to be an abomination and a fraud, entitled only to the execration of mankind. It is an individual state of wretched consciousness, utterly unlike God, or His nature, or the conceded essentials of His being. It is an illegitimate monstrosity which has no verity, no immortality, nor right to exist. After 'the pangs of hell' had seized me and impinged upon me their torments, I was rescued through the operative efficacy of Christian Science. Then the tears began to dry, the tension of fear to relax, the gloom was dispelled, despair lost its hold, the pain decreased and at last vanished. I 'would not overstate my woe,' for, be that as it may, I know that a mighty, satisfying impulsion extricated me from as outrageous a hell as anyone need know, and ushered me into the vestibule of heaven by means of a transformation of consciousness whereby existence seemed more fair and the obduracy of distress gave way to a certain measure of peace to which man is lawfully entitled."

Note O on page 187.

Hypnotic Healing with the Human Mind only Apparent.—

The Rev. W. S. Swayne has written of what he calls spiritual healing, but which is really healing with the human mind, as follows:—

"Spiritual healing is, indeed, probably almost as old and nearly as universal a human fact as religion itself. Certainly, in respect of antiquity, the memory and recorded knowledge of man runneth not to the contrary. The union in one person of the medicine man and the priest is well-nigh world-wide, and comes to us from the remotest antiquity.

"To go back to no earlier a date than the beginning of the Christian era, perhaps the most vigorous forms of pagan religion with which the Christian missionary had to deal were the healing cults. These chiefly centred round the worship of the divine hero Asklepios, though Amphiaraos, Trophonios, and Isis and Serapis were also all accounted healing deities. The worship of Asklepios was especially widespread. Roscher calculates that there were at least 320 of his temples, at all of which healing was practised. Strabo says of the great temple at Epidauros in his time: 'The temple is always full of patients and of stelæ that have been set up with the cures inscribed on them, just as in Kos and Trikka.' The temple at Epidauros has been excavated during the past thirty years, and proves to have been of very large extent. Adjoining it is the katagogion, or hostel, at which the patients resided, an immense

square building, with four courtyards surrounded by little cells, numbering in all 140. Many of the stelæ, or pillars, have also been unearthed, on which the cures were recorded, and these are both quaint and interesting. Many cases are recorded of the healing of blindness, of wounds, of paralysis, and other lesser ailments."

Professor George B. Cutten, Ph.D., in "Three Thousand Years of Mental Healing," gives a number of details, from which the following are taken:—

St. Francis of Assisi (1182—1226), the founder of the Franciscan Order, was famed for his many miracles of healing.

The documents of the canonisation of St. Thomas of Hereford (1222—1282) record 429 miracles alleged to have been performed by him.

St. Catherine of Siena (1347—1380) attained considerable reputation as a healer.

According to Gorres, St. Sauveur of Horta (1520—1567) cured 6,000 people at the Feast of the Annunciation.

Valentine Greatrakes (1628—1683) at one time devoted three days in every week, from 6 a.m. to 6 p.m. to healing; crowds thronged round to be healed. Flamstead, the celebrated astronomer, testifies to several of his cures.

Gassner (1727—1779) cured many, but, like most healers, his cures were not permanent, and Professor Cutten states that before he died he lost power and respect.

In Switzerland, Dorothea Trudel (1813—1862) is stated to have healed many.

Francis Schlatter (1856—1909) treated as many as 600 people in a day. From 2,000 to 5,000 would congregate in a line waiting for treatment, although the maximum he appeared to be able to treat in a day was about 2,000. A member of the syndicate which first found the money to "run" Schlatter as a healer, told me how they worked up the enthusiasm about him, which ultimately led to these apparently wonderful results brought about in nearly all the cases by the action of the human mind. In a small percentage of cases the patients would come with such a spiritually-minded consciousness, that, as they were touched, they would so realise God that they would be perfectly and therefore permanently healed. In these cases the healing was not done by Schlatter's hypnotic action, nor by their own change of belief or auto-suggestion, but by the action of God.

The following is an account of Mr. R. B. Span's experiences of Schlatter, given by himself in "Things That Have Happened." This description, I should say, was fairly accurate:—

"Considerable excitement was caused in Denver at that time [Mr. Span was then engaged at Denver in literary work] by the remarkable cures by psychic or spiritual power of a man named Francis Schlatter. He had drifted into the city from the deserts of New Mexico, where he had led a nomadic life and wrought many miracles amongst the Indians, who regarded him as a god.

"Schlatter wandered on foot through the Western States and Territories, causing a sensation wherever he went by his wonderful cures and strange, almost superhuman, personality. In Denver he was at one time the chief topic of conversation—and naturally met with great opposition and persecution, as a man of his superior organisation was bound to. Even the preachers in some of the churches thundered anathema at him. The doctors discussed and pooh-poohed his cures. All sorts of lying stories were circulated about him, and an attempt was made to have him imprisoned as a vagabond and rogue. Schlatter took no notice of any of these things, but went his way calm and serene—spending his time in doing good. He was the guest of a man named Fox, whom he had cured of deafness, and lived for three weeks in that gentleman's small house in the north suburb of Denver.

"As a psychologist I was much interested in the 'Healer,' and was almost a daily visitor to the spot where he had taken up his abode, and watched him and the crowds assembled there for one or two hours at a time. In front of the house was a large open space on the grassy hillside, where thousands of people constantly gathered from dawn till dark, either as spectators or waiting their turn to be 'touched' by the 'Healer.' Many people camped out all night near by, so as to be the first to be treated by Schlatter when he made his appearance and began work at 6 a.m. There were rows and rows of vehicles and horses of all kinds drawn up along the hillside. At the bottom of his garden Mr. Fox had erected a small platform for Schlatter to stand on, and a double row of railings, extending some way on both sides, for the people to pass before him in single file, and to prevent any crushing or disorder.

"The 'Healer' stood bareheaded on this platform all day and every day, in all sorts of weather, taking the hands of the thousands who continually passed in a never-ceasing stream. One can judge of his superhuman endurance from such a feat. His only sustenance (as Mr. Fox himself told me) was a small bowl of bread and milk once a day. As each person passed, the 'Healer' would take one of their hands in a firm grasp and hold it for a few seconds, or a minute or two (with some). Many people declared they felt an electric shock pass through them during the contact, others felt nothing at all, whilst some were so much affected that they shook all over convulsively. Directly I touched Schlatter's hand I experienced a distinct shock, which affected my whole system so that I shuddered from head to toe. Some invalids were cured of their ailments instantly, others experienced no benefit till a day or two afterwards. Then, again, there were many on whom the 'Healer' had no effect whatever.

"The papers were full of his miraculous doings, and photographers were employed to try and 'take' him—but, except at a long distance off, they utterly failed to obtain a print of his head. When the negatives were developed there appeared merely a white blur, as if they had photographed a ball of light. I asked several photo-

graphers about this curious phenomenon, and they assured me it was a fact. One photo was taken of the crowd from some distance away, and in this the 'Healer' appeared all right. I obtained a copy of it, also of a photo of Francis Schlatter taken at Raton, New Mexico, when the 'Healer' gave special permission. This photo was reproduced in the *Wide World Magazine* and the *Occult Review*.

"Hundreds of invalids were unable to leave the carriages and other vehicles in which they were brought, and so Schlatter would occasionally leave his platform and go the rounds of the carriages —a stately, dignified figure, with calm, deliberate mien and movements, and serene, spiritual face—before whom the crowds fell back with respectful deference, not unmixed with awe.

"In appearance Schlatter was above medium height, broad-shouldered, and well built, of really powerful physique, and with every indication of robust health and great physical endurance. Long, wavy brown hair, tinged with grey, fell over his shoulders, and framed a strong, virile face, with regular features, broad forehead, and clear, child-like blue eyes. The lower part of his face was covered by a thick beard. It was the most serene face I ever saw. Infinite peace lay in his frank, open countenance and eternal kindness in his eyes. The face of a saint and prophet.

"Reports went abroad that the 'Healer' claimed to be an incarnation of Jesus of Nazareth, but that was not true. Schlatter made no claims or pretensions of any kind. He merely said he was a son of God and the Spirit of God operated through him. I once asked him the secret of his power, and he replied, simply as a child, 'The Father works through me, I obey His will.'

"I noticed a curious incident as I was standing near the 'Healer' one afternoon. A rough-looking man—apparently a gold-miner from the mountains—came to Schlatter in the usual way. No sooner had the 'Healer' taken the man's hand than he threw it from him as if he had been stung, and exclaimed in a low, stern voice, 'You are a murderer—a brutal murderer—go! I can't touch you!' The 'Healer' quivered with repulsion and disgust, as if he had touched some loathsome reptile. The man flushed, then turned pale as death, and pulled his hat down over his eyes, looked furtively around, then slunk away through the crowd without saying a word. Only those standing quite close could have heard Schlatter's remarks.

"One peculiarity about this man was that he would not touch money—a rare thing in this world—nor would he accept presents of any kind. Large sums of money, houses, land, and other gifts had been offered him, but he persistently refused to take anything.

"Schlatter disappeared suddenly one night without giving any intimation to anyone that he intended to leave Denver. As he had not arisen at his usual hour, Mr. Fox went to his room and found it empty. The bed had not been slept in, and on the pillow was pinned a paper with the words, 'The Father has called me,

I must go. Good-bye.' That was the last of that strange and remarkable man. He was never seen again, though there were all sorts of reports in the papers of his having been seen in half a dozen different localities hundreds of miles apart."

A friend of mine told me that a wood-cutter in the West, twenty miles away from civilisation, one day received a paper about six months old, containing a portrait of Schlatter, inserted with the object of trying to find out where he had gone. He at once recognised the likeness as that of a man who had been staying with him for some time, being out all day, and merely returning at mealtime. When at the dinner-hour his lodger returned, he said to him, "Now I know who you are, you are Schlatter." His visitor denied the fact, left the hut, and never returned. The wood-cutter thought that he had committed suicide, and said that he was always in a high state of nervous tension, and unusually irritable about even unimportant matters.

This is the kind of condition that nearly all mental workers with the human mind that I have known of, sooner or later, come to, even when they are doing their very best to lead a good life. This is one of the horrors of hell. At first they are buoyed up by their wonderful results, which they think are due to the intervention of Providence on their behalf. Then, as they get older, and evil beliefs attack them, they begin to lose their blind faith, and soon their apparent power fades, and their end is pitiable. God help them.

Father John of Cronstadt (1829—1908) was thronged by crowds who came to be healed. Mr. Stead, in the *Review of Reviews* of February, 1909, gave an article on the "Healers of the World," in which he gave particulars of Father John and also of work done through me, to which he testified.

Amongst many well-attested cases of the action of the human mind that have come before me, I choose the following, because it shows so clearly the wrong method of working:—

Black and White Magic of Every Kind Wrong.—

Mrs. Besant, in an article published on May 8th, 1914, in the *Leicester Post*, states that "the ordinary wonder-worker in India . . . has two chief ways of working: by imposing a collective hallucination on the spectators, and by utilising the before-mentioned 'elementals' to fetch and carry for him." An Indian lately, Mrs. Besant writes, caused very small objects to come to him along the ground in front of "a group of my personal friends." A sceptical friend put down a rupee, taken out of his pocket, "and saw it slowly wriggle itself along the floor to the beckoning hand of the magician."

On another occasion, in broad daylight, Mrs. Besant threw three watches into a well in the backyard, wrapped up in a strip of cotton, the man, naked to the waist, being guarded by some of the party. Immediately on Mrs. Besant's return, "he raised one big

bare arm into the air above his head, the hand open and empty; in another moment the dripping packet was in the hand, and he rolled out the watches on the table. . . . He then offered to bring anything that was in India. We chose a peculiar sweetmeat, only made in one place, and that place over a hundred miles away; he pulled out a drawer of his cabinet, and began shovelling out the sweetmeat with both hands; he continued to do so till there was a pile much larger than the cabinet, and we stopped him. The sweets were those asked for, and we distributed them among the village children."

Mrs. Besant continues: "The practice of black magic is, unfortunately, not unusual; men, for a sum of money, will injure or destroy an enemy of the donor." * Details are then given of the method of working. "The vibratory wave is directed against the victim, and he dies. A servant of my own, a strong, healthy young fellow, fell a victim to this nefarious art. He had taken the place of a discharged servant, who vowed to do him injury. One morning he suddenly complained of feeling sick, and sat down; there was a violent rush of blood from his nose; he fell back, and was dead in twenty minutes, before the doctor we sent for had arrived. The doctor could give no explanation. From the nature of the death, we concluded it was a 'murder by magic,' and, later, the performer went to the bereaved father—the victim was an only son—and confessed with many tears that the murder was his work, but pleaded that he did not know against whom his murderous work was directed. The heartbroken father—who never recovered from the shock—forgave him, with the solid belief in divine law which is characteristic of the Indian.

"Such things surround us, who live in India, who have our eyes open to the ideas and ways of our fellow-citizens, and who study what we do not at first understand, instead of deriding or despising it. Many powers has Nature locked away within her treasure-house, and the only keys to that treasure-house are knowledge and will. Both white and black magicians possess these keys, and therefore the doors of the treasure-house swing open for both. The difference between the white and the black magician lies in motive and in action; the white works unselfishly to benefit others, and seeks nothing for himself; the black works for his own ends, and injures others, if it serves his own purposes; the one works in union with the principle of hate. And each reaps according to the seed which he has sown; to the one, an ever-increasing change and turmoil, till he 'learns the law which is good, and the insight which is Light.'"

It will be seen from the above that Mrs. Besant is still on the material plane, thinking that it is right to use the human mind to bring about things that the human being thinks are good, instead

* When a man knows how to pray rightly, how to think rightly, a hypnotist, black magic worker, or mental worker using the human mind, cannot harm him. I am frequently consulted by those who are being attacked, and there is never any difficulty in the victim freeing himself.

of turning in thought to the reality and realising perfection, so leaving the action of the principle of good to destroy the evil. Working in this way, what is good for all concerned comes about; that is, we get a better sense of the spiritual world, the world of reality, called heaven, instead of picking out and bringing about what our neighbour or the person concerned very likely thinks is bad.

At the same time, it must be recognised that each of us can only work from our highest sense of good, and there can be no question but that Mrs. Besant is doing this.

Note P on page 189.

The King's Touch.—Many miracles were attributed to Edward the Confessor, and, since his time, the healing by King's Touch was a recognised method of cure. Dr. Samuel Johnson was one of the last persons to be touched, when, in 1712, he and about 200 others were touched by Queen Anne.

Dr. Tooker, the Queen's Chaplain, and William Cowles, the Queen's Surgeon, both testified to the healing done by Queen Elizabeth, who, however, stated, "God alone can cure your diseases."

There are many records of cures by King Charles I. and King Charles II. The latter in one month touched 260 at Breda. In 1669 he touched 2,983 people, and in 1682, 8,500. According to Macaulay's "History of England," the total number touched in his reign was 92,107. In 1684 the throng was so great that six or seven of the sick were trampled to death.

Note Q on page 221.

Mysticism.—The following appeared in the *Oldham Weekly Chronicle* of April 11th, 1914:—

"One of the strange anomalies of mysticism is the fact that you find most in the two widely different sects, Roman Catholicism and Quakerism—one a religion of forms and ceremonies, the other a religion that seeks to express itself without forms at all. This points to the fact that mysticism is a method of religion that is dependent on no sectarian creed for its development. It is a religion above all creeds, for it leads the mystic into direct touch with spiritual reality. Certainly it is individualistic, and usually is found in types of mind that are meditative and quiet. Natures that are practical, bustling, and go-ahead, see nothing in it.

"The most dangerous type of mystic (to use a paradox) is the practical one. Then you get a spiritual anarchist, a destroyer of churchy conventionalism, a breaker-up of superstition and humbug that parades in the name of religion. The practical mystic is a religious reformer. His keen insight marks the empty formalism, the idolatry of ceremonies that have lost all spiritual value. He calls the people to worship the transcendent reality of God. He

clears away the theological refuse, removes the obstructions created by priestcraft, and points the way and the method whereby a man can find and know God for himself.

"The practical mystic may not be quite as advanced in insight as some of the more contemplative types, yet he is the most dangerous, because he brings his knowledge into the active life of the world. Yet there are mystics who will not reveal their innermost secrets save to those who are in affinity with them. Mystics who have attained unto union with God."

Note R on page 230.

The Key to the Miracles of Jesus.—Archdeacon Wilberforce, in his book, "Mystic Imminence," quotes the following from a letter received after he had prayed in this way for one at death's door: "He was dying; the doctors had given him up, and he himself had no thought of recovery. He is well, and a new man; people are expressing the greatest astonishment, declaring that no one understands it. They do not know the explanation."

Another ecclesiastical leader, after studying "Life Understood," received numerous answers to his prayers, and wrote me as follows:—

"You translate the promises of God into the present moment—the eternal present—and in affirming them you seem to be actualising those words of our Lord in Mark 2, ver. 23, 24: 'He shall have whatsoever he *saith*.' I think this is the way that our Lord prayed and healed. He affirmed the Divine Ideal, and in doing so the Divine Power made it a living fact.

"In so far as we live in union with Christ, it appears certain that he will pour through us his own living power; whenever we, speaking with the accent of unfaltering conviction, become the medium of his energy.

"I have had a case lately, in which a man, who had been a terrible drunkard, has been suddenly and gloriously delivered, in answer to a distinct act of faith and affirmation of this kind.

"Two conditions seem inevitable: (1) Union with Christ on the part of the operator; (2) A conviction that evil is an intrusion on God's creation, and that where Christ comes it must be dissipated.

"The night of materialism is far spent, and the dawn of the new heaven and earth is breaking; but we may hasten the coming of the day of God, if, amid the delusions of the present, we live in, and affirm, the Eternal and Divine."

Note S on page 234.

Results According to Law.—The Christian Science Publication Committee has given some figures for an article in an issue of the *Broadway Magazine*. According to its figures 13,876 cases

were treated in New York State between September, 1905, and September, 1906. Of this number 11,244 were either completely cured or permanently benefited, and of these 495 cases were taken over from physicians who had given them up or despaired of affording relief. The number of deaths was 58. The 2,632 cases remaining were at the time still under treatment. These statements are on file and accessible at the office of the Christian Science Committee on Publication, located at No. 1, Madison Avenue, New York City, and can be easily verified. Amongst the cases recorded were the following:—

Rheumatism	17	Nervous prostration	22
Heart disease	7	Eye diseases	23
Tuberculosis—		Neuralgia	5
Throat and lung Trouble	16	Skin diseases, scrofula, etc.	6
Alcoholism and drug habit	6	Tumours and hæmorrhoids	10
Stomach trouble	33	Appendicitis, peritonitis, etc.	7
Rupture	5	Bright's disease	5
Sprain and broken bones	4	Locomotor ataxia	4
Female disease	26	Cancer	6

During the same period, according to the State Department of Health, 129,833 (namely, 7·3 to the 1,000) people died under medical treatment. The mortality amongst the Christian Science patients was 3·82 to the 1,000, and this percentage was not a percentage upon people the majority of whom were well, but a percentage of people who were ill when they came for help.

Note T on page 264.

Production of Spiritualistic Phenomena Most Harmful.

Professor von Schrenk-Notzing has recently written a book called "The Phenomena of Materialisation," dealing with certain objective phenomena.

Mr. Godfrey Raupert, in the *Daily Chronicle* of May 14th, 1914, writes of him: "Professor von Schrenk-Notzing is no amateur or dilettante in the sphere of psychical research. He is a doctor of medicine, foreign corresponding secretary of the University of Munich, member of many learned societies, and author of many standard treatises on criminal psychology and allied subjects; in short, a German scientist of high standing and authority. And it goes without saying that, like all men of his stamp, he approached the study of the much-disputed phenomena with the conventional scientific attitude of mind, fully prepared to discover the secret of the thing in some form of self-deception or in the activity of some hitherto unknown natural human faculty. But an experimental investigation of the phenomena, extending over a period of four years, carried on with the aid of a dozen photographic cameras,

and under all the test conditions which the rigidly sceptical scientific mind can devise, has constrained him to abandon this mental attitude, and to make his public and unhesitating confession of faith. This confession is to the effect that the phenomena of materialisation are an objective fact of science, and that, so far, science has found itself utterly unable to discover the cause which is at work in their production.

"It would be difficult to over-estimate the significance of this publication and of the Professor's statement, especially when it is borne in mind that in Italy, too, a similar work, also from the pen of a medical man, and illustrated by numerous striking photographs, and confirming all Professor von Schrenk-Notzing's observations, has just issued from the press. It will have to be admitted, therefore, that for the mind which is not hopelessly entangled in the net of conventional or constitutional scepticism, and which will take the trouble to study the evidence, the entire question as to the reality and objectivity of these mysterious phenomena may now be regarded as settled. It would be difficult to add to the evidence available, or to produce experimenters and authorities of higher standing to testify in their favour."

Mr. Raupert goes on to say: "Modern thought is increasingly occupying itself with the 'reconstruction of Christian belief,' and is steadily reverting to pagan necromantic practices."

"We hear nothing at all about the effects, moral and physical, which attend the evocation of these phenomena, of the permanent undermining of health and character and well-being which result from them, and of the terrible disorder which the disclosures emanating from this source are apt to produce in the social and family life.

"I will not here adduce the statements of the older and better-known psychical experimenters, although it may be well to mention incidentally that so ardent a spiritist as Sir William Barrett was constrained to declare, some years ago, that 'he had observed the steady downward course of mediums who sit regularly,' and that so open-minded an investigator of the phenomena as Sir William Crookes wrote, after his experiments with Home: 'I could scarcely doubt that the evolution of psychic force is accompanied by a drain on vital force.'

"Amongst the more recent scientific students of the phenomena we have the late Professor Lombroso, who wrote respecting the effects attending the evocation of the phenomena: 'After the seance she (the medium) is overcome by morbid sensitiveness, hyper-æsthesia, photophobia, and often by hallucinations and delirium (during which she asks to be watched from harm), and by serious disturbances of digestion, followed by vomiting if she has eaten before the seance, and, finally, by true paresis of the legs, on account of which it is necessary for her to be carried, and to be undressed by others. . . .'

"To which Mr. Carrington adds: 'While her face becomes deeply

lined, greenish yellow in colour, and appears to be shrunk to almost half its size.'

"'Nor are these morbid phenomena,' continues Professor Lombroso, 'peculiar to Eusapia; they may be observed and verified with all the mediums.'

"Professor von Schrenck-Notzing has a great deal to say on this subject in his remarkable book. I can here only quote a few extracts: 'While the phenomena were in progress,' he writes, 'she (the medium) groaned and trembled, and when she was awakened after the sitting, lasting one and a-half hours, she was very much exhausted.

"'The medium's loss of blood was considerable on this evening; she was tired and feverish, spoke with a hoarse voice, and coughed a good deal.

"'As a rule it took the medium two days to recover from the nervous prostration resulting from these sittings.'

"I am content to let these statements speak for themselves."

"It is interesting to note how careful Professor von Schrenk-Notzing is to abstain from seriously attempting an interpretation of the phenomena and with what scientific loyalty he gives to the public all the facts of the case. Would that our English scientific experimenters were guided by similar wisdom and discretion!"

Diabolism the Result of Working with the Human Mind.

Mr. R. B. Span, in "Things That Have Happened," gives some most interesting personal experiences. He thinks that these are due to departed spirits, but, from the information now available, it is clear that they were due to the action of his own so-called mind. He gives the following account of the result of this kind of work on a friend of his who had been dabbling with him in spiritualistic phenomena, and to whom he had just related his experiences with what he speaks of as supernatural beings, whose "very presence was terrible beyond words":—

"I was relating the incident to some spiritualist acquaintances —a Mr. and Mrs. Irvine—at their house. In the middle of my narrative I saw Mr. Irvine give a slight start, then bend forward and gaze fixedly at something. I was about to ask him what was the matter, when he quickly threw up his arms in front of his face as if to ward off a blow, then sprang from his chair. The next instant he fell to the ground, writhing and moaning, then jumped to his feet, and the horror on his face was something I shall never forget. He was quite transformed! It was no longer Mr. Irvine, but some awful creature looking through him. Mrs. Irvine had rushed to him, crying and sobbing, and threw her arms round him, like the devoted wife she was. *The unfortunate man was possessed by a devil.* His face was diabolical to the last degree. The eyes too awful to look at. A tremendous struggle was still going on. Mr. Irvine was gibbering and moaning in a hideous manner, the features quite contorted, and his whole frame shaken by violent

convulsions. Mrs. Irvine kept her arms round his neck, praying loudly that it might be cast out. After a few minutes Mr. Irvine fell on the floor in a kind of fit, foaming at the mouth; then, after a few moments' complete stillness, he sat up quite himself again, but looking very white and haggard. 'I have got rid of it,' he said, faintly; 'it was a terrible struggle, though.' Later, when he was feeling better, he told us how he had noticed something moving at the further end of the room; then suddenly he saw a being like those I had described come straight at him, and in an instant it had invaded his organism. Mr. Irvine was ill for two weeks afterwards.

"This was a genuine case of diabolical possession, similar to some of those recorded in the Bible and treated by Christ. There have been several well-authenticated instances of such possession in this modern age. No one who had seen Mr. Irvine's face would have said it was merely a fit. For a few moments it was not Mr. Irvine's face at all—even the features were changed. Mr. Irvine, it should be added, was a trance medium, so was easily controlled by spiritual entities."

Note U on page 276.

Suspended Animation a Practical Possibility.—

According to the *Leeds Mercury*, Dr. Honigberger, when he was travelling in India, was passing the palace of Runjit Singh when a fakir was wrapped in linen, the wrappings carefully sealed, the body placed in a chest, which was locked and buried; the soil was sown with barley, and the place enclosed by a wall, being guarded day and night by sentinels. After forty days the grave was opened, and the fakir found in the same position. Upon the wrappings being removed, air was forced through the mouth and nostrils, and the body kneaded, and after a considerable time he was brought back to life.

According to the Indian Press, Sir Claude Wade,* in 1837, was at the Court of Runjit Singh, when a fakir was buried alive for six weeks. The man, it is stated, was buried alive in a square building in the middle of one of the gardens belonging to the Lahore palace. Speaking of the body, the newspaper states: "Its legs and arms were shrivelled and stiff, the face full, the head reclining on the shoulder like that of a corpse. A medical man who was present could discover no pulsation, but there was, however, a heat about the region of the brain. The servant then began to bathe the body with warm water, and gradually relaxed the arms and legs, a process in which Runjit Singh and Sir Claude assisted. A hot wheaten cake was placed on the top of the head, and twice or

* Col. H. S. Olcott met an eye-witness of this burial of a *Sadhu*, and states that Sir Claude Wade gives details in his "Camp and Court of Runjit Singh." Dr. MacGregor was then, he says, Resident Surgeon.

thrice renewed. The wax and cotton, which had filled up the nose and ears, was taken out, and after great exertion, a knife was forced between the clenched teeth. The eyelids were rubbed with clarified butter till they opened, and the eyes appeared motionless and glazed. After the third application of the wheaten cake the body was violently convulsed; the nostrils became inflated, and respiration ensued. The servant then put some butter on the tongue, and made the fakir swallow it. A few minutes after the eyeballs became dilated and resumed their natural colour, and the recovered man, recognising Runjit Singh, asked in a faint, hollow voice, 'Do you believe me now?'"

In Dr. Honigberger's work, "Thirty Years in the East," on page 127, he gives an account substantially in accord with the above, and gives a portrait of the resuscitated fakir. Dr. Honigberger was court physician at Lahore.

Braid refers also to what he believes a thoroughly well-authenticated instance of the kind, and it is evidently this case which Dr. McGregor, who was present at the disinterment, relates in medical detail in his "History of the Sikhs."

The above are very likely all accounts of the same occurrence.

There are other cases of a similar character, apparently well authenticated. The late Sir Richard Burton wrote to Dr. Lloyd Tuckey on the subject, stating that he had investigated cases of vivi-sepulture, and was convinced of their genuineness.

Dr. Lloyd Tuckey, in "Treatment by Hypnotism and Suggestion," page 31, writes as follows:—

"The best-warranted European case of the sort is that of Colonel Townshend, related as follows by Dr. Cheyne: 'He could die or expire when he pleased, and yet, by an effort, or somehow, he could come to life again. . . . We all three felt his pulse first; it was distinct, though small and thready, and his heart had its usual beating. He composed himself upon his back, and lay in a still posture for some time. While I held his right hand, Dr. Baynard laid his hand upon his heart, and Mr. Skrine held a clean looking-glass to his mouth. I found his pulse sink gradually, till at last I could not feel any, by the most exact and nice touch; Dr. Baynard could not feel the least motion in the heart, nor Mr. Skrine discern the least soil of breath on the bright mirror. Then each of us by turns examined his arm, heart, and breath, but could not, by the nicest scrutiny, discover the least symptom of life in him. We reasoned a long time about this odd appearance, and, finding he still continued in that condition, we began to conclude that he had indeed carried the experiment too far; and at last we were satisfied that he was already dead, and were just ready to leave him. This continued about half an hour. . . . As we were going away we perceived some motion about the body, and, upon examination, found his pulse and the motion of his heart gradually returning; he began to breathe heavily and speak softly. We were all astonished to the last degree at this unexpected change."

Note V on pages 285 and 400.

The Most Accurate View of the Material World.

The life of the material universe may be said to consist of a succession of groups of cinematographic pictures, which we may call a succession of different periods, each period consisting of a group of these fleeting dream pictures, and each group extending over a gradually diminishing length of time.

Successive Periods of History.—

These cinematographic pictures are the mist that went up from the earth (Gen. 2, ver. 6), and they hide the beauties of heaven from us. As time goes on these pictures pass in review before us, each group of pictures being a repetition of the same events, false views of the real world, seen as what is called successive periods of history, and recognised by students of the past. Whilst these periods are more or less different, they coincide in their main features, a steady improvement for the better in the cinematographic pictures taking place as time goes on, and each period steadily reducing in length of time.

For instance, let us take, merely arbitrarily, the first period as extending from the apparent first start of the lines of force until the time they begin to roll up into electrons. This period probably extended over millions of millions of years. Then let us take the second period, as lasting from the end of the first period until the electrons commenced to mass together and form aqueous vapour, say, hundreds of thousands of millions of years. The third period might be taken from the formation of this aqueous vapour up to the time when it began to revolve and to break off into separate portions, ultimately contracting and forming the separate worlds. This may be said to last for tens of thousands of millions of years. The fourth period might extend until the production of the lowest form of mineral life, say, thousands of millions of years; and the fifth from the lowest form of mineral life, on the one hand, to the highest form of mineral and lowest form of vegetable life on the other, say, hundreds of millions of years. As quoted by Professor Winchell,* Reade estimates 500,† and Lyell 240 million years since sedimentation started in Europe. Houghton puts the sedimentary age at 11,700,000, Professor Winchell at 37 million years.‡ The sixth period let us take as extending from the commencement of vegetable life until animal life became apparent, say, millions of years. The seventh, the evolution of animal life up to the lowest form of distinct human life, say, hundreds of thousands of years. The eighth, from that time until now, say, many tens of thousands of years. Anthropology gives man fully 100,000 years.

Now, in the same manner, let us take as the last period but two the period from 1866 A.D., the date shown in the Bible as that of the

* "World Life," p. 179.
† Address, Liverpool Geological Society, 1876.
‡ "World Life," p. 367.

second coming of Christ, to December 3rd, 1910, the date shown of the loosing of the devil; the last period but one from that date to December 3rd, 1917, the final seven years of evil; and for the final period, we will say, the forty-five hours from December 3rd, 1917—namely, until 9 p.m. on Tuesday, December 4th, 1917.

The above periods are purely arbitrary, but give an idea of how they keep on steadily reducing in length, as so-called time continues. Men differ almost incredibly about the length of the different periods. For instance, Belt estimates that 20,000 years have elapsed since the glacial period, Hume 80,000, and Croll 240,000. Yet men have existed in more southern regions, Professor Winchell says, "in times remotely pre-glacial."

Most people have seen the transformation scene at a pantomime. At first all is darkness and gloom on the stage. This corresponds to the period when the lines of force alone were apparent, the nearest of the veils hiding heaven from us. Then one by one the intervening gauze curtains are lifted, and gradually the light from the stage behind pierces through, until we can even see dimly the appearance of something moving behind, corresponding, let us say, to the evolution of the animals. Then even the colours appear, corresponding to the appearance of man; and, finally, when the last veil has lifted, we see the full beauty of the transformation scene.

The So-called Evolution of the Material World.

Let us imagine that myriads of years ago we were standing looking at heaven, and in front of us were these numberless veils—these material cinematographic films of gradually shortening lengths, each one behind the other—hiding the perfect world from us. The nearest to us would be the first period I have mentioned, and this, consisting solely of lines of force, would extend out a tremendous distance right and left, corresponding to vast æons of time. The second, which would not extend quite so far, would contain the electrons, the third only aqueous vapour, and so on. As these films receded from us their length would gradually reduce, corresponding to the reduced period of time, until the last one of all would be of a length representing only the final forty-five hours.

Whilst at first we were looking at heaven through all these many different veils, each one being down, heaven to us would be what is spoken of in the 2nd verse of Genesis as "without form and void," as it would only appear as lines of force, one impossible to distinguish from the other. When this was lifted, first the electrons would appear as "darkness," and then would be seen the aqueous vapour. These two changes could be spoken of by the words that follow: "and darkness was upon the face of the deep."

Intellectual Meaning of the First Chapter of Genesis.—

Every passage from the Bible has three meanings—the spiritual, the material and the intellectual. The spiritual meaning of the 1st

chapter of Genesis is an inadequate description of reality called heaven. The material rendering describes how the writer thought the material world was formed. The third, or intellectual meaning, is a detailed description of the gradual lifting of these veils—namely, the evolution of the world from the darkness that "was upon the face of the deep" (Gen. 1, ver. 2), ending with the completion of the action of God in destroying all evil when "He rested on the seventh day from all his work" (Gen. 2, ver. 2).

As time went on, the film containing only the lines of force may be said to be lifted up, and we could then see heaven as something a little more defined—namely, as electrons. Then the lengths of films would go on lifting, or we may call it rolling up from the side, and we would see heaven as aqueous vapour, and later as something definite—namely, as mineral life; then we would see slight movements in the form of the lowest vegetable life, and later on the highest vegetable life or earliest animal life, as they are practically the same. Later, during the mammoth age, instead of seeing the spiritual beings in heaven, in a glorious spiritual universe, we would see them as gigantic, terrible animals and horrible flying reptiles--the origin of dragons—walking about, preying upon each other in a dreary, swamp-like world. Later man seems to have been seen as half human being and half animal, about twelve feet in height, one preying on another, as appears to have been the case in Lemuria, the cinematographic pictures of which have been seen by psychometrists. This is confirmed by the old Irish legends of the Fomorachs, monsters in size, and hideous in shape, many footless and handless, whilst others had the heads of animals. Hence no doubt the many tales of Satyrs, Centaurs, etc., which abound in ancient literature. Then film after film would pass, and we would see everything more and more like the reality, until we came to the 3rd, 4th, and 5th verses in Genesis —namely, conscience evolved in man, and he recognised the difference between the good, called "light," and the evil, called "night." Then, as the rolling up of the films continued, the human beings appear to have more wisdom, more activity, greater love. In time the meaning of the 6th verse became evident, and "the firmament divided the waters"—namely, man began to obtain spiritual understanding. As he gained the understanding of the firmament, called Heaven, mentioned in the 8th verse, he began to understand what prayer was, and the 11th and 12th verses show how he began to obtain the results of prayer. So the view of heaven steadily improved, or, rather, ceased to be quite so bad, not so hidden, until we came to the portion of the film that represented the eighteenth century. In front of us, hiding heaven, two hundred years ago, appeared the pictures of ordinary human beings, seen as cruel, delighting in bear-baiting, cock-fighting, etc.

Ultimately, as shown in verse 16, man gained a knowledge of the "two great lights; the greater light to rule the day,"—namely, the affirmation, which purifies and improves the human mind, so

bringing more light to us; "and the lesser light to rule the night," the denial, which destroys the night—namely, the darkness or evil. Verse 17 shows these were set "in the firmament of the heaven to give light upon the earth"—namely, to improve our spiritual understanding, and to enable us, as shown in verse 18, "to divide the light from the darkness," the real good of heaven from the evil and so-called good of the material world. Then came the winged fowl, as mentioned in verse 21—namely, the uplifted thoughts, "holy thoughts winged with Love."

As the films continue to roll up, everything seen would steadily improve, until comparatively few films veiled heaven; as at present, when we see human beings, the majority of whom are unselfish towards their fellow-men, if they can be so without prejudicing themselves. No longer is there only slimy vegetation, rank grass, and stagnant pools, but luxuriant trees, beautiful grasses, and lovely flowers; even the animal life is seen more varied, more graceful, more docile and useful to humanity. This is typified in verses 24 and 25, where "God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind, and God saw that it was good."

In verses 26 to 28 we read the description of man in the image and likeness of God, who had "dominion over . . . every living thing that moveth upon the earth." This period is now coming all over the world; man is beginning to recognise that he is divine, the power of God, with infinite power to destroy evil of every kind.

Finally, the last of all the veils, the one representing the forty-five hour period, with rejoicing will pass away, and, freed from the mist of materiality, the mist that "went up . . . from the earth," we will see heaven with all its beauties, glorious ideas of God, from the least to the greatest, the greatest being man, God's consciousness. In verse 31 we read: "God saw everything that he had made, and, behold, it was very good"; and in chapter 2, verses 2 and 3: "on the seventh day God ended his work. . . . And God blessed the seventh day, and sanctified it: because that in it he had rested from all his work." This means that the work of destroying evil, these cinematographic pictures, is ended. The veils are all lifted, and heaven, as it really is, appears to open to the human consciousness, with the disappearance for ever of all matter, and its inevitable accompaniments—sin, disease, worries, troubles, and limitations. Then all men wake up to find themselves perfect beings in a perfect world, governed by a perfect God. As Paul and John show us, man will be found to be "in Christ." This does not mean in the man Jesus, but having the Christ consciousness, God's consciousness, being the highest manifestation of God, by means of which God thinks and works.

How to Check Prophecies of the Future.—

As each of these separate portions of the cinematographic film represent the same thing—namely, heaven—seen a little differently,

the portion of each film through which we are looking at any one given time should have a similarity. It will be found that this is so. If you look along the films at the commencement of the different periods, you find them all more or less showing the same sort of thing in a gradually improving condition as the veils are lifted. Looking along the ends of the film you see that each of the ends also shows the same kind of event. "Declaring the end from the beginning, and from ancient times the things that are not yet done" (Is. 46, ver. 10), we can gain accurate knowledge of the future, or check it when gained by what is called thought-reading—namely, seeing in advance the cinematographic pictures—or by reading Bible or other prophecies.

Confirmatory Evidence.—

Pythagoras, in the fifth century B.C., one of the most wonderful men of ancient times, is said to have taught that the same events recur again and again in regular cycles.

The German geologist, Edward Suess, in "Das Antlitz der Erde," speaks of "a great and yet unknown rhythm in the evolution of living beings—a rhythm dependent on periodic changes in the inorganic environment." Another instance "is offered us by M. Lichtenberger in his study of Nietzsche. One of the famous German philosopher's most famous theories, the one that he thought must paralyse the world, was the theory of the eternal return. . . . Briefly, it is that everything which happens must have happened in exactly the same way any number of times before, and, he thought, will go on happening at intervals for ever."

The theosophists, in reading the "Acachic records," as they call these cinematographic pictures of the past, have found that over and over again a somewhat similar chain of events occurs. Mrs. Besant speaks of these successive periods as "recurrent cycles in history," and states that re-incarnation "affords the only sufficient explanation." Now we understand what they really are, and why re-incarnation is as incorrect as the theory that at death we go either to heaven or to hell.

A striking lesson is the interpolation of Chapters 36-39 into Isaiah when future events are being prophesied. These chapters being repeated from II. Kings simply tell us in so many words that "history repeats itself."

Gradually Improving Human Presentations of the Christ.—

Not only do the beginnings and the ends of the films show the same kind of event, but, looking at any portion of the cinematographic pictures, you see right through on each successive film also the same sort of thing. This is why we find in the Bible one man after another seen as successive dream pictures—types of someone

else to follow. Abraham, Joseph, Joshua, Jeremiah, and others, have been pointed out by Bible commentators as earlier types of the spiritual man that was later materially seen as Jesus of Nazareth, the highest human conception of a spiritual being possible; but, not having the necessary key, they were unable to follow the idea to its logical conclusion. Looking back, we find that the characters and groupings of events that stand out in the past successive ages of history, prefigure in an extraordinary way the characters and groupings of the succeeding ages. In other words, "history repeats itself."

The earliest end of a film that I can form any idea of is the destruction of the continent of Lemuria, of which but little is known; but no doubt there were people saved from Lemuria in the way in which Noah, I believe, was saved from the final destruction of Atlantis, when he crossed the water in his vessel and landed on what is to-day the main continent. This is the earliest of the commencement of the films of which there seems to be any definite knowledge.

The Commencement of Each Period an Escape from Evil.—

Some half a dozen men have been now working for some time at the "Acachic records"—these cinematographic pictures. They tell us that there were two previous submergencies of great portions of the continent of Atlantis, the northern portion of which reached right up to the coast of Ireland, and was the first to be submerged. It is interesting, if it turns out to be the case, that Cessair, who the early Monkish analysts said was the grand-daughter of Noah, and lived in Ireland, arrived at the time of the final submergence of Atlantis.

Genesis 10, ver. 5, gives details of the grandsons of Noah, and says: "By these were the isles of the Gentiles divided in their lands." Smith's Bible dictionary shows that the phrase "the isles of the Gentiles" would be more correctly spoken of as the "far distant western isles." It would be interesting, but not surprising, if it turned out that the British Isles were divided, as stated, among the grandchildren of Noah. This would explain why Ireland seems to have been so advanced in religious thought in early days, and would clear up some of the difficult references in ancient Irish history.

Now, if you look along the commencement of these cinematographic films, you will recognise many known events in history, where, as in the case of Noah, members of the human race have left behind difficulties and destruction, and have crossed the water to commence a fresh start. After Noah, there was the destruction of Babel, when the children of men were scattered abroad. Then Abraham left Haran, crossing the river into Canaan. Later, Dan left Egypt, and crossed the water into Greece, founding, I believe,

the race of Grecian heroes. Again, we get Jacob fleeing back to Haran to Laban, Rebekah's brother. A little later what we see on the film is more striking still, as we see the Israelites leaving Egypt, and crossing the Red Sea. Further on we see the ten tribes of Israel fleeing out of Media from the destruction of Nineveh, when "the most High then showed signs for them, and held still the flood, till they were passed over." This reference is to the upper waters of the River Euphrates, which we are told in II. Esdras 13, ver. 44, divided to let them pass into Southern Russia. This was referred to by Zechariah as follows: "all the deeps of the river shall dry up: and the pride of Assyria shall be brought down" (Zech. 10, ver. 11).

Then, again, we see the flight of Joseph and Mary with Jesus into Egypt, and later the flight of the Benjamites from the destruction of Jerusalem, again crossing water. Not long after we see three of the Tribes of Israel, known then as the Ostrogoths, crossing the Danube and commencing their invasion of Roman territory, and ultimately capturing Rome. We see the other seven tribes, under the name of the "Angles," crossing the sea and arriving in England, dividing it into seven portions, one for each tribe, and founding the Angleish, or English race. If you look at the blessings of Moses on the twelve tribes, you will find that the blessings on the seven tribes referred to are descriptions of the seven portions into which England was then divided. These seven tribes you will find are joined later by the three tribes, whose name had become changed from Ostrogoths to Normans, again crossing water, in the form of the English Channel, and entering the promised land.

Again in the present days will this be repeated, and the waters of death will be dried up until advancing man awakens to find himself already in the holy land—God's world, "for the first heaven and the first earth were passed away; and there was no more sea" (Rev. 21, ver. 1).

Experiences of a Lifetime Crowded into Forty-five Hours.—

In the final forty-five hour film will be again repeated the start and the finish, the start being the general change of thought from a material to a spiritual basis, and the finish being the final destruction of all matter, and therefore of all evil, everything that hides heaven, when "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away" (Rev. 21, ver. 4).

"For, behold, I create new heavens and a new earth: and the former shall not be remembered, nor come into mind . . . and the voice of weeping shall be no more heard" (Is. 65, ver. 17, 19).

Note W on page 330.

An interesting book by an anonymous writer, printed in Osaka, Japan, gives particulars of a religion called Tenrikyo, which is embraced by some 4,000,000 out of the 40,000,000 odd of Japan.

Nakayama Miki, the founder, a religiously minded woman, was born in 1798 of the Samurai class. At the age of 15 years she was married and had three children. In the year 1839, when she was 41 years of age, she struck her husband and friends with astonishment and horror by saying that God had sent her to save her fellow-beings. Although her countenance had suddenly grown bright, "as of an angel coming down from heaven," her husband and friends thought that a devil had taken possession of her.

She was attacked, mocked, ridiculed, and persecuted by the Local Government and Buddhistic priests, whilst a considerable portion of her life was spent in prison; but month by month, year by year, her followers grew to an enormous extent, as she succeeded in healing those who came from far and near, sick in mind or body. She passed on when she was 90 years of age, about thirteen years after the publication of "Science and Health," by Mrs. Eddy.

Nakayama Miki stated that "all the bodily diseases proceed from the mind." "This means that sin is the cause of the disease, and a disease the effect of the sin." The essence of her religion is purity: "Blessed are the pure in heart, for they shall see God." Eight sins or "dusts" in the Japanese symbolism—the result of selfishness—had to be cleared away before the human being obtained purity of heart and the resultant freedom from bodily disease.

Clarence Rook, in his account of this book, writes as follows: "This little book gripped me with its coincidences; for the woman of Japan and the woman of America are curiously alike in their history, and if you compare the works of Mrs. Eddy with the maxims of Nakayama Miki, you will see that two women—one in the old world, the other in the new—had gone through the same sort of experience; they were contemporaneous, and it is not likely that they ever heard of each other.

"Both had been through the ordinary trials and troubles of women. Both, in middle-age, were considered cranks. Both, at almost the same moment, met unconsciously in the notion—absurd as it may seem to some—that sin is the origin of disease and suffering, and that the purification of the heart is the true way to the salvation of the body. Both passed away at a good old age, and both founded churches—in the East and the West—with millions of followers."

It is surprising that some thirty years ago a Japanese Commission came over to England in search of a national faith. It is understandable that they examined Christianity as practised, and, finding it wanting as a working religion, returned disconsolate.

Note X on page 455.

Material Unity due to Vibration.—The whole of the universe being theoretically a system of vibrations, every combination bears its exact mathematical relationship to the other parts.

Colonel Rawson, who has made a special study of meteorology for many years, gives me the following facts which support what I have
455 38 said previously with reference to the unity amongst even material objects, due to vibration. In this case it is clearly seen in vegetation.

In crossing the equator on his way to the Cape of Good Hope, he happened to observe an effect of the sun's direct rays upon the distribution of ice particles in the cirrus clouds, those small feathery clouds seen at high altitudes.

Being already of opinion that there were vibratory interactions between layers of the atmosphere under certain weather conditions which have up to the present escaped attention, he studied the phenomena for three or four consecutive days, and found that what took place varied directly with the movements of the sun. Being convinced that this effect of sunlight which he saw, ought to show in plants, on arrival at Cape Town he went out of his way to stay at the Queen's Hotel, Seapoint, where he was not a little surprised to find so quickly a plant which seemed to respond to such an effect. In front of the hotel was an oval plot in which were several beds of flowers, and the whole were surrounded by a well-trimmed border of Kei-apple. The remarkable thing about this border was that for half of the oval the foliage was luxuriant, but in the other half nothing but dry sticks were to be seen. Bearing in mind what he had seen while at sea, my brother made a careful examination, and, as he described at a meeting of the South African Association, in 1906, at Kimberley, he found that the luxuriant foliage was solely due to the direct sunlight falling upon that portion for a comparatively short time during a certain period of the day, the remaining part just then being in shadow. With this clue he examined other gardens, and found similar instances of the effect upon plants caused by the variations in the sunlight at different times of the day.

No one could give him any information about the Kei-apple plant, not even its botanical name until some two years afterwards, when the curious coincidence was disclosed that the Kei-apple is botanically known as Aberia Caffra, which is a shrub of the same habit and appearance, and of the same order as Rawsonia, so named after Sir Rawson W. Rawson, our father, in consequence of his having been a patron of botany at Cape Town, near which these plants have become indigenous. This coincidence impressed my brother so much that he prosecuted his studies in the effect of sunlight upon plant life, and, as he informed the British Association at the meeting in 1908, he has succeeded in completely changing the colours of flowers, and has obtained a variety quite unknown in the locality where it was grown. With the change of colour a change of structure is taking place in the plants, and there is no knowing to what this series of so-called "coincidences" is going to lead. He tells me

that he is quite confounded by the number of minor "coincidences" which have occurred during the course of his experiments.

The line of demarcation between animal and vegetable life is very narrow. Some of Colonel Rawson's results can only be attributed to the fact that a plant has some degree of what is called intelligence. For instance, in one case, the colour of the flower having been changed by allowing only certain rays of the sun to fall upon it, the natural growth of its seed was arrested, no doubt owing to the harmful effects of the rays. The plant, to save its seed, actually grew a small stalk out of the outer covering and developed a leaf at the top to act as a shade to protect the ovule from the harmful rays. The seed then commenced to develop. On seeing this, Colonel Rawson enclosed the whole in a small calico bag, and the leaf and stalk, not being necessary, withered away. This seed was the only one of five, produced under similar conditions, that matured. See Note Z on page 618 204 8, 16

Colonel Rawson's experiments were commenced upon the ordinary garden nasturtiums, as he was aware that the daughter of Linnæus had observed an emanation proceeding from these flowers after a close, thundery day, which caused them to be luminous in the evening. The same phenomenon, both in the leaves and the flowers, has been seen by many other observers since her time.

There is very little known about this class of emanation, although it is constantly taking place from other flowers and other forms of matter. We have an interesting example of emanation in the painting named "The Shadow of the Cross." 556 22 557 13

"The Shadow of the Cross."—This picture, upon which I have recently had to give advice professionally, was painted by Henry Ault, a Canadian artist, in 1896, and is a very good instance of a natural explanation of what has been looked upon by many as supernatural. The picture, which is called "The Mystery Painting," by daylight or artificial light, represents the Saviour standing on a knoll at the edge of the wilderness. In a darkened room, the figure of Jesus is seen as a dark shadow with a luminous background, whilst behind the figure is plainly seen the dark shadow of a cross, no traces of which are visible before the light is turned out. The luminosity of the painting is neither equal nor monochromic, the light varying from time to time in intensity, and the colours not always appearing the same.

Those who knew the artist have told me that he was a thoroughly reliable and trustworthy man, and that he had said that, entering his studio one night before the picture was finished, he found it emanating a beautiful light, and saw behind the figure the shadow of the cross. He stated to one of my informants that though he was a teetotaler, he felt as if intoxicated, and rushed out of the room to see whether other people could confirm what he saw, or whether it was a pure illusion. On account of the extraordinary effect, the picture is of considerable value, and the artist, I am told,

was offered at various times large sums to produce a similar painting, but invariably failed. Even just before his death, two years ago, he stated that, although many scientific men had looked into the matter, no theory had ever been put forward which gave an intelligible reason for the result.

It is easy, by the use of known chemicals in the pigments, to produce a picture which will appear luminous at night, but I have known no case where this effect has remained for more than about a month. After that time the pigments oxidise and blacken, and the effect passes off, whereas the "Shadow of the Cross," they tell me, is just as bright to-day as it was when painted nearly sixteen years ago, and I am satisfied that it has never been retouched or otherwise renewed during this time. The illuminating effect, which is sufficient to throw a light in the dark up to more than 40 ft. from the picture, enables photographs to be taken of the picture by its own light. This, although surprising, is not so very wonderful. The picture was painted in the Cobalt regions, and it is conceivable that some special chemicals were in the paint, or the paints may have been made from vegetable substances which have the same luminous property in them, under certain conditions, as in the case of the nasturtiums above mentioned. Outside of deception, intentional or otherwise, there is, however, at present no known method of accounting for the shadow of the cross that appears in the picture in the dark, except that it is an effect produced by the action of thought intensified by the sub-conscious mind of the painter. For sixteen years the picture has
557 13 been apparently emanating light without sensible heat, and yet so far as can be told, there is no loss of intensity whatsoever.

In any case, the effect is just as much mental (so-called) as any other material phenomenon, whatever the apparent chain of effects that seem to lead up to it, and whether the whole chain is recognised, or whether some links are still undiscovered and for that reason the abnormal appearance is called mysterious.

Note Y on page 475.

The following has been kindly sent to me by Mr. W. J. Colville: —

"Among the many and varied phases of psychic experience with which I have been long familiar, one variety has always impressed me as particularly interesting and thought-exciting. I refer to a form of telepathy or thought-transference, which appears susceptible of diverse explanations. On several different occasions I have become aware of the contents of letters long before I literally received them, and even of the staple contents of new books, which I had neither seen nor heard discussed. When asked to explain how I gain such information, I am at a loss to offer any complete explanation, as the topic suggests an extremely wide range of psychical investigation; but though I cannot claim to have formulated or accepted any single theory capable of covering the

entire ground, I do feel that I have some practical knowledge of how the information is transmitted.

"Two very definite ideas present themselves instantly to thought. First, we can readily conceive of mental rapport between friends separated physically, but not psychically, by land and water, and it seems highly probable, when one is seeking to convey tidings to the other, as in the case of letter-writing, that there should be a reception of mental messages without waiting for the transit of writing materials by boats and trains.

"Secondly, we can easily imagine an all-uniting atmosphere, or ether, which receives impressions from our definite and deliberate thinking processes, so that the contents of our subsequently published books may be read from the atmospheric scroll before the MS. has gone to the printer.

"Taking these two ideas together, and enlarging somewhat upon the joint action of these suggested causes for the reception of ordinary information in a super-ordinary manner, we can readily see how the contents of a book may be substantially telepathed from one friend to another, and also how a sensitive person may be influenced by the thought-forms generated by readers in cases where no effort is made to convey information by a mental process to any special place or person. I frequently get the entire substance of important letters days and weeks before the actual missives reach me, and almost invariably do I find, when I have noted the time of receiving definite information mentally which was contained in the letter, that the wave of mental effluence from the writer reached me either at the actual time of writing, or when my correspondent expected I should receive the epistle. It seems to make no great difference whether the tidings are actually important or not, provided the writer thinks intensely while inditing the news. With reference to receiving the substance of a new book which I had not seen, I often find that someone between whom and myself there is a considerable amount of natural sympathy was reading the book intently, and frequently thinking of me incidentally at the same time, and often resolving to commend the volume to my attention.

"The following instance may suffice as a definite illustration: —

"A young man in Montreal, who had attended a few of my lectures when I was in Toronto, and who was about to visit New York, had received a syllabus of a course of lectures I was about to deliver in the American metropolis. One of the subjects announced was 'The Way of Initiation.' Clarence Fitzgerald was reading Marie Corelli's then quite new romance, 'The Life Everlasting,' which I had not seen, and scarcely heard about. As he took keen interest in that marvellous production, and wished me to refer to it in a lecture which he expected to hear me deliver a few weeks later, he mentally suggested to me to get a copy of the book and refer to it on the occasion in point. I only received his suggestion in the form of a strong desire to procure and read the

book on the very evening when this young man was in my audience in New York, but I referred only to Rudolf Steiner's work bearing the same title as my lecture till near the close of that lecture, when I suddenly launched off upon another, though closely related, track, and gave what several of the audience declared to have been a very comprehensive, though highly condensed, review of 'The Life Everlasting,' leading them to desire to get it and read it for themselves. Only Clarence Fitzgerald had read it at that time, and it seems at least intensely probable that he was the immediate source whence I derived my information. One circumstance is worth noting—that, though I gave a good general review of the story, I gave no proper names, but only described the leading types of character, and the chief doctrines enunciated by the author.

"I always find in such cases that I am simply open to inspiration, free from pre-judgment, and that the information, whenever I can trace it to a particular person, comes from someone whose mental calibre and attitude I find easy to appreciate and understand when I have opportunity to converse in an ordinary way with my informant.

"Books on philosophical subjects, quite different in style from novels, have often been read by members of my audiences without my knowledge, and silent suggestions made to me to refer to their contents, and I am told the results have been very satisfactory to the mental telegraphers in many instances. Suggestions *incline*, but do not *compel*."

As will have already been gathered, I think that any mental interference, such as the above, is wrong. If a man is, however, protecting himself by the realisation of Truth, no harm can be done him thereby.

Note Z on page 615.

There is no actual line of demarcation between animal and vegetable life, and that between human beings and so-called animals is steadily fading away. As a matter of fact, there is no more life, intelligence, or wisdom in the material human being than in the material animal. They are both cinematographic pictures, hiding the real man and real animal from us.

I have received wonderful accounts of the feats performed recently by animals, especially by dogs. The best are those of "Rolf," the wonderful Airedale terrier, called "the thinking dog," belonging to the wife of Dr. Moekel, an advocate, of Mannheim.

Mrs. Moekel had no idea of Rolf's powers until one day she happened to say to Rolf, in fun, "What is two plus two, Rolf?" and to her surprise the dog patted her arm four times. She then devoted her time seriously to educating the dog, talking to him for an hour at a time, as Dr. Hartog says, "in the same tender way that I have seen a mother talking to a dumb child to develop its faculties." Before long, not only was Rolf able to do the sort

of things that the Elberfeld stallions were able to do, and make accurate complicated mathematical calculations, but he could read written sentences, think out logically his conclusions, and then give his ideas on the subject by giving a varying number of taps with his paws. Ultimately he was able to communicate his feelings.

For instance, Mrs. Moekel relates that one day, when she was crying after her daughter had gone away to a boarding-school, Rolf came up and tapped: "Mother not cry; makes Rolf sad."

Last summer Rolf was visited by some ecclesiastics (the Moekel family, it should be mentioned, are practising Catholics) who put the strangest theological questions to him. They received the most orthodox replies, but Herr Moekel, dissatisfied with the performance, himself asked the dog to tell him the source of his theological knowledge. Rolf, with his habitual frankness, immediately replied, "Catechism, Fritz" (referring, no doubt, to the regular lesson in the Catechism of Herr Moekel's little boy, a lesson at which, as at all the others. Rolf was present and benefited). Dr. Volhard, who is described as a man of science and an able doctor, level-headed and critical, examined Rolf on his intellectual side on several occasions, asking him questions of increasing difficulty. At length he put the question, "What is an animal?" Rolf reflected for a while, and then replied, "A part of the primitive soul!" He was then asked, "On the other hand, what is a man?" He replied, "Also a part." On the same occasion he described a dead fowl in a picture of still life, as "gone to the primitive soul."

It will be seen that Rolf was not far wrong, because the "soul" is the human mind and the "primitive soul" can only be the basis of the human mind, called by scientific people the ether, by the advanced metaphysicians mortal mind, by religious people the devil, and by up-to-date psychologists the unconscious mind.

Dr. William Mackenzie, of Genoa, in No. 52 of the *Archives de Psychologie*, January, 1914, has given a very complete account of three days' experiment by him with the dog.

When Dr. Mackenzie asked Rolf how men were different from women the reply came "trousers." When shown a picture of a dachshund, and being asked how it differed from him, his reply was, "other feet." Once when Dr. Mackenzie stroked him, he growled, and when Mrs. Moekel scolded him, he patted out, "Rolf nice; not bite." Dr. Hartog, commenting on this, writes as follows: "The doctor must have been pleased when, at the beginning of the next sitting, Rolf pawed out: 'Rolf love Dr. Mackenzie,' and still more pleased to receive, a few days later, a letter dictated by Rolf, who, according to the elder daughter's statement, ran after her, insisting on her attending to his communication, until she sat down to record the following: 'Dear Dr. Mackenzie,—Come soon; never go away; bring pictures; yours, too. Love.—Rolf.'"

When Mrs. Moekel related to Dr. Mackenzie how, on one of her rare walks, a man came up roughly to her and was seized by the

throat by Rolf, who was removed with difficulty, the dog wagged his tail. "What are we talking about?" was asked. The reply was: "Man bad; Rolf help mother."

The following is from the *Times* of June 15th, 1914:—

"Consciousness in animals is, as was remarked in the *Times* of June 13th, 1914, undeniably a question of extreme difficulty. Everyone remembers the widespread interest taken in the account of the 'thinking horses' of Elberfeld, which appeared in the *Times* of July 4th, 1913. It was reprinted and commented upon all over the world. Since then a journal has been established to deal entirely with the matter of animal consciousness. It is edited by Herr Karl Krall, the owner of the famous thinking horses, and is intended to be the organ of the Society for Animal Psychology. Its title is *Tierseele* (Animal Souls).

"The third number of this periodical contains an official history of the Mannheim dog, 'Rolf,' by his mistress, Madame Moekel. Some particulars concerning this 'reasoning' dog were given in the *Times* of April 15th, by Mr. Arundel del Re, of University College, London. The details were taken, as the writer stated, from an article by Dr. W. Mackenzie, in the Italian review *Psiche*. Dr. Mackenzie has also described his experiments with Rolf in No. 52 of the *Archives de Psychologie* (Geneva) and in two numbers of this year's series of the *Annales des Sciences Psychiques* (Paris).

"Some of the stories told about this dog are very amusing. In Mr. Del Re's letter Rolf's aptitude for figures was mentioned. It is related of the dog by Dr. Mackenzie that Madame Moekel, having cause to suspect one of her children of getting help from someone in doing his sums, and not being able to get a satisfactory answer from the child himself, determined to watch the children while doing their lessons. The result was quite unexpected. The two youngest children were seated with the dog, and hardly had they heard their mother draw near than they pushed him violently away, exclaiming, 'Be off, Rolf, here's Mamma!' All three, said Madame Moekel, had the air of guilty persons taken in the act. The admission of the culprits confirmed the suspicions of the lady: the children made Rolf do their sums for them!"

The best account of his doings that I have seen is that given by Professor Marcus Hartog, M.A., D.Sc., F.L.S., F.R.H.S., Professor of Zoology in University College, Cork, in the *Strand Magazine* of August, 1914:—

"Mr. Krall, the horse-trainer, of Elberfeld, wrote (Dr. Hartog relates) a letter to Rolf, accompanied by a picture-book containing a drawing of a school for animals, where the animals were not giving satisfaction. Rolf's answer was: 'Love. Glad of book; Daisy (the cat) must see. Animals like learning, bookmaker, story-teller. Plenty gentlemen were there. Christchild (Father Christmas) coming. Mother brings him. Horses have a (Christmas) tree, too. Rolf gives you little Rolf (photograph). Many kisses. Rolf.' This marvellous answer demanded 850 taps, and took fifty minutes.

It was taken down in the presence of Professor Gruber, the zoologist, of Freiburg, Dr. Gruber, and several others, besides Mrs. and Miss Luise Moekel."

MM. J. Larguier des Bancels and Ed. Claparède (Professor of Experimental Psychology at Geneva, and one of the editors of the *Archives de Psychologie*) were invited to examine the dog, and spent a morning and an afternoon with him. They say: "He acquitted himself brilliantly of the tests to which he was subjected. He "tapped" spontaneously short sentences, addressed a letter to one of his ordinary correspondents, did little sums correctly, described pictures which were shown to him. In short, he "spoke." The broad fact is beyond doubt. But interesting as he is he hardly taught us anything as such on the psychology of the dog. What it is necessary to clear up is, in fact, to know if the word spoken is the expression of a personal thought, or if the animal is only, in relation to his mistress, a more or less passive instrument. In any case the Mannheim dog is a riddle which ought to be solved, and acknowledgments are due to Madame Moekel for furnishing psychologists with the opportunity of studying a problem as curious as it is captivating."

Two very doggy stories Dr. Hartog gives, the second being taken from one of the protocols. Once, after the Continental custom, they were shaving Jela, the Airedale bitch who is Rolf's fellow-inmate, and commented on the quantity of fleas, despite her weekly bath. Rolf patted, "Rolf plenty fleas; Jela plentier." During a test sitting, Rolf suddenly was rude enough to stop short and scratch himself vigorously. Rebuked for this breach of etiquette, he pleaded, "Belly bite bad."

Dr. Hartog writes: "It is obvious that the whole value of this account depends upon the overwhelming evidence of the eminent scientific men who have investigated the phenomena. To read over their protocols will convince any impartial reader of the authenticity and sincerity of their records, and, in my opinion, justify our willingness to accept in the same spirit the narrations of Mrs. Moekel, which, uncorroborated, would, we admit, be too startling for belief."

The scientific men from whom Dr. Hartog obtained confirmation of the facts are: Emeritus Professor August Gruber; Dr. Karl Gruber, Lecturer on Zoology of the University of Munich; Professor Kraemer, of the Royal Agricultural College at Hohenheim, in Wurtemberg; and Dr. Paul Sarasin, of Basle, the well-known anthropologist and zoologist.

Dr. Hartog ends his account as follows: "I reproduce a translation of Dr. Karl Gruber's letter: 'Dear Professor,—While thanking you for your friendly letter, I wish to confirm that I was a witness to Rolf's giving his answers. I was able to arrange investigations which excluded all conscious or unconscious deception, for Rolf alone was able to see the problems set for him to solve, and solved them. With regards. Yours sincerely. (Signed) Dr. Karl Gruber.'"

The conclusion that Dr. Hartog has come to is as follows: "To anyone who considers the evidence dispassionately, however, the admission of unsuspected powers of learning, thinking, and expression in animals becomes the only legitimate inference, startling as it at first appeared to all of us."

Dr. Hartog adds: "I should add that neither the Mannheim dog nor the Elberfeld horses have ever been shown for money; the demonstration of their exploits has been a source of expense, not revenue."

When you recognise that the real dog is a spiritual idea of God, manifesting Mind, and just as perfect in quality as our own real spiritual selves, it is not surprising that the cinematographic pictures that appear as a dog hearing remarks and tapping out answers, show such apparent intelligence.

Note AA on page 4A.

The following are extracts from "How the War Will End": –

THE DIFFERENT WAYS OF LOOKING AT LIFE.

REALITY.

It is comparatively easy to understand reality, called heaven, because scientifically we know that there can be only one cause; that cause must be good; we can never know cause, it can only be known by its manifestation; and, as the manifestation of cause must partake of the nature of the cause, its manifestation must be good.

This cause and its manifestation is spoken of by the religious world as God and heaven. The metaphysician speaks of it as Mind and its ideas.

UNREALITY.

If there is only one cause and its manifestation, both of which are good, whence this terrible evil that appears so very real to us? What is the cause, if any, of all this hideous misery around us? When we come to try and solve this puzzle, one of the difficulties is that each of the three great schools, science, religion, and metaphysics, working along their own lines of thought, have found certain results which they attribute to something to which they give a different name; whereas all these results are due to the same thing. The scientific man speaks of the ether, the religious man speaks of the devil, the modern metaphysician of mortal mind, the philosopher speaks of phenomena, and the up-to-date psychologist speaks of the unconscious or sub-conscious mind, the subliminal self, etc., he has a dozen names. All these are different names for the same thing.

There is only one statement that is true about the material world, and that has now been absolutely proved; namely, that it is a non-reality. That means that it has no permanence, it is not made by God. At most it is a horrible dream, but without a dreamer.

When you come to explain how best to get out of the difficulties,

that is to say, how to destroy matter and its resultant evil, so that the good appears more manifest, there are four ways in which the material world can be expressed.

1. **From the Religious Point of View.**—From a religious point of view it may be said that we are hypnotised into all our troubles, not by a person, but by impersonal evil, alias the evil thoughts that are always more or less attacking us.

2. **From the Metaphysical Point of View.**—From a metaphysical point of view, things are just as we think. This is the covenant stated by Moses: if you think good—if you have only one God, good—you will get good. So, if you think evil you will get evil. But when you want to bring about so-called good you must not think lies, and try to think that you are well when you are ill. You must not even think of the good as seen around us, as there is no real good in the material world. All the good is part of heaven, and matter merely hides it from us. Jesus himself said: "*Why callest thou me good? There is none good but one, that is, God*" (Matthew 19, ver. 17). You have to think of the absolute good. You have to think of an ideal perfect world, the highest good that you can possibly imagine, namely, to think of what has been called God and heaven. This is a mental world, the world of reality, in which all is perfect because governed by a perfect God. The Apostle John speaks of knowing "he aletheia," which means "the absolute truth" as opposed to "aletheia" "the relative truth" or "so-called truth" of the material world.

3. **From the Scientific Point of View.**—The best way of expressing the material world from a scientific point of view, is that thought is a high tension current right above the Marconi wave, and thought after thought sweeps across the mind at the rate of about 20 miles an hour, ringing out sweet tones or jangling its discordant notes. Every sin and every disease has what may be called its own cell in the subconscious mind. If the anger cell is clean a million people could not hypnotise you to be angry. If on the contrary there are small electrical particles on the cell, these will damp down the cell as pitch does a tuning fork, so that when the angry thought passes over the man's mind it will vibrate with the lower vibration of anger and the man will be angry whether he wishes it or not. The human mind may be looked upon as an electrical transmitter, and bad thoughts as low vibrations, so called good thoughts as high vibrations.

When a man knows how to think rightly, the following are the results:

(1) By the denial, the evil thoughts attacking are destroyed and temporary relief obtained.

(2) By the affirmation, the action of God can be utilised to completely purify any particular cell in the subconscious mind—i.e., to short circuit

the electrical particles upon it—so that the cell will never again vibrate with that particular class of wrong thought.

4. **The Most Accurate View.**—The fourth way of looking at the material world, and this is the most accurate as in it there is the least pretence of any life, power, or reality in matter.

(Then follows Note V. herein.)

Miracles Scientific.—Miracles are absolutely scientific. In "Man's Powers and Work"* you will find a short summary, showing how the miracles of Jesus the Christ were done, and how evil is destroyed by turning in thought to God. The action of God not only results in the British winning in the material battle of Armageddon, but in the lost ten tribes, the English-speaking races, finally destroying all evil by united right thinking at a predetermined time.

Do not be one of those referred to in II. Peter 3, ver. 3, 4, as follows: "*there shall come in the last days scoffers walking after their own lusts, And saying, Where is the promise of his coming?*" for he "*shall come in a day when he looketh not for him, and in an hour that he is not aware of*" (Matt. 24, 50).

If we do not learn now we shall be too late, for "*the night cometh, when no man can work*" (John 9, ver. 4). This means that before long the evil thoughts that are about to attack the world become so bad that only those who have by then learned how to work, and practised the scientific method of prayer, can protect themselves. Even now, quite a good worker cannot protect himself when in bad pain, or too strongly attacked by mental workers using the human mind—known as malicious animal magnetism and as black magic—and has to get someone to help him.

The "End of the World."—Fortunately the end of all evil is at hand. "*The earth*" will soon be "*clean dissolved*" (Isaiah 24, ver. 19), by enough people turning in thought to God in the way shown. "*Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else*" (Isaiah 45, ver. 22). Through the mist of materiality gleams the brightness of Christ's coming, that of the "*new heavens and a new earth*" (II. Peter 3, ver. 13), when "*the former shall not be remembered, nor come into mind. . . . and the voice of weeping shall be no more heard*" (Isaiah 65, ver. 17, 19). Now "*we . . . groan within ourselves, waiting for the adoption, to wit, the redemption* [dematerialisation] *of our body*" (Rom. 8, ver. 23). We are losing our ignorance, and all over the world the knowledge that man is a perfect spiritual being in heaven now is breaking through, and coming to people of all denomina-

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tions. This is the Second Coming of the Christ. "*As the lightning cometh out of the east, and shineth even unto the west ; so shall also the coming of the Son of man be*" (Matt. 24, ver. 27).

In the next verse we read, "*For wheresoever the carcase is, there will the eagles be gathered together.*" The eagles have been gathered together over the carcase of Turkey—that which used to be Turkey in Europe. The jealousy of the nations is shown in Isaiah 42, ver. 13, "*He shall stir up jealousy like a man of war.*"

"*Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh*" (Matt. 25, ver. 13). We can, however, know the year and the month when all evil disappears, by enough people uniting together to destroy it. The nature of evil is self destructive, and the horrors that are prophesied become so terrible that even the materialist, desperate in his tortures, and having the truth set out clearly before him, unites with the spiritually minded in their campaign against evil, knowing that there is nothing but God. Then comes the verification of the prophecy : "*And this gospel of the kingdom* [of God set out briefly in this letter] *shall be preached in all the world for a witness unto all nations ; and then shall the end come*" (Matt. 24, ver. 14). The time of this "preaching" we shall know, for "*Behold, I will make thee to know what shall be in the last end of the indignation : for at the time appointed* [and foretold by the other prophets] *the end shall be*" (Dan. 10, ver. 19). Then "*the glory of the Lord shall be revealed, and all flesh shall see it together : for the mouth of the Lord hath spoken it*" (Isaiah 40, ver. 5).

Yours sincerely,

F. L. RAWSON.

(End of Extract from "How the War Will End.")

THE "END OF THE WORLD."

When the second edition of "Life Understood" was ready for the printers, I came to the conclusion that the world was not sufficiently advanced in knowledge for me to set out definitely in writing exactly when the so-called "end of the world" was coming.

During the last three months, however, such great changes have taken place in the mental outlook, that details are given in the new preface, as I had come to the conclusion that the world was at last sufficiently ready. I am now adding this note so as to give briefly the reasons that have gradually led me to the conclusions to which I have come on this subject of such vital importance.

Summary of Life.—

First let me summarise the position. Heaven is not a far-off distant state which we reach by death. It is an existing perfect state of consciousness. "The kingdom of God is within you," Jesus said, and the alternative marginal translation is "The kingdom

of God is among you" (Luke 17, ver. 21); that is to say, all the love, life, truth, joy, wisdom, knowledge, and beauty, that we see around us is part of heaven, permanent and perfect. In front of the spiritual man may be said to flash a series of cinematograph pictures, which pass at the rate of about twenty miles an hour. All the sin, disease, troubles, and limitations are part of these cinematograph pictures, for man is not a material being liable to sin, disease, and death; he is, always was, and always will be, a perfect being, in a perfect world, governed by a perfect God. Of the material or cinematographic picture man, Jesus said, "Ye are of your father the devil . . . there is no truth [reality] in him. When he speaketh a lie, he speaketh of his own, for he is a liar and the father of it" (John 8, ver. 44).

Heaven, mathematically, is a world of four dimensions, of which we see three. The fourth dimension is infinity. Man has existed for infinite time; an infinite number of God's glorious ideas have come to him; he has grouped these ideas into an infinite number of perfect combinations of what, in the material world, we call art, music, literature, etc. These radiate out from him into infinite space, giving infinite joy and happiness to an infinite number of perfect beings. He has known an infinite number of these peerless spiritual beings, and has become conscious of the beauties of an infinite number of spiritual worlds, because each of the infinite material worlds around us is merely a material misrepresentation of a real spiritual world, of a beauty that it is absolutely impossible to imagine, much less to describe. With regard to the future, an infinite number of new ideas will come to man; he will group these together into an infinite number of sublime combinations; he will revel in the beauty of an infinite number of new resplendent worlds, and will exchange ideas with an infinite number of divine spiritual beings, whom he has never met before. Now the love towards even a stranger, just met, and his love towards you, is thousands of times greater than the greatest material love that any mortal man can feel, because it is the love of God, and man has infinite love, infinite life, infinite truth, infinite wisdom, infinite knowledge, infinite joy. In fact, man has no limitations whatsoever, except that he can never know the whole of reality; for instance, he can never know all the infinite number of spiritual beings, he can never know all the wonderful worlds, he can never know all the ideas and combinations of ideas, for the unfolding of God's infinitude is eternal life. Each divine being has, however, the Christ capacity, and can know any idea of God, can know any spiritual being, and can be conscious of any of the marvellous beauties of any spiritual world directly he so desires. The spiritual man has, however, no personal volition, for he is governed by the will of God, being God's consciousness. The awakening of a spiritual desire is God's law in operation, and a natural precursor of the unfoldment which satisfies that desire.

The Evolution of the Knowledge of the Date of the End.—

About a year after I was retained by the *Daily Express*, having found that matter could be caused to cease to exist by true prayer, and that, when so destroyed, it never could exist again, I saw that it was only a question of time before all matter must disappear, and with the cessation of matter, all sin, disease, and limitations must equally disappear. We all then appear to wake up to find ourselves in the glorious world above described, in which, in fact, we always have existed.

After learning how to obtain inspirational knowledge about thirteen years ago, one of the earliest lights upon my path came on reading Rev. 12, ver. 16, "*And the earth helped the woman, and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth.*" I knew that "the earth" meant the scientific world, and suddenly I realised that the verse meant that the natural scientist would make clear the difference between mentally working with the human mind, and mentally working by turning in thought to God. This would stop the flood of hypnotic working with the human mind that would otherwise be poured out over the world when people recognised the effect of thought, and when the mental workers, working with the human mind, would commence to make known their results, and spread their teachings. I also saw that this clearing up of the different forms of mental working would be my work; in fact, at this time I saw nearly all the main points of the important events that were about to happen, and the way in which matter would come to an end.

Shortly after, as a matter of interest, I calculated out mathematically when that end should come. To do this I took the yearly increase that there had been during the past forty-five years in the number of people who knew that there was no reality in matter, and that the only reality was God and the spiritual kingdom, and estimated that the end would come when half the world would know these facts. This worked out to 1920. As a matter of fact, I knew that it must come a little time before that, as it was not necessary to have half the world knowing these facts. Moreover, I could not get the total number who knew them.

A few days afterwards I met a man who was then one of the best mental healers in Europe, and on giving him my result he told me it was extremely interesting, because he had met one or two of the great occultists in India, who had told him that something most extraordinary was going to take place a few years prior to the date I had mentioned. My recollection was that he said three years earlier. He had, however, never been able to find out from them what was going to take place, but it was something most revolutionary.

A few years after I learned what I know of the Science of Numbers from an Arab sheik, who showed me how he could calculate out mathematically the thought that a man was going

to think at any given moment. Through the knowledge of numbers gained from him I found that the date must be 1917.

As has always been the case when I learnt anything of importance, about two days afterwards I got an important confirmation from a friend, who, before I had told him anything about the date of the end, told me that, whereas the Great Pyramid contained a prophecy in stone of the history of the world, nothing was shown after the year 1917.

Almost immediately afterwards one of the ablest scientific men of the English Army wrote to me as follows: "In Henry and Scott's Biblical Commentaries there is a quotation from one 'Habershon,' who dates Daniel's 1,290 days from 583 A.D., the year of the assumption of Papal infallibility, ending 1873, and the 1,335 days as ending 1918, 'the period when every other rule and authority will cease, and man shall know that the Most High ruleth over all.'"

In "The Voice of God," by the Rev. J. Martin, D.D., LL.D., he says some chronologists "have recently come to the conclusion that the period of Christ's return may not transpire till 1917." This is the date of the universal coming of the Christ. "As the lightning cometh out of the east, and shineth even into the west, so shall also the coming of the Son of man be" (Matt. 24, ver. 27). This belief in the end coming is almost universal amongst those who have made a study of the end of the world. Baxter, who was led into many mistakes through being on so material a basis, but whose knowledge of the prophecies with regard to the end was probably second to none, shortly before his death stated that the end would come either in 1910 or 1917, he was not sure which. Expositors of prophecy are agreed that the principal terminations of all the great prophetic periods take place within the next few years.

A few years before the first edition of "Life Understood" came out, I commenced to look into the Bible prophecies on the subject, and found references right throughout to the final seven years of the world. These seven years are divided into two periods of $3\frac{1}{2}$ years each, spoken of in the Bible as 1,260 days, 42 months, $3\frac{1}{2}$ years, $3\frac{1}{2}$ days, etc.

The Loosing of the Devil.—

I found also that the loosing of the devil, of which John speaks, took place at the commencement of the seven year period, but could not see what it was of importance that took place in 1910 that could be spoken of as the loosing of the devil.

Comparatively recently I wrote to one of the most successful mental workers in America, asking whether she had any verification of the end coming in 1917. She wrote back that it was difficult to form any definite conclusion, but, if anything, she thought it ought to come earlier, namely, three and a-half years from the date of Mrs. Eddy's death on December 3rd, 1910. Directly I read the letter I saw what the loosing of the devil was.

At Mrs. Eddy's death the control for good that she exercised over the Christian Scientists was lost. So accurate had her advice been in the past that there was no necessity for her giving any instructions; a request was sufficient to be at once followed by the thousands of Christian Scientists throughout the world. In addition, there were many, like myself, who were not members of the Christian Science organisation, but who, through study of her writings, and investigation of her life, had formed so high an opinion of her powers, that they would at once follow any advice given by her. She had such power of reading thought that in these latter days she could have told us exactly what evils to work against, and when to commence working against them, and in a few days could have had hundreds of thousands of the best workers throughout the world united in a solid band to reduce the particular trouble in front of us that she had specified. For instance, in the middle of the Russo-Japanese War, a letter appeared from her, dated June 13th, 1905, as follows: "I request that every member of The Mother Church of Christ Scientist, in Boston, pray each day for the amicable settlement of the war between Russia and Japan." I at once ceased to take any more patients, and thousands of others must also have given all their spare time to this work. A fortnight later, a letter from her, dated June 27th, was published, in which she said: "I now request that the members of my church cease special prayer for the peace of nations." A fortnight later, a letter, dated July 22nd, appeared, in which she explained that no special prayer for peace was necessary, "because a spiritual foresight of the nations' drama presented itself." Peace negotiations were formally opened on August 9th, having unofficially started earlier, and peace was signed on the 23rd. An earlier request would have resulted in a somewhat speedier termination of the war, but a greater diminution of the healing work being done all over the world.

The year 1910 is recognised by many occultists as the commencement of a new era, and "F. E. H.," in "The Latter Days, with Evidence from the Great Pyramid," published in 1895, writes, on page 32: "The termination of the Grand Gallery, 1,910 inches, gives the 3rd of December, 1910, as the end of the present era." This time, which is the date of Mrs. Eddy's death, has been looked upon by some as the end of the world, whereas the Grand Gallery symbolises the Christian dispensation, and the widening of the passage at its commencement symbolises the date of the birth of Jesus.

It is an interesting and instructive fact that Mrs. Eddy's text-book, "Science and Health, with Key to the Scriptures," was copyrighted until 1917.*

Theoretically I had known for some years that the end ought to come on the ninth, eighteenth, or twenty-seventh day of the ninth month of 1917. Consequently, when I received the letter above

* See "Christian Science Sentinel," January 15th, 1903.

mentioned, and saw that the end was coming in December, 1917, I could not make out what was wrong. I knew that the real first month of the year is not January, which is the commencement of what is called the Julian year, the Emperor Julian having altered the numerical value of the months, but I had always looked upon March as the first month. December 3rd would, according to this, fall, I thought, in the tenth month, and not in the ninth. I, however, did not waste time over the matter, and merely realised that there was no ignorance, that God was the Principle of all knowledge, and that therefore man—the real man—knew everything that he needed. Probably as the result of this realisation of truth, within forty-eight hours I was sent a pamphlet, in which, directly it was opened, I read a statement that the date of the commencement of the year depended upon the time of the Jewish feast of Nizan, and that, consequently, sometimes the first of the month started as late as the first week in April. In this way I was shown that the first week of December, 1917, is in the ninth month and not in the tenth, and the date of the end of the world was found to be scientifically correct. This is one of the many instances of the way in which knowledge that has come has been confirmed. I think I may say that there has never been a case with me in which knowledge obtained inspirationally has not been confirmed within a day or two.

How Information has been Obtained.—

By true prayer, as time went on, I gradually obtained all the necessary information, not only of when but of how the end would come, much of which I have given in the Preface. As an instance of how this information has been obtained, I may mention that, wanting to know whether the circular which precedes the end would be sent out all over the world, or only in America and England, and being busy, I asked a friend of mine, a first-rate worker, to treat for the required knowledge. That night she treated, realising that man, the spiritual man, had all necessary knowledge, and then opened the Bible. The first verse she saw was the following: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people" (Rev. 14, ver. 6).

This is one of the two prophetical references in Revelation to the circular that is going to be delivered all over the world in every inhabited house, in every civilised country, on the morning of December 3rd, 1917. It will also appear in every newspaper on that day, bringing "glad tidings of good things." There are other references in the Bible to this circular, which shortly but clearly sets out the facts of being that Jesus was constantly teaching. Jesus, speaking of it, says: "And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come" (Matt. 24, ver. 14). In a somewhat similar

way the verdict of the Press on the following morning, December 4th, "Babylon is fallen, is fallen," namely, all matter and evil is done away with for ever, was discovered.

In several places the Bible shows that those who are doing their work properly would know approximately the time of the end, although "there shall come in the last days scoffers walking after their own lusts, and saying, Where is the promise of his coming?" (II. Peter 3, ver. 3, 4). Theoretically, the end should take place, I think, forty-five hours after the opening of December 3rd, namely, at 9 p.m. on Tuesday, the 4th.* Jesus told us three times that we should not know the day and hour; this depends upon how we do our work. The time can be quickened up somewhat, as pointed out by Jesus, who said, "And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened" (Matt. 24, ver. 22). This means that if those who knew how to pray scientifically did not work properly, all would suffer from what in the previous verse he had spoken of as "For there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be."

The Second Coming of Christ.—

Many people say, "Why the end of the world has been prophesied many times." It is true that from time to time small groups of people have, on wholly inadequate grounds, believed that the end of the world was coming, but there has only once before been anything like the same widespread belief as there is at the present time. This was due to the fact that the Second Coming of the Christ was prophesied by many commentators of the Bible to take place at periods varying between the year 1865 and the year 1870.

Dr. Cummings, for instance, in a sermon delivered at the Exeter Hall in 1849, said that the Second Coming must take place either in the year 1865, or at latest a year or two after.

Dr. Chambers, whose prophecies of many important events, such as the Crimean War, were marvellously accurate, said on his deathbed that the one thing that had caused him more sorrow than anything else was that the Second Coming of Christ had not taken place, as he expected, between 1866 and 1868, although this was prophesied in the Bible with greater certainty than any of the other matters which he had foretold. So accurate had he been with his prophecies that many thousands, some of whom I know, were perfectly certain that the end was coming between those years.

These commentators were correct, as the Second Coming of the Christ took place in 1866. This is the year that anyone who was spiritual enough would have caught the thought that matter was not a reality, and that man was not a material being, but was, is now, and always will be, a perfect being in a perfect world, governed by a perfect God. The only person that I know that

* I have since found that according to the dates in "Haydon's Dictionary of Dates," the 4th should theoretically be the day.

caught this idea at that date was Mrs. Eddy, and she gave the information to the world in "Science and Health, with Key to the Scriptures," in 1875, which is another date foretold in the Bible.

My own mother was healing by prayer in 1875, and at that time, whilst she seldom spoke to others on the subject, as she was not understood, she often told me that it was possible to know what other people were thinking, and to communicate mentally with others at a distance. She, however, was not spiritual enough in 1866 to catch the more important knowledge known as the Second Coming of the Christ. This knowledge is, however, now coming all over the world with great rapidity.

The Prophecy in Esdras Confirming the Date of the End of the World.—

After I had found out the date and the details of what took place at the end of the world, I was one day looking through the 7th chapter of II. Esdras, and reading verses 28 to 33, suddenly recognised that they confirmed in detail my conclusions.

Verses 28 and 29 read as follows:—

"*For my son Jesus shall be revealed with those that be with him, and they that remain shall rejoice within four hundred years. After these years shall my son Christ die, and all men that have life.*"

The first historical book that I consulted, to see what happened 400 years before the death of Mrs. Eddy on December 3rd, 1910, referred to as the death of my son Christ, was Cassell's "Universal History," by Ollier, in which I read the following:—

"The year 1510 was a turning-point in the career of Luther. It was then that he went to Rome on some business connected with his Order, and it was at Rome that his mind was first opened to the tremendous corruptions of the Western Church. . . . In the capital of the Church he beheld a state of things which rivalled, if it did not surpass, what had existed in the same place under the worst of the Emperors. . . . He believed that in Rome he should find the very source and fount of holiness, and his dismay was overwhelming when he found that he had tumbled into a sty of vice. The whole of Italy was involved in the same reproach; but in Rome the fact was more glaring and conspicuous, from the vastness of the city, and the contrast of its supposed character as a sacred spot. Not merely the secular nobility, but, to an equal, if not a greater extent, the clergy were given up to the most extravagant immoralities, which were practised with scarcely an attempt at concealment, and even with a laughing disregard of comment. Scepticism had spread widely and deeply amongst all classes. Many of the priests were avowedly atheists, and would scoff at the Mass as they administered it . . . it may be doubted whether two Romish priests of that date could have looked each other in the face without laughing, any more than two Roman augurs of the ancient days. The vices of the system were its profligacy, on the one hand, and,

on the other, its hypocritical profession of a faith which was no longer held. . . . At that time a faithful son of the Church, Luther was shocked and terror-stricken by all he saw and heard . . . the foundations of the Church itself seemed to his melancholy glance to have suddenly become rotten. He remained no longer than a fortnight in the metropolis of the Western world; but his brief visit produced memorable effects. In after years, the great reformer used to say that he would not for a hundred thousand florins, have missed his journey to Rome, for without it he should never have seen the full corruption of the Romish system, and should constantly have feared that he was doing an injustice to the Pope."

Although it has nothing to do with the point that I am now dealing with, it is interesting that the description of Luther continues as follows:—

"The fervour and moral purity of his own life, showed the perfect sincerity of the man; while the gloomy mysticism of his speculations, which induced him to regard the visible world as an illusion, essentially evil and misleading, revealed a nature ill at ease with itself and its surroundings, but one from which great deeds might be expected, whenever a great occasion should substitute the life of action for the dreams of reverie. Such an occasion arose in 1517."

On October 31st, 1517, Luther nailed up on the door of the Castle church at Wittenberg his historical document, putting forward his ninety-five theses, or propositions. The "Universal History" deals with this proclamation as follows:—

"Although Luther was still a Catholic and a monk, he gave expression in these celebrated propositions to the Protestant conception of responsibility to God, irrespectively of priests, and to the sufficiency of the Gospel for spiritual guidance and satisfaction."

The ecclesiastics of the Roman Catholic Church, like those of all other religions, have much changed since those days. The recent pronouncement of the Pope to study the Bible is one of the many signs of the change in religious thought.

The words, After 400 "*years shall my son Christ die, and all men that have life,*" mean that on Mrs. Eddy's death the spiritual illumination of the Christ teaching that she had been giving to the world ceased, and the leaders of the Christian Science organisation practically put an embargo on all their members who were giving any advanced spiritual interpretations to the world.

Esdras continues as follows:—

"*And the world shall be turned into the old silence seven days, like as in the former judgments: so that no man shall remain.*"

A day in the prophetical books means a year, and the above verse means for seven years the world would cease to have any new

spiritual illumination from the Christian Science organisation. "*The old silence . . . . like as in the former judgments,*" means that the world would not advance in the knowledge of true prayer, and would remain quiescent, as in times when man did not know what "to judge" meant. (See page 302, line 16.)

"*So that no man shall remain,*" may refer to the leaving of the Christian Science organisation by so many of the most spiritual workers.

Some may think that I am attaching too much weight to the Christian Science movement. When the fact is fully appreciated that Mrs. Eddy, its founder, discovered how Jesus did his miracles, and proved the non-reality of matter, and when it is taken into consideration that no religious sect has ever increased anything like as rapidly, and that it is one of the wealthiest and most powerful organisations of the day, although subject to the same difficulties and troubles that other similar organisations have, I think that this objection will disappear.

Verse 31 runs as follows:—

"*And after seven days the world, that yet awaketh not, shall be raised up, and that shall die that is corrupt.*"

This shows how accurate is the prophecy, because it does not say "and seven years after" the end shall come, but "after seven years"; that is to say, on one day after December 3rd, 1917, the world that is still asleep shall be lifted up in thought, and all evil shall cease to exist.

Verse 32 refers to the raising from the dead that will take place on December 3rd and 4th, and runs as follows:—

"*And the earth shall restore those that are asleep in her, and so shall the dust those that dwell in silence, and the secret places shall deliver those souls that were committed unto them.*"

The first portion means that "the earth," the scientific workers, will awaken those who are asleep to spiritual things; the latter portion that those that have not been buried, and that have not yet started post-mortem decomposition, which is the sign of having passed into another state of consciousness, shall be raised from the dead. That is, their so-called minds will be awakened out of their state of coma, the soul being the Biblical word for the human or carnal mind.

The dust shall restore those that dwell in silence, is suggestive, since the spiritual reality of dust is the power that any idea of God has of being recollected. It may mean that in the wonderful mental awakening that then comes about, when men are able at once to materialise thoughts, the workers with the human mind, who have not yet been spiritually awakened, and are still on a material basis, will materialise the thoughts or recollections of people who have passed on. A more accurate way of stating this is that thoughts

will be seen as things.* Numbers of those who have been dead for some time, will then apparently be seen walking about.

Verse 33 is as follows:—

"And the Most High shall appear upon the seat of judgment, and misery shall pass away, and the long suffering shall have an end."

This means that the realisation of God will be so marvellously clear that universal judgment, that is, universal destruction of evil, will take place, and all the hopeless misery and terrible suffering will at last come to an end.

The Scientific Position.—

When we come to consider the scientific position we are on safe ground. Apart altogether from the overwhelming testimony of the Bible, it has been proved unquestionably by such leaders in science as Sir William Crookes, Sir Oliver Lodge, Sir William Barrett, and Dr. Alfred Russel Wallace in England, and by Professors Richet in France, Lombroso in Italy, and Schrenk-Notzing in Germany, as well as by many others, that matter can be caused to appear and disappear, although no two are agreed as to what really is happening.

Two leading authorities on the subject have actually born testimony to the coming universal disappearance of all matter. Dr. Le Bon, probably the most advanced physicist of the day, has proved that matter and so-called force are identical, and can be caused to cease to exist. He says that the whole of the material world is disappearing,† and shows that with all such movements the change comes about more and more rapidly, and at the end is tremendous. Sir William Crookes, now President of the Royal Society, the leading scientific body in the world, in his address on "Modern Views of Matter," delivered before the Congress of Applied Chemistry at Berlin, has said: "The whole range of human experience is all too short to afford a parallax whereby the date of the extinction of matter can be calculated." He also, commenting upon the modern idea that matter is "nothing more than superposed layers of positive and negative electricity," has said that he refrained "from speculating as to what would happen to us if some clever researcher of the future discovered a method of making these alternate layers of plus and minus cancel each other out."‡

* Mortals evolve images of thought. These may appear to the ignorant to be apparitions; but they are mysterious only because it is unusual to see thoughts, though we can always feel their influence. Haunted houses, ghostly voices, unusual noises, and apparitions brought out in dark seances, either involve feats by tricksters, or they are images and sounds evolved involuntarily by mortal mind. Seeing is no less a quality of physical sense than feeling. Then why is it more difficult to see a thought than to feel one? Education alone determines the difference. In reality there is none.

Mind readers perceive these pictures of thought. They copy or reproduce them, even when they are lost to the memory of the mind in which they are discoverable ("Science and Health," p. 86, line 13, and p. 87, line 1, Mary Baker Eddy).

† "The Evolution of Force."

‡ Address on "New Elements in Chemistry," December 5th, 1910.

This method has now been discovered, and its results made clear in "Life Understood."

Value of the Testimony.—

A few years ago, before I had found in Esdras a direct prophetical confirmation of the date of the end, I sometimes felt that, perhaps, after all, I might have made some mistake.

This feeling of doubt always vanished when I considered that ever since I was retained by the *Daily Express* to make a professional examination for them into mental healing, I had never had a man come to me for help out of sin where it had not been instantaneous, and he had gone out of the room free. For instance, I have never helped a drunkard, however hopeless a case, where he has not been healed instantaneously. This is because the healing has been done with "the affirmation," namely, the realisation of God,* and not by thinking of the patient. Out of all these cases, only once has there been any relapse, as far as I am aware; in one hopeless case of drink, the patient, who would not take any trouble himself whatsoever, was drunk three times afterwards, and then had no further temptation. Similarly, I know of no case of the healing of severe disease, growths, consumption, etc., through me where there has been a return, although in two cases it was suggested by a mutual friend that there had been a relapse. This was not likely as neither of the patients had asked again for help. One had been twice operated upon for malignant cancer, and then had been instantaneously healed, not a trace being left, and consequently would have been sure to have appealed again for help had a relapse occurred.

Further, for some years I have been in the habit of saying, for instance, in my public lectures when answering questions, "Try to think of the most out-of-the-way trouble that you can, other than one of the thousands of diseases, and see if you can think of a trouble that some one has not been helped out of when I showed him how to pray and prayed for him." No one has ever mentioned any of the hundred and one troubles that mankind is heir to, of which I could not give an example. In fact, only once has anyone mentioned a trouble of which I could only give one instance. I was once asked whether I had ever helped anyone who had committed a murder. I was able to answer in the affirmative, and that he was out of his troubles in a fortnight.

These are no lightly made claims to the value of a knowledge of truth. They have constantly been made publicly, and so often have I been attacked, that, if they were not true, I would have been challenged. In one public address I said: "For over ten years I have never seen men fighting or even an angry man, without there being perfect calm, as a rule, in about ten to twelve seconds, seldom as

* In Esdras this treatment by the realisation of God is spoken of as being "on a great mountain" and standing "upon the top of the Mount Zion" (II. Esdras 13, ver. 6 and 35).

Refer to Page Line

much as half a minute, and I am sure never as much as a minute. In one case, at the request of one of the leading clergymen in London, over 2,000 howling men were perfectly calm in a few seconds." The latter statement was challenged by the editor of one of the papers, who stated that the clergyman mentioned had not asked for my help. Later the clergyman wrote to me what was practically a letter of apology saying that he had forgotten that he had asked for my assistance. My earliest important report was made for one of the leading financial houses in London over thirty-five years ago. It was on the first system of electric lighting commercially introduced into England. Out of the many investigations and reports I have since made on new discoveries and inventions of every kind, I know of no case where anyone can put a finger on any mistake. I think, therefore, it will be agreed that, considering the marvellous protection of God with which I have been surrounded, it is not likely that such a terrible mistake as to the date of the end could have been made in the greatest investigation of my life and the climax of my work.

83 7

The "Seventh Trumpet."—Those workers who have made a study of the vibration of matter, and of its disappearance and reappearance, will recognise that the giving out in this book of the accurate statements concerning matter, sounds the complementary and keynote vibration to that in action in the material universe, heralding the speedy and total dematerialisation of all evil.

81 26
98 23

Dear Reader, may I finish with the words of Albert D. Watson:—

"I meet you in the light,
Far, far above the marshlands of despair,
Where love eternal never glooms to sudden night,
And never sickness is. I meet you there.
More near than time or space,
The barriers of dream all broken down,
Alone in God's great atmosphere, and face to face
Beneath the firmament, we claim our own."*

* "Love and the Universe and Other Poems."

CONCORDANCE.

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